



WITHDRAWN
To The Universalist Historical Society,
from Richard Eddy

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

DEVOTED TO

THEORETICAL AND PRACTICAL RELIGION, FREE INQUIRY, RELIGIOUS LIBERTY
AND INTELLIGENCE.

REV. D. SKINNER, EDITOR,

REVS. S. R. SMITH, A. B. GROSH, J. M. AUSTIN, A. C. BARRAY, AND S. J. GIBSON, CORRES-
PONDING EDITORS.

VOLUME XVII.----NEW SERIES.

UTICA:

A. WALKER, PUBLISHER, 30 GENESEE STREET,

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NO. 1.

[Original.]

INCIDENTS IN THE LIFE OF A PREACHER....NO. 1.

In the Fall of 1832, I gave a discourse at 5 o'clock in the village of G., Madison county, N. Y. After service, a gentleman approached me, and requested a few moments conversation upon religious subjects. The request was immediately granted, and he commenced by saying—

Well, Sir—You have labored hard, and with considerable ingenuity, to prove that endless misery is false. But, after all, you have not made a Universalist of me.

Indeed, Sir, I am sorry to hear you say that—but with your consent, and the permission of God, I will try again.

Well, Sir, I will select two items mentioned in your discourse; prove them true, and I'm a Universalist while I live. In the first place, you contend that a pious man is a happier man under all circumstances, than a sinner. In the second place, you took for granted, as I understood you, that men would be changed after death. Both positions I believe untrue, and call upon you to prove them true, or to acknowledge them false.

But, my dear Sir, you are jesting with me. You do not believe the wicked enjoy life as well as the righteous!

Yes I do. The righteous man must take up his cross daily and hourly—it is a cross-bearing life. And he that will not bear the cross, shall not wear the crown. Why, the righteous man is represented as a soldier going out to fight his enemy. He is a soldier by profession and practice; he must battle with the world, the flesh and the devil. He must pray and watch—and watch and pray, all his life time—or he'll never get to heaven I can tell you. And that is not all, nor even the worst of it. He must give money to build a meeting-house—money to settle a preacher—money to publish tracts—money to the missionary society—money to sustain a singing school—go to meeting every Sabbath, rain or shine—in short, he must do justly, love mercy, and walk humbly, whether it is pleasant or unpleasant. The wicked are not troubled in this way, nor with these things. They live as they list—do as they have a mind to, and care for nobody. And yet, you say they are a poor miserable set of fellows—and to borrow your own language, 'in the depth of hell.' And then you cautioned us to deal gently with such men—to lead them with a gentle hand, and kind words, from darkness to light—from sin to virtue—from hell to heaven. You are deceived I tell you. As to light, they have got all they want. As to virtue, they will laugh you to scorn should you mention it.—And as to heaven, they desire no better one than your hell is.

Well, upon my word friend, you've made a strong case, and I give it up. I own beat.

What, do you yield both points?

Yes, Sir, both points—and every point or position you choose to assume.

Well, that's honest at any rate. I had no idea you would give it up so soon however.

Well, Sir, we both agree that the wicked are happier in this world than the righteous—and that there can not be a change after death.

Yes Sir; yes sir, we are together upon both points at last.

Well, Sir, now for the conclusion. If you please, I will say; you are a righteous, miserable man. I am a wicked, happy man. So we live, so we die—and so we shall be in the future, so long as God, heaven or hell exist. Now, do you not discover at once, that you have damned yourself to all

eternity! There is no change after death, consequently you must see and understand, that you, having been a righteous, miserable man—and I having been a wicked, happy man, through life,—you will eternally be righteous, but miserable—I shall eternally be wicked, but happy. Do you understand, Sir?

I—I—I, never thought of that.—So we parted.
PONTIAC.

[Original.]

THE WILL OF GOD AND ITS ACCOMPLISHMENTS.

Much has been said and written in regard to the will of God; and much too, that is contradictory in itself. It hath long been said that all were endlessly lost. The Calvinist declares that man by transgression lost communion with his God; fell under his wrath and curse; became liable not only to all the miseries of this life, but to death itself, and the pains of hell forever; that God hath out of his mere good pleasure, elected some men, from all eternity, to everlasting life; and entered into a covenant of grace to deliver them out of the estate of sin and misery, and bring them into an estate of salvation by a Redeemer. This creed, it will be seen, teaches that God's will embraced but a *part* of the human family. The others, not being subjects of the election, were left to suffer the misery of that estate wherein man fell; consequently that the non-elect are to suffer endless wrath, not for their own sins only, but for the sins of father Adam, inasmuch as the same creed declares that 'the sinfulness of that estate wherinto man fell,' which brings them under the wrath and curse before spoken of, 'consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.'

In connection with this, and it is a legitimate conclusion, it is said that the election was made without any reference to the acts of the creation, being from all eternity. There could be no election upon any other ground, from the fact that all had fallen under the wrath and curse.

Upon the views stated, it is received that the will of God embraces only the elect; consequently, that when he sent his Son, he sent him to save the elect only. A moment's reflection, however, will show that there is an error in this system, and place the matter in its true light. It will be perceived by the least reflecting even, that the will of a being must be in accordance with the nature of that being; also that it is impossible in the nature of things that every being possessing intelligence must have a will, purpose or determination.

Desire is the necessary concomitant of intelligence, and this always leads to a will, or purpose, to accomplish the desire. And more, a desire resulting from intelligence, must be for something which can be realized. That man who desires that which he knows in the very nature of things can never be effected, is exercising folly, and the desire is one of foolishness. I say, therefore, that desire is the result of intelligence or wisdom, and must be in accordance with that; consequently it is for something which can be effected. I said desire leads directly to a will or purpose. There can be no will without something to first dictate, which must be desire; hence, man, when he desires any object, purposes to accomplish that object. He desires property, and by that is led to will its acquisition, and immediately lays plans for its accomplishment. This being the natural result of intelligence in man, the same must be true of God so

far as intelligence is concerned; consequently he desires, and by that desire is led to will or purpose the same thing, which must be in perfect accordance with the nature of the being purposing.

If these positions are true, it will be seen that this idea, viz. God has two separate and distinct wills, one of purpose, and another of desire, is fallacious; inasmuch as they are so blended together that they can not be separated; the one growing out and depending upon the other.

We are now ready to discover the nature and extent of the will of God. Its nature and extent are to be drawn from the nature of God. An argument might be grounded upon each attribute of the Deity; but it is unnecessary. A sufficient force lies in the nature, and no argument can be drawn from his various attributes which can not be drawn from his nature, as each attribute must exist and act in perfect harmony with his nature.

'God is love.' This is his nature, and every faculty of the Divinity must necessarily centre in love. Being love and at the same time the father of the spirits of all flesh, it will be seen that he must desire the good of all. It can not be said that he desires the greatest good of the greatest number, meaning thereby less than the whole; for this would argue that he could not bestow a good upon all; hence it has been taught that man is such naturally that his future bliss can not be complete unless suffering is inflicted upon a portion of the race—that the happiness of the elect is enhanced by the wretchedness of the non-elect; therefore, to secure the greatest good of the greatest number, there is a necessity of willing the ruin of some.—But it will be seen that if God is love, he must love every creature which he has made. He can not have created it for the purpose of hating, he having no hatred to exercise; hence then a desire for the salvation of the world, which is admitted by all Arminians. These declare, however, that the will of God, that embraces the world, is but a will of desire. But by a recurrence to a preceding argument, it will be seen that desire is the agent producing a will or purpose, consequently as the will is dependent upon and grows out of the desire to save the world, the will must embrace the same. The will must be as far-reaching as the desire, being the result thereof and made for its gratification.

This is the sentiment inculcated throughout the Scriptures. These declare that he 'will have all men to be saved and come to a knowledge of the truth.' Says the Saviour, 'I came down from heaven, not to do mine own will, but the will of him that sent me; and this is the Father's will which sent me; that of all he hath given me I should lose nothing, but should raise it up again at the last day.' All that were given Christ then are embraced in the will of God, which by a prophet are declared to be 'the heathen for an inheritance and the uttermost parts of the earth for a possession.' All these are embraced in the will of God, unless there can be found some beyond the uttermost parts of the earth.

The question then arises, Will this ever be accomplished? I answer, yes. If not, you will discover a destruction of the sovereignty of the Deity, and what is worse than all, his eternal disappointments, which can not be, in that he declareth the end from the beginning, and doeth all his pleasure. We have the assurance of him who 'can not lie,' that as he has thought, so shall it come to pass; and as he has purposed, so shall it stand.

Let us then, friendly reader, receive this as the truth of Heaven, and by it be guided in virtue.—This is the only sentiment which can give us confidence in God, and encouragement to travel wis-

dom's ways; for we have in this the assurance that God will be with us and crown our labors with success.

A. SCOTT.

Lyman, N. H., 1845.

[Original.]

PARTY ANIMOSITIES.

BY REV. J. B. SAX.

We wish to make a few remarks upon that intolerant party spirit, and zeal not according to knowledge, which so distinguishes, or disgraces—which you will—the American people in their political doings. We are not of course going to discuss any political or party questions, but only to consider the subject of *party animosities*, in its moral and religious bearings.

These are momentous; for party zeal threatens to overthrow virtue and religion, which of course are the only foundation upon which free institutions can stand. Look at the last presidential campaign! Did we not see Christianity, morality, and even decency cast to the winds? Men even, who at other times lead moral and Christian lives, did not then scruple to bow to sin—to sacrifice to *strange gods*, in order to accomplish their purposes. They said, "because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me." But such things will most assuredly be the ruin of them, and of all who are subject to their malign influence. How much of intriguing and falsehood was practiced by the leaders—how much of anger, bitterness, envy, and hatred, fell to the lot of the followers! How often was Christianity forced to weep as it were tears of blood, over the violence done by politicians to her holy precepts! Every one will be ready to admit this, at once; but then every partisan will probably charge the most of the sin to the opposite party.—But I tell you of a truth, brethren, most of us have too many sins of our own to answer for in this matter, to permit us to cast stones at our neighbors.—Let him that is without sin, cast the first stone. Let him charge the opposite party with committing the wrong. Who is guiltless in this matter?

Oh! how many friendships were broken; how many fond ties were severed; how many hearts were changed; how many enemies were made; how much love was quenched, and affection cooled; how much lasting bitterness engendered; how much charity chilled, and Christian benevolence soured; how much happiness destroyed, and misery caused, by that fierce spirit of political intolerance, which swept over the land like a tornado, in the summer and fall of 1844! Do not misunderstand me: I am not condemning politics, or political discussion. It is not only the privilege, but the imperative duty, of every American citizen, to be well informed on all subjects relating to the well being of our beloved country; and to exercise his privilege of franchise, at the polls, as his conscience shall dictate. And it is the right and glory of us all, to have the privilege of freely, and fearlessly, expressing our opinions, at all proper times, and in all proper places. But this is very different from that mad spirit of bigotry, which will not admit so much as the possibility of an opponents being right, or even honest, which characterizes times of political, no less than of religious excitement.

Why, to judge from reading political papers, and hearing politicians talk, at such times, you would suppose they believed all who did not belong to their party, and think just as they did upon every subject, were fools and madmen, to say nothing of hypocrites and villains! All are indiscriminately proscribed who can not pronounce their *Shibboleth*—who do not happen, precisely, to coincide with them on every point of the political creed. How absurd and unreasonable this is! and every one admits it to be unreasonable,—for men can not be expected, and ought not to be required, to think alike on every point, any more than they look alike. But it is not only ridiculous, it is absolutely pernicious; since it poisons and destroys the Christian affections,—which are of more value to us than all things else beneath the sun. Then how earnestly should we

all strive to correct the evil, first in our own minds, and then we may admonish others. Let us realize that an opponent is still a man, perhaps a Christian; and that he differs no more in an opinion from us, than we do from him. That it by no means follows, because a man is not of our party, he is therefore a fool or a hypocrite: but let us realize that he is probably as honest and as sincere as we are, and would do violence to his conscience if he should act differently from what he does: and then let us treat him accordingly. Remember that all men have rights; and that they have as much right to pass over Jordan, even if they can not say *Shibboleth*, as we have ourselves. Reason with them if you will—reason plainly, and without fear or favor—but do it in the spirit of kindness and love, as Christ reasoned with the errorists of his day. Use every honorable endeavor to convert them to the truth; but eschew all harshness, bitterness, denunciation, bigotry, and exclusiveness, as you would sin. In fine, do not let your controversy disturb those feelings of love and affection, which you are bound to feel even for one who is your enemy; then it will not only be harmless, but productive of good. It will serve to instruct and enlighten you, on subjects of vital importance to every American citizen. Is it not important to you—to your welfare and that of your children—that the liberty of your country, which was purchased with the blood and toil of our venerated revolutionary sires,—should be preserved in pristine purity? But this glorious legacy can only be preserved by a population enlightened in political science. Then we say, political discussion is necessary, but it must be conducted in the right spirit.

Again; another evil produced by this bitter political rancor, and abandoning of all righteousness in political contests,—is to drive all, or at least many, of the best men in the nation from the arena of politics; and leave the important contest to be decided, and the momentous affairs of the nation to be managed and conducted, by the very lowest dregs—morally speaking—of the population: thus endangering the noble ship of state, by entrusting her to those unworthy of the sacred charge. Upright men are *astorished*, at the shameless excesses, openly, and unblushingly, perpetrated in the name of party; and they become disgusted with the whole subject of politics, in its length and breadth. What can be imagined more detrimental to the interests, or more dangerous to the liberties of our country, both civil and religious, than this?

Then is it not time the warning voice was raised, to beware of this *Maelstrom* which so ominously threatens us? Sound it far and near, with the voice of a trumpet, ye patriots who love your country! Sound the warning, ye Christians, who love righteousness and truth! Show the people their sins, and the nation its danger!

Cuba, Nov. 1845.

[Original.]

SEARCH THE SCRIPTURES.

Man has need of a rule of life. He must have directions, higher than the necessities of the moment, or he will go astray. There is scarcely a day passes over any person of mature years, when he does not meet with circumstances which compel him to pause and inquire—what shall I do, or which way shall I go, now? When I say a rule of life, I do not mean that he shall be hemmed in by narrow conventionalities, nor rigid mimicry of others, nor an everlasting slavery to the very round of varieties with which he began life. But I mean that he must recognize certain principles by which all his conduct shall be governed. Can any one tell me where such a rule of life shall be found if not in the Scriptures? Experience can not alone furnish it, because, without the Scriptures, the tendencies of experience are not clearly comprehended.

And then, too, the future; the unexplored regions of eternity, is a theme which awakens the most intense interest in the bosom of man. Dear as life is it must be resigned to God. Shall we live again? Shall the yearnings of the spirit after light; shall the mind, which so anxiously peers into the mys-

teries of human destiny; shall those powers, the present development of which only show their capacity for a higher life, burst out from the damp death-mould, beautiful and beautified? Or must they perish with the outer tabernacle which they occupy? We have that within us which has enjoyed the beauty and fragrance of the flower.—They are gone, and yet we have learned that we can comprehend and enjoy a higher beauty. We have joyously watched the progress of the good and the holy. They are gone; but they have taught us that we can enjoy a higher good, even a state of sinless perfection. And there are the old patriarchs, and prophets and sages and philanthropists of the past. Where are they? Earth's peopling millions repeat the solemn inquiry, and echo answers, where!

'Spirit of man! mysterious habitant!

Well would we trace the story of thy power—

Well would that sympathy within us pant

To follow from the glory of thy bower

To Eden where thy cloudless lustre shone,

To the world's wilderness—the weary way

Where the twain tenants of that bower, alone,

Led by a voice they dared not but obey,

Wandered, till, mingled with mortality,

They sank beneath the ringing sentence—Thou shalt die.

The Scriptures are of unequalled importance in these considerations. They can not be dispensed with. They furnish us with the only safe rule of life. They teach us to act honestly—righteously—as our rule of life. They teach us to act thus, and confide the result in God. And they leave us not in the dark, as to what constitutes righteousness.—They present a faithful portrait of what life's responsibilities and duties are, and what is essential to true peace therein. And when we pass on through the busy scenes of time and begin to look for a response to the spirit's yearnings, the Scriptures only meet us here with the bread of life.—They mirror forth the glad some, soul strengthening message, that, while the earth is not our abiding place, 'this mortal must put on immortality'—this corruptible is only to be laid aside for the more blessed inheritance of incorruption. The Scriptures only can minister to the undying inquiries of the soul. And they come to us with the assurance that desires so holy, so pure, so prophetic of ceaseless glory, as are our aspirations after a spiritual life in the future, are not destined to be disappointed. Christian brothers, you can not ponder too much upon the words of inspiration. The more you search the Scriptures, the more you will love them. They teach you what you are, and what you are to be. They teach you why you are, and who to love while being. They teach you how to act, and what to hope while acting.

'Hope and Immortal life! how bright they break

On the uplifting vista of our days!—

How like a clarion voice they swell and wake

Our palying nature from its deep amaze!

O, ask not what to morrow to the soul

May bear of honor or of joy—but on

To the unfolding gates—the golden goal—

Lift the exulting vision—and 'tis won!

That better land where weariness no more

Shall weigh upon the spirit's pinious as they soar!"

A. R. B.

[Original.]

CAPITAL PUNISHMENT.

Br. SKINNER—I designed to write something upon the subject of Capital Punishment; but have room for but a few words, in addition to what I have said about our cause in this place. I have, as has every well wisher to the captive and the prisoner, an anxious desire that something more should be done, in the State of New York, to do away with the gallows, than has yet been done. Why should New York be behind Massachusetts in this respect? Are her people any less magnanimous—any less just—to the murderer—to society? Are they less capable of discerning the right and doing it—of searching out the wrong and forsaking it? even though that wrong be found among the great and

wise, and good, sanctioned by the usage of ages. I think those questions must be answered in the negative. What then can be done? What should be done? I answer, much—very much. And, 1st, There can and should (I think,) be societies formed in every county—town, and school district, whose object and labor shall be to overthrow the gallows, and substitute therefor some human mode of punishment. These societies should be in possession of all papers and writings on this subject, and make it a primary business to circulate the information they contain; as want of information—want of examination, is the reason why the gallows is still allowed to peer in vengeful hate over our heads—a relic of ancient cruelty. Petitions should be drawn and numerously signed and presented to the next Legislature on the subject, and see if this relic of barbarism can not be done away. * * *

Yours, &c., J. STEBBINS.
Hume, N. Y.

THAT AWFUL NAME.

I was much amused yesterday at the relation of an incident which took place some twelve years ago, by our old friend Mr. Andrews. Mr. Andrews' son was teaching school some four or five miles from his father's, and it so happened that he boarded with one of those over-religious souls, who believe that religion is a name, and not something to be done, as James tells us. The old gentleman one evening had occasion to remark something about that abominable doctrine called Universalism. He said it was the worst doctrine in the world, and that if a Universalist should come to his house he would turn him out doors, and he would not let him enter his dwelling again if he knew he would freeze to death. Thus did this pious soul hate that awful name, as the sequel will show.

It so happened that the school teacher above mentioned had one of Br. Ballou's sermons. The young man tore off the title page, and slipped it into the old gentleman's Bible unknown to him.—When he opened the Bible he found this little pamphlet, and commenced reading, and found it was a sermon. The old man began to make inquiries if any one knew anything about the pamphlet, how it got into his Bible; but he could obtain no satisfactory information about the mystery. So he concluded that God had put it in his Bible. The old gentleman read a part of a page, and the old lady began to shout, glory to God! saying, 'I know that came from God.' The old man stopped reading and shouted glory to God, for sending him that precious treasure.

In the evening he came running to Mr. Andrews as he returned from school, here! here! said he, is a pamphlet which God put in my Bible, read it! read it! The old gentleman went bright and early the next morning, to one of his neighbors, and told him what a wonderful good sermon he had found in his Bible. He began to read it to the lady of the house, and she commenced to shout glory, and the old man had to shout too! He said that he would not take a thousand dollars for that sermon—and when he moved away from the country he took it with him.

Suppose he had known that it was a Universalist sermon, how quick he would have committed it to the flames. It is not Universalism that people hate, but the awful name!—[Star in the West.

Beverly, Nov. 25, 1845. H. P. SCOTT.

STYLE IN PUBLIC SPEAKING.

The pithy writer who calls himself 'Old Gilbert,' in an essay on the subject of speech-making and preaching, gives some of his views in the following paragraphs.

We confess our likes for effective pulpit style. A minister is not a pulpit essayist. A minister is not a philosophical lecturer. A fine book style is not a fine pulpit style. The heart is the minister of the desk. The best style is that which brings the intellect down through the heart, and melts all its precious metals in that hot furnace. If you want a specimen take good old South—see what

edge is in all he said. Playful but not light—sharp but not sour—imaginative but not dramatic—using common words with uncommon power—speaking to you as if he expected to convince you—full of earnestness—decided without dogmatism—witty but not vulgar. All his words strike you like the explosion of torpedoes.

Some preachers use a sort of air gun. You hear no report—you see some effect. Others are real artillery men—thundering and blazing. No objection to the artillery men, if they will only throw balls; but it is rather funny, to fire loud guns, and have very small shot.

Let every man keep his own natural style. All children can't cry alike. Some cry easy—some make a great blubbering. All preacher's can't preach alike. Personal taste should be rectified and then become personal law. How would Milton's old Gothic architectural style suit simple hearted Cowper? How would Charles Lamb look in Coleridge's Germanic idioms? How would Hall look in Chalmers' garb? How would Wesley appear in Harvey's gaudy robes? Let every man be natural, but let him take care what is natural. Nature is a very indefinite thing now-a-days. If you have the volume of Niagara, then you may become a cataract, but a bucket-full won't answer. If you have electricity, you may afford to thunder, but not without.

AWFUL.

There is no doubt that many feeling minds have been 'driven by such tremendous representations of the Divinity' as the following, into the cheerlessness of skepticism. It is from Reynold's Inquiry concerning the state of the Economy of the Angelic world.

'So high, so great, so incomprehensibly supreme is God, that ten thousand times ten thousand most miserably tormented spirits shall not in the least be pitied or regarded by Him to all eternity. Ten thousand times ten thousand most doleful sighs, shrieks, and groans, and yellings, and roarings, and howlings under the most exquisite torture and anguish of spirit, shall not meet with the least pity or compassion to all eternity. Oh! the dignity of that Being, who has an everlasting hell to be the representation or triumph of his grandeur; there he strides in magnificent though gloomy state, and marches over a world of damned heads with the most uncommiserating disregard or disdain.'

CHRISTIAN HOPE.

The following touching and tenderly beautiful extracts are from a discourse of the Rev. Orville Dewey. O who would exchange the blessed hope of the Christian so tenderly expressed for the cheerless anticipations of the skeptic? For worlds we would not do it. D. S.

'I have seen one die: she was beautiful; and beautiful were the ministries of life that were given her to fulfil. Angelic loveliness enrobed her; and a grace as if it were caught from heaven, breathed in every tone, hallowed every affection, shone in every action,—invested, as a halo, her whole existence, and made it a light and blessing, a charm and a vision of gladness, to all around her: but she died! Friendship, and love, and parental fondness, and infant weakness stretched out their hands to save her; but they could not save her: and she died! What! did all that loveliness die? Is there no land of the blessed and the lovely ones, for such to live in? Forbid it reason, religion!—bereaved affection, and undying love! forbid the thought! It can not be that such die, in God's counsel who live, even in frail human memory forever!

'I have seen one die—in the maturity of every power, in the earthly perfection of every faculty; when many temptations had been overcome, and many hard lessons had been learned; when many experiments had made virtue easy, and had given a facility to action, and a success to endeavor; when wisdom had been learnt from many mistakes, and a skill had been laboriously acquired in the use of many powers; and the being, I looked upon, had just compassed that most useful, most practi-

cal of all knowledge, how to live, and to act well and wisely: yet I have seen such an one die!—Was all this treasure gained, only to be lost? Were all these faculties trained, only to be thrown into utter disuse? Was this instrument,—the intelligent soul, the noblest in the universe,—was it so laboriously fashioned, and by the most varied and expensive apparatus, that, on the very moment of being finished, it should be cast away forever? No, the dead, as we call them, do not so die. They carry our thoughts to another and a nobler existence. They teach us, and especially by all the strange and seemingly untoward circumstances of their departure from this life, that they, and we, shall live forever.'

The following is from a sermon of Massillon the eloquent and pious Bishop of Clermont.

'Oh God! if this were the character of your Supreme Being; if we were really called on to adore you under such dreadful attributes, I could no longer acknowledge you for my Father for my Protector for the Composer of my sorrow, the Supporter of my weakness, the Rewarder of my fidelity. You would then appear under no other form than that of a malignant and fantastic tyrant; sacrificing mankind to his insolent vanity, whom he had created out of nothing, for no other purpose than to make them the sport of his power and the objects of his caprice.'

RELIGIOUS NOTICES.

PUBLIC DISCUSSION.—Arrangements have been made for a public oral discussion on the subject of Universalism, at the village of Mexico, Oswego county; to commence at 9 o'clock, A. M. on Monday the 12th day of January next, and to continue six hours each day during that week, between Rev. George G. Hapgood Principal of the Academy at that place, and P. MORSE.

Henderson, Dec. 10th, 1845.

CONFERENCE AT HOMER.—A Conference of the Cayuga Association of Universalists, will be holden in the Universalist church in the village of Homer, Cortland county, on the third Wednesday and following Thursday in January, 1846; for the purpose of organizing a Missionary Society, on a plan similar to that established in the Chenango Association, unless some better plan should be presented at the time. All societies within our bounds, are requested to send delegates—and it is desired, that those towns where no societies are in existence, if they contain but one believer in Universalism, should be represented either by delegate or letter. It is also particularly requested, that all our ministering brethren belonging in the Cayuga Association should be in attendance on that occasion—and we shall also greet with a hearty welcome, all who shall visit us from other Associations, to aid us by their counsel and cheer us by their presence. Br. T. J. Goodrich, is, I believe, pledged to be present with us; and we trust that others who are not pledged, will be equally faithful in attending. Public exercises will be held in the church, during Wednesday, Wednesday evening, and Thursday. H. L. HAYWARD.

A CONFERENCE OF THE SUSQUEHANNA ASSOCIATION OF UNIVERSALISTS will be held in the Presbyterian meeting house in Friendsville, Susquehanna county, on the second Wednesday and following Thursday, the 14th and 15th of January, 1846. J. B. GILMAN, Standing Clerk.

CONFERENCE.—A Conference of the Black River Association, has been appointed at the village of Mexico, Oswego county, on Wednesday and Thursday, January 14th and 15th, which will be during the week in which a public discussion has been agreed upon at that place.

Henderson, Dec. 10th, 1845.

The **THIRD CONFERENCE** of the St. Lawrence Association will be held at Westville, Franklin county, the second Wednesday and Thursday (14th and 15th) of January next. It is expected that Rev. E. A. Holbrook will be ordained at this meeting. A very general attendance of all our religious friends will also give additional interest to the occasion. W. H. WAGGONER, Standing Clerk.

Canton, Dec. 2, 1845.

CONFERENCE OF THE HUDSON RIVER ASSOCIATION.—A Conference will be held in the city of Schenectady the second Wednesday and following Thursday of January next. An invitation is extended to ministering brethren and others to be with us and participate in the joys of the occasion. Services will commence Wednesday morning at half past 10 o'clock. J. A. ASPINWALL, Standing Clerk.

'Ye shall know the truth, and the truth shall make you free.'

The following communication is from the pen of Br. J. R. Johnson, of this State, and was originally published in the 'Star in the West.' It portrays indeed a most thrilling incident. Reader, can that doctrine (endless misery) be true that produces such wild despair and heart-rending anguish? And can that be false which thus snatches the victim of despair from utter ruin and pours the joys of heaven and peace into the bleeding soul? Read, and answer.

D. S.

'Thrilling Incident!'

'HAS WILLIAM GONE TO HELL?'

In Churchville, N. Y., a few years since, a Baptist lady married the man of her choice, who it appears, was not a professor of religion, though a most amiable and dutiful husband—kind and affectionate. The young lady called upon her pastor, through her intended, to solemnize the nuptials. After their union they lived together but a few weeks, when her husband, whose name was William, sickened and suddenly died; and the pastor of the Baptist church in the village who had solemnized their union, was called upon to administer the consolations of the Gospel to the wretched widow.

He came.—The mourning group assembled, and the pastor was there. He rose; and instead of binding up the broken-hearted, inflicted deeper wounds, by preaching a terrific sermon on the torments of hell, and insinuated that the deceased had gone to suffer there. Overwhelmed with the thought, the young widow rose up and shrieked aloud—'HAS WILLIAM GONE TO HELL?' The shock upon the audience was electric; and deafening shrieks were all over the congregation. The sermon was ended. The frantic woman again appealed to her mother—'has William gone to hell?' But her mother, who believed with the pastor, could not give her a negative answer! and again she wept aloud, 'Alas, this poor heart of mine is breaking! WHERE IS WILLIAM!! WHO WILL SAY HE IS HAPPY?!'

How solemnly moved the procession to the resting place of the departed! Nothing breaking the silence, save the widow's deep-drawn sigh or groan, and the earnest shriek, 'Has William gone to hell?' And when the clogs of the grave's earth were thrown o'er the loved form, with redoubled vehemence, she wailed aloud, 'HAS WILLIAM GONE TO HELL! If he has, let me go there too, that I may be where William is!' And the last look which she gave toward the place where her loving husband was sleeping in death! and the thought that his soul was in the hell of torments which the pastor had portrayed, can neither be imagined nor described!—Heaven forbid that I should attempt it—my thoughts are intense, and my hand refuses.

But, two weeks rolled on, and the widow refused to be comforted. Her parents thought that perhaps a visit from a Universalist clergyman might relieve her anxiety as to the fate of her loved William. Accordingly Br. Cook, who resided and preached in the place, was called in. He tried to comfort her with the promises in the Gospel;—her countenance brightened. She requested him to preach William's funeral sermon. He did so. And as he descended from the desk she met him—he presented his hand, and she grasped it with frantic joy, exclaiming, 'Welcome message of peace have you brought from the spirit of Inspiration! God has inspired your heart to weep for others' woes, and sent you to bind up the broken-hearted! You have thrown a dreadful burden from my soul—all is well with William! My joy is full!—my gratitude you have, and for this act the Almighty will bless you!'

The young widow soon after joined the church under Br. Cook's charge, and I have heard has recently moved to the West. The gospel of peace be with her.

O, the horrid doctrine of hell torments! In contemplation of it, 'I cease to wonder that its fear has made some mad and others melancholy.' Brethren in the ministry, preach against it—pray for its extinction—and continue to proclaim the Good News of a world's salvation.

Alabama, N. Y.

THE PATHETICS.

The following amusing story of the pathetic style of preaching, on the Prodigal, is from Br. Geo. Rogers' 'Memoranda,' it is worth preserving; as such specimens of style are becoming far more rare than formerly. We may in time lose them altogether.

Ed.

'The most outrageous maltreatment of Scripture and English to which I ever listened, was from a tall and gaunt Yorkshireman, who, in spite of all efforts to prevent him, took forcible possession of the pulpit at Spring Garden, and bored us with what he called a 'discourse.' His text was the Prodigal Son. In describing the Prodigal's leave-taking of his family he went deeply into the pathetics. 'We behold 'im,' said he, in a half crying, lugubrious tone, 'taking a last fare-a-well of 'is ffather, and a last fare-a-well of 'is moother, and a last fare-a-well of 'is seesther, and a last fare-a-well of 'is broother, and a last fare-a-well of 'is hooncle,' and so on through the family connexions. He then described his hero's progress in dissipation; and here his oratorical powers had fine scope. He made him start from 'ome' in a coach and six—then he sells one pair of 'orses' after another to pay his gambling accounts, (very graphic.) 'I see 'im, in my fancy's mind as it weers,' said he, 'driving from ball-room to ball-room, and from theatre to theatre, and from coort to coort; he rolls about in colussionsness and ubiquity, and perseweers onwards without a dimming veil between.' Upon my veracity, reader, this was his exact language. I know not but I should have wept from pure mortification, had it not been that an opposite propensity was brought into exercise by the circumstance of a negro dropping in, and taking his seat directly fronting me. Cuffy seemed in great doubt whether the gibberish to which he was listening was a violent assault upon honest English, or whether it belonged to a higher and more magnificent style of oratory than he was accustomed to. In his perplexity to decide this point he would roll his large whites towards me, ever and anon, in order to gather from my countenance what I thought of it all. For my part, I was in perfect torture during the whole time, from a hard contest between my risible and lachrymal organs.'

EPITOME OF WAR.

A fair exhibition of war in its origin, its progress and actual results, would be a startling condemnation of the whole custom as a piece of suicidal folly and madness. The Ettrick Shepherd, in his Lay Sermons, tells the following story quite to the point:

'The history of every war is very like a scene I once saw in Nithsdale (Scotland). Two boys from different schools met one fine day upon the ice. They eyed each other awhile in silence, with rather jealous and indignant looks, and with defiance on each brow.

'What are ye glowrin' at Billy?'

'What's that to you, Donald? I'll look whar I've a mind, an' hinder me if ye daur?'

To this a hearty blow was the return; and then began such a battle! It being Saturday, all the boys of both schools were on the ice, and the fight instantly became general. At first they fought at a distance with missile weapons, such as stones and snow-balls; but at length coming hand to hand, they coped in a rage, and many bloody raps were liberally given and received.

I went up to try if I could pacify them; for by this time a number of little girls had joined the affray, and I was afraid they would be killed. So addressing one party, I asked, 'What are you fighting those boys for? What have they done to you?'

'O, naething at a', maun; we just want to gie them a gude thrashin'—that's a?'

My remonstrance was in vain; at it they went afresh; and after fighting till they were quite exhausted, one of the principal heroes stepped forth between the combatants, himself covered with blood, and his clothes all torn to tatters, and addressed the opposing party thus:—'Weel, I'll tell you what we'll do wi' ye—if ye'll let us alane, we'll let you alane.' There was no more of it; the war

was at an end, and the boys scampered away to their play.

That scene was a lesson of wisdom to me. I thought at the time, and have often thought since, that this trivial affray was the best epitome of war in general, that I had ever seen. Kings and ministers of state are just a set of grown-up children, exactly like the children I speak of, with only this material difference, that instead of fighting out for themselves the needless quarrels they have raised, they sit in safety and look on, hound out their innocent but servile subjects to battle, and then, after an immense waste of blood and treasure, are glad to make the boys condition—'if ye'll let us alane, we'll let you alane.'

Here is the upshot of nearly every war, the *status quo ante bellum*!

Answer to a Challenge.

The eccentric H. H. Breckenbridge, one of the Judges of the Supreme Court of Pennsylvania, when a young man, was challenged to fight a duel by an English officer, whom he answered as follows:

I have two objections to this duel matter, the one is lest I should hurt you, and the other is lest you should hurt me. I do not see any good it would be to put a ball through your body. I could make no use of you when dead for any culinary purpose, as I would a rabbit or a turkey. I am no cannibal to feed on the flesh of men. Why then shoot down a human creature, of whom I could make no use? A buffalo would make better meat. For though your flesh might be delicate and tender, yet it wants the firmness and constancy which take and retain salt. At any rate it would not do for a long sea voyage.

You might make a good barbaque, it is true, being of the nature of a raccoon or opossum; but people are not in the habit of barbaquing any thing that is human now. And as to your hide, it is not worth taking off, being a little better than a two year old colt. So much for you. As to myself I do not like to stand in the way of any thing that is hurtful. I am under the impression that you might hit me. This being the case, I think it most advisable to stay at a distance. If you mean to try our pistols, take some object, a tree, or a barn door, about my dimensions. If you hit that, send me word, and I will acknowledge that if I had been in the same place you might also have hit me.

Incident of the American Revolution.

On the morning of our national birthday, the 4th of July, 1776, when the declaration of the American Independence was made—when the committee previously appointed to draft that instrument, made their report through their chairman, Thomas Jefferson—and when it was read, the house paused—hesitated. That instrument, they saw, cut them off even from the mercy of Great Britain. They saw with prophetic vision all the horrors of a sanguinary war—carnage and desolation passed in swift review before them. They saw the prospect of having rivetted still more closely upon their already chafed and bleeding limbs the chains of slavery. The house seemed to waver—silence, deep and solemn silence, reigned throughout the hall of the spacious capitol. Every countenance indicated that deep meditation was at work; and the solemn resolutions were calling for double energy. At this fearful crisis, when the very destiny of the country seemed to be suspended upon the action of the moment, the silence—the painful silence—was broken. An aged patriot arose—a venerable and stately form, his head white with the frost of many years. He cast on the assembly a look of inexpressible interest and unconquerable determination; while on his visage the hue of age was lost in the burning patriotism that fired his cheek. 'There is,' said he, 'a tide in the affairs of men, a nick of time. We perceive it now before us. That noble instrument upon your table, which insures immortality to its author, should be subscribed this very morning, by every pen in the house. He who will not respond to its accents, and strain every nerve to carry into effect its provisions, is unworthy the name of a freeman. Although these gray hairs must soon descend to the sepulchre, I would infinitely rather they

would descend thither by the hand of the public executioner, than desert at this crisis the sacred cause of my country.' The patriarch sat down at forthwith the declaration was signed by every member present. Who was that venerable patriarch? you ask. I answer it was John Witherspoon, of New Jersey, whose name is found among the signers of the Declaration, the Magna Charta of our nation's independence. Yes, it was John Witherspoon, a distinguished member of the Presbyterian church, a lineal descendant of John Knox, the great Scotch Reformer.—[*Speech of the Rev. S. S. Templeton.*]

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, JANUARY 2, 1846.

A HAPPY NEW YEAR.

TO OUR READERS, ONE AND ALL—may they live to see many more, and each one be happier than the former. May each and all so grow in grace, in the knowledge of the truth, and the practice of virtue, that they may be happy now, happier in their growth, and happiest of all the sons and daughters of men, in the full maturity of their virtue. May they be happy in perusing the pages of this weekly visiter, happy in procuring new subscribers and new readers of its messages of good tidings, and happy in seeing the glorious doctrine it inculcates spreading wider and wider over the land and throughout the world.

A HAPPY NEW YEAR TO OUR BROTHER EDITORS, ONE AND ALL. May their 'bow abide in strength, and their hands be made strong by the hands of the mighty God of Jacob.' May they be successful in pulling down the strong holds of error and darkness, diffusing around the light of eternal truth, and spreading abroad peace and righteousness through the world.

A HAPPY NEW YEAR TO ALL THE MINISTERS OF THE GOSPEL OF PEACE. May they lift up their voice like a trumpet, giving not an uncertain, but a certain sound, arousing the sleepers from their long naps, enlightening the benighted with Heaven's own truth, letting their light shine before men, not by good words only, but by good deeds, and comfort all that mourn.

A HAPPY NEW YEAR TO ALL BELIEVERS IN THE TRUTH AS IT IS IN JESUS. May they be like a city set on a hill that can not be hid—like a light on a stand that giveth light to all in the house. May their faith grow stronger, their hope firmer, and their charity broader, till their faith shall embrace all in this world, their hope lay hold on all the glories of the future world, and their charity encircle every creature of God for time and eternity.

A HAPPY NEW YEAR TO ALL THE BELIEVERS IN AND VOTARIES OF ERROR AND FALSEHOOD. May this new year commence a new era with them. May new truths burst upon their minds, new and better hopes inspire their hearts, new and holier affections expand and elevate their souls, and new and higher joys than ever yet they have known take possession of their whole nature through that faith that works by love and purifies the heart.

A HAPPY NEW YEAR TO THE MOURNING AND THE SORROWING. May their sorrow endure but for a night, and joy come in the morning. May their tears be wiped away by the tender hand of affection, their sighs hushed to stillness by the voice of love, and their sorrows turned to joys by the rich mercies of God.

A HAPPY NEW YEAR TO ALL THE WORLD. May it grow wiser as it grows older, and better as it grows wiser, and happier as it grows better; till all shall become wise unto salvation, all good as God in the beginning prospectively saw and pronounced them and all perfectly happy as their Father in heaven eternally intended they should be.

D. S.

UNIVERSALISM.

The longer we live the stronger grows our faith in the great doctrine of a world's salvation. The more we see and meditate on the works and ways and providences of God, the more fully are we convinced of the perfect, ilimitable, endless and changeless benevolence of our Father in heaven; and of the utter impossibility of his ever dooming any of his offspring to interminable torments.—His benevolence is written, as with sunbeams, upon all creation. The heavens above; the earth beneath; the world around and within us; the worlds of mind and of matter; the animal, the vegetable and the mineral kingdoms; the adaptation of means to ends—means all-efficient, and ends all-benevolent—the order of divine Providence, by which seeming evil is seen to result in good, light to shine forth out of darkness, joy to spring up from the bed of sorrow—by which the harsh and terrific mutterings of thunder, and the livid lightning's crash, are made to purify the very air we breathe and make it salubrious both to vegetable and animal life; the ten thousand sources of enjoyment and of profit in what we were wont to deem evil—all, all combine to declare that 'the Lord is good unto all, and his tender mercies are over all his works.'

Not alone in the material world and the benignant providences of God do we see evidences of his paternity, and strong presumptive proof of the great doctrine of a world's salvation: the instinctive breathings of the soul, the outgoings of the heart's affections to God, and to good—the respect which even vice itself is compelled to pay to goodness—the innate principle of religion in man, the secret longings, the strong and irrepressible desires and aspirations of the spirit after immortality and endless bliss, coupled with the fact that God has made the most ample provision for satisfying the desires or natural wants, of 'every living thing,' and that, consistently with his character, he could not neglect the nobler aspirations of souls created in his own image—all go to confirm us in our glorious and cheering faith. That God's benevolence is such as to dispose him to save all mankind is clearly proved by all his works and all his dealings with men. That he has the ability to save all, is a proposition which none will deny but those who are *virtually atheists*. And if he has the disposition and the ability to save all, what shall, or what can prevent it?

Again, all good men and good beings in the universe, desire and pray for the salvation of all men—they all pray for the suppression of vice and misery, and for the universal prevalence of holiness and happiness. Well, from whence springs this desire—from God, or the devil? from good, or from evil? Is it a good, or a bad desire? All will answer, It is a good desire, and doubtless springs from God. Well, reader, will God inspire his creatures with more benevolent desires towards his offspring than he feels himself? Are we more benevolent, or better than God? Again, will God inspire desires and prayers in his children in opposition to his own will and purposes? Or will he inspire in them desires and prayers which he determines never to grant? Impossible. For we are required to pray for all men—and to pray in faith too, nothing doubting—for the very reason that this accords with the will of God, 'who will have all men to be saved and to come unto the knowledge of the truth.'

But over and above all the light which shines in nature and providence, and in the benevolent desires and aspirations of all good beings, is the light of revelation, the testimony of the Holy Scriptures. This, after all, is the more sure word of prophecy, the infallible criterion of truth, the sure and ample warrant for the doctrine of universal salvation. We say, 'to the law and the testimony; if we speak not according to these, it is because there is no light in us.' If the Bible does not sanction this doctrine, or furnish ample data for its maintenance, then have we read it to no purpose, or never understood its true teachings; and could we be convinced that such was the fact, we should either abandon the doctrine or the Bible. But we honestly and devoutly believe the Bible is true, that it is God's revelation to man, and that it clearly

teaches the ultimate holiness and happiness of the whole human family. 'Therefore, we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.'

Throughout both the Old, and the New Testament, there are frequent and to us, clear indications of this glorious truth. And besides the express declarations that necessarily convey such a sense, there are multitudes of precepts given and principles laid down which obviously imply the doctrine, and can not be interpreted, explained, or applied consistently with any other doctrine.

The early promise which God made in the garden of Eden, that the seed of the woman should bruise the serpent's head—His promise, confirmed by an oath, to Abraham, Isaac and Jacob, that in their seed (which was Christ, see Gal. iii: 16,) all the nations, families and kindreds of the earth should be blessed, and that the blessing consisted in turning away every one of them from his iniquities (see Acts iii: 25, 26)—the declaration that God hath spoken of the restitution of all things by the mouth of all his holy prophets since the world began—all seem to us to point to this great truth as their consummation and fulfilment.

Then, too, the titles given to the Messiah by the prophets and inspired writers all seem to imply and require this grand result, the salvation of the whole world. He is called, the seed of the woman, that should bruise the serpent's head; the seed of Abraham, in whom all nations should be blessed; the Shiloh, unto whom the gathering of the people should be; the Shepherd; the Fountain; the Rock; the Refiner; the Purifier; the Refuge for the weary; the Feast of fat things for all people; the Stone, cut from the mountain without hands, that shall fill the whole earth; the Salvation of God to the ends of the earth; the Ensign for the people; the Sun of Righteousness; the bright and morning Star; the true Light that lighteth every man that cometh into the world; the Bread of God that giveth life to the world; the Physician to heal; the Deliverer; the Captain of salvation; the Author and Finisher of our faith; the Head of every man; the Heir of all things; the Faithful and True Witness; the Lamb of God, that taketh away the sin of the world; the Saviour of the world. Now, can all these titles, or any considerable number of them, and other similar ones which we might enumerate, possibly be explained in such a way as to harmonize with the idea of his defeat in the great work of salvation; or that he will save any less than the whole world; or that he will doom to interminable woe a large, or even any, portion of the human family?—We think not. Indeed, the one title, Saviour of the world, is of itself sufficient to warrant our faith. Did God intend to mislead or deceive us in bestowing such titles upon his Son? Surely not; and as surely those titles can not consist with the doctrine of endless misery.

The Scriptures expressly declare that God 'will have all men to be saved and to come unto the knowledge of the truth,' and that he 'worketh all things after the counsel of his own will'—that he will 'gather together in one all things in Christ, both which are in heaven and which are on earth'—that 'unto him every knee shall bow, of things in heaven, and things in earth, and every tongue shall confess him Lord to the glory of God the Father'—that he must reign till he hath put all things under him; that death the last enemy shall be destroyed—that he will not only destroy death, but also him that hath the power of death, that is the devil and the works of the devil—that the time shall come when there shall be no more death, neither sorrow nor crying, nor any more pain; that God shall be all in all—that Christ shall draw all men unto him, and those who come to him he will in no wise cast out—that he gave himself a ransom for all, tasted death for every man, is a propitiation for the sins of the whole world, and having made peace through the blood of his cross, by which to reconcile all things unto himself, he shall see of the travail of his soul and be satisfied—that the pleasure of the Lord shall prosper in his hand—that where sin abounded grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ

our Lord—and finally, that ‘every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them,’ shall eventually unite in saying, ‘Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb, forever and ever.’

Beside these, and scores of other clear and unequivocal testimonies of the same import, all the precepts and principles laid down in the Gospel, such as these—“whatsoever ye would that men should do to you, do ye even so them;” ‘love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use and persecute you, that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and the unjust’—‘he is kind to the unthankful and the evil;’ be ye therefore merciful, as your Father also is merciful’—‘if thine enemy hunger feed him; if he thirst, give him drink’—‘God is love—he that loveth not, knoweth not God—be kindly affectioned, one towards another—do good to all men as ye have opportunity,’ &c., &c.

Now, reader, what do these and all similar precepts mean? What do they imply? With what doctrine do they harmonize? Can they be reconciled with the doctrine of the infinite partiality and endless hatred and cruelty of God to his children, or even to his enemies? Certainly not. Do they not, on the contrary, necessarily imply the universal, endless, and changeless love and kindness of God to all mankind, and his disposition to bless and happy all? And are they not, for this very reason, the most wholesome and salutary precepts ever uttered—such as prove the salutary moral tendency and happy influence of the leading and distinctive principles of our faith?

Do you wonder, then, that we are firm believers in Universalism—that our faith grows stronger every day we live, and firmer every year that rolls over us? Would you not wonder if we could be any thing else but Universalists with such evidence before us? Great as is the number of Universalists now, and rapidly as they are increasing, we sometimes wonder, when we think of the evidences of our faith, that our numbers are not still greater, and that they do not increase more rapidly. But God’s time is the best time to convince the world; and our faith is firm that in his good time nations shall be born in a day. Let us then, one and all, trust in him, believe his word, and *live* the faith we profess. D. S.

The Triumphs of our Cause, and the Means for its Future Progress.

[Continued from page 383—vol. 16.]

Such has been—such *is*, the triumph of our cause. We have spoken of it hastily—imperfectly. We turn now to consider how this cause is to be carried forward, and its triumphs multiplied in time to come. This point was ably, eloquently discussed in the Annual Sermon preached at the last session of the United States Convention; but we may be permitted to direct attention to it in a few remarks.

It was said by the speaker on the occasion alluded to, that, though we were not to entirely abandon the old ground we have occupied, we could not safely and successfully make use of the same old means, and the same old measures for the advancement of our cause. Every word of this is true. The day of theological disputation and warfare has gone by; and now, amid increased and increasing light, intelligence, liberality and refinement, more is demanded of us in the commanding position we occupy than ever was demanded before. If we will not be up and doing—if we will not in this point in our progress employ other and more efficient means, we shall be outstripped in the race, and perhaps forfeit to our cause the crown of ultimate triumph.

To specify a few of the means of our future prosperity, we would say, that the friends of our cause should, to the extent of their ability, *countenance and sustain an enlightened and independent Pulpit*. Learning should speak these in commanding dignity and eloquent persuasion;

and unaffected, heartfelt piety breathe in soft and winning accents. The same high cultivation of intellect, the same varied accomplishments, the same lofty dignity, accompanied by a loving heart and a sanctified life, should be found there as at the bar, or in our legislative assemblies.

The pulpit should be unshackled and free. To utter great truths—to lead on the mind from one degree of knowledge to another—to battle for the right, to denounce the wrong—to cry aloud against oppression—to smite upon spiritual wickedness with its stern reproofs—to warn and entreat with free, unfettered speech, is the legitimate business and office of the pulpit. It is a divinely appointed instrumentality through which the Gospel may utter itself, and the spirit and power of the words of Jesus reach and impress and sanctify the hearts of men. It should, therefore, be allowed to speak with authority and freedom. If it be denied this, it is at once shorn of its energy, influence and power; and a mighty agent in the salvation of the world deprived of vitality.

Another consideration presents itself here. We said it became the duty of the friends of our great cause to countenance and sustain an *enlightened pulpit*. But if it be trammelled by the dictations of worldly policy, or by the interdicts of party feeling and prejudice, or the frowning mandates of hard-faced bigotry—if it be not free to speak boldly for God and humanity, to advocate and defend all truth, and to declare itself on the side of every benevolent and Christian reform; then it must not be expected to find there the graces, accomplishments and dignity of bearing and a cultivated intellect, nor that elevation and refinement of thought and taste and feeling so necessary to give it a more commanding influence, and a mightier power. These will not be found amid the entanglements, bonds and fetters we have named. If these be laid upon the pulpit, and its sacredness be polluted by things so unholy; then will learning, and eloquence, and deep, holy feeling, seek other mediums of communication by which they may accomplish the high purposes of their divinely appointed mission, namely,—to lift up the human soul toward the zenith of its destined perfection.

We say, therefore, again, that the freedom of the pulpit should be maintained; and that, being free, it should be sought with earnest endeavor to elevate to its dignities, honors, and solemn responsibilities, such as are prepared to receive its sacred truths, and to discharge its great duties with distinguished ability and to the upbuilding of the Redeemer’s cause.

It is demanded now, as it never was demanded before, that the Gospel be preached with plainness, simplicity and power. No temporizing—no mistifying—no keeping back of great and vital truths—no timidity because of the prejudices or opinions of the great world; but the truth must be spoken, advocated and applied with all plainness, earnestness and power. We want brave, honest men in the pulpit—men with cultivated intellects, with minds enriched by the treasures of varied knowledge—men with warm and loving hearts, who will discharge fearlessly the duties of their high and responsible calling, ‘seeking for no man’s applause, and caring for no earthly reward.’—Give us such men—and we have not a few—let the friends provide for, encourage and sustain the intelligence and freedom of the pulpit, and greater triumphs will await our cause in the future than those which have gone before. This is demanded of them—let them see to it that they are faithful.

We will detain our readers a few moments longer, while we mention as another of the means for the future triumph of our cause,—a *diviner life*—a more entire consecration of the whole being to the services of God. We are not to rest in abstracted belief—it has always been important that we should not. We are to open our hearts to the influences of our most precious faith, and our souls to become baptized more and more with its sanctifying spirit. Onward and upward we must toil in the pathway of Christian progress, seeking, aspiring after a nearer, closer, and more uninterrupted communion with the Father of all.

Our cause contemplates the removal, not only of errors in doctrine, but errors in the heart and life—not only to

bring men to a belief of the truth, but to the love and practice of it. It contemplates the ‘regeneration of individual souls,’ and the moulding of human wills into a conformity to the will of God. He, therefore, who would labor truly in this cause must labor to this end. He must seek the advancement of piety and holiness among men, and to win the erring and straying to the fold of God.—The living human soul, says Chapin, is to be explored, purified and redeemed. ‘There is the central point where truth must rest its practical axis—in those floods of passion, in those awful depths of sin, among those half-kindled, half-quenched aspirations, those capacities glorious and immortal, those contending affections—there is to be the great effort, to draw out, to develop, to harmonize, to regenerate.’

Our cause seeks this as its crowning triumph; and as we would advance this cause in the achievement of the high and noble purpose it contemplates, we must labor to the same end. But to be in the least degree successful, this work must commence with ourselves. We need first to be instructed in the school of Christ—to have sat patient learners at the feet of Jesus. We can not hope to succeed in our efforts with others, while we ourselves are inattentive to the claims of our religion upon the heart and life. It will be in vain that we urge our fellow men to be holy, when we are not holy ourselves. Truths however declared, or warnings however eloquently uttered, or invitations however warmly extended, lose all force and power if we ourselves are heeding them not.

And let it be further considered, that, any cause, however excellent of itself, will be judged of and estimated by the characters and lives of its espousers and friends. This is strictly true with reference to our own cause. However brilliant and multiplied may have been its past achievements, and however grand and glorious beyond expression may be the result at which it aims, the time has now come when if we would see it prevail yet more widely, and wielding a yet mightier influence and power, we must be living witnesses of its purity and goodness in the lives of Christian excellence we lead, and the advancement of piety we possess. A. C. B.

INDIFFERENCE.

Mankind were created in such a manner, and placed upon the world in such a situation, that none are independent, but each and all dependent upon others for support and protection. The powers of sociality which have been bestowed upon them are such, that mankind naturally form themselves into societies and communities; nations even, being only great communities governed by such social laws as the law making powers may think proper to enact. And the welfare of any society or community, must depend upon the individual conduct of its individual members. If all are governed by sentiments of integrity; if all act upon principles moral and virtuous in their nature; if all do as they would wish to be done by, and are active and industrious, then the prospect of that society will present a lovely appearance, and harmony, friendship, and love, reign supreme; bestowing numberless blessings upon the members thereof. But if the individual members of a society neglect the precepts of morality and virtue; allow themselves to be led away by the excitement of passion; and governed by selfishness alone, then strife and contention must rule and bring destruction in their train.

With these truths upon which to rest, we wish the attention of the professors of our glorious faith, while a word is said in behalf of the cause in which we are engaged. Though we may be divided into many different societies, so named, yet our denomination is one great community, and its welfare should be the object nearest the heart of the professor. Every man, it matter not what may be the sphere in which he moves, has some influence more or less, and that influence will exert its power upon others, and from others onward, until consequences of an important nature spring forth for or against the denomination. The actions of every man; his every word and deed, urge forward or retard the progress of Universalism; and in view of this responsibility resting upon the professor, every

man should see to it that he walks circumspectly; in such a manner as will secure the respect of those who deem us in an error, and then his labors will not be in vain, but such as shall open the mind of the unbeliever to the light of everlasting truth. But alas! how many do we find, who are wholly indifferent, though declaring themselves adherents to our principles of religious faith. How many there are who have no care or anxiety for the credit or advancement of the doctrine which they profess. They may think, and undoubtedly they often do, that by indifference they incur no responsibility, but such is an idea delusive in its nature, and should never be entertained by a sensible man.

The Saviour while upon the world declared that he who was not for him, was against him, and that he that gathered not with him scattered abroad. One professing a belief in Universalism may do nothing for the advancement of this faith; he may never impart a portion of his earthly goods, either to support the preached word or to build places of public worship; he may aid no periodicals devoted to the inculcation and promulgation of its doctrines; and though he may never lift up his voice or hand against it, yet his very indifference will be against it, and that too with influence and power. That indifference will be remarked by the opposer, and it will be declared as a direct result of a belief in the great salvation; and many who have not sufficiently examined the subject will be made to believe that the declaration of the opponent is founded upon truth, and they will look upon Universalism as faith calculated to destroy all regard for the religious virtues. And it is a source of sorrow and lamentation that there are so many among us who manifest so much indifference! Would to God, that they would declare for some other faith, or act inore worthy of men and Christians!

Reader; are you a professed Universalist? If so, we wish to hold converse with you a while, all in friendship and good feeling of course. Do you take a periodical devoted to the illustration and defence of our principles of faith? If not, then let not another day go over your head before you are booked for some one of our papers, and when you have read it, lend it to your neighbors of a limited salvation. Do you give a portion of your earthly substance to aid in supporting the preached word? If not, what prevents you? Poverty or selfishness? If the former, you are excusable; but if the latter, you are a miserable being; and if it has not already, yet ere long selfishness will seal up all the finer feelings of your heart, and misery be the result of your avaricious disposition.—Do you attend the meetings of our order held in your town? If not, then truly you are an unworthy professor of our principles of faith and we beseech you, if you value your own religious liberty and the religious liberty of your offspring as a blessing and privilege worth preserving, do not neglect your duty. Be a regular attendant upon the services of the sanctuary; strengthen the hands of your minister; cheer the hearts of our brethren; aid in supporting our periodicals, and then your influence will be felt and acknowledged, and Universalism will flourish in loveliness and beauty.

Indifference! This is a scourge, from the affliction of which may Heaven deliver us, and the victory is ours!

S. J. G.

ROCHESTER.

We are happy to learn that our friends in the flourishing city of Rochester, after slumbering and being without any stated and regular Universalist preaching so long, are once more arousing from their slumber, shaking themselves from the dust and in good earnest setting themselves about re-establishing stated meetings. They have lately hired a splendid and commodious Hall, commenced meetings and engaged for the present our excellent Br. G. W. Montgomery to preach to them. We welcome Br. M. back again to this State after an absence of some two years, and trust he will not soon leave us again. Our readers doubtless nearly or quite all remember him as one of the former editors of this paper, and they will expect, as he has returned into our midst, again to see occasionally the traces of his well known pen in our columns.—

Br. M., shall they not be gratified in these reasonable hopes?

We trust the good cause in Rochester will again revive under his well directed labors, and that the glory of the latter house (when it shall be built) shall far exceed that of the former. Our cause is reviving in a number of places where it has languished for a few years past.

D. S.

Graham's American Monthly Magazine.

This work, for January, has been laid on our table by Mr. G. N. Beesley of this city. This is the first number of volume xxviii of this deservedly popular periodical.—The names of W. C. Bryant, H. W. Longfellow, J. Fenimore Cooper, Richard H. Dana, J. R. Lowell, E. P. Whipple, C. F. Hoffman and H. W. Herbert, in the male department, as regular contributors, are a sufficient guaranty of an exalted tone to the literary character of this work. Among the female contributors to this number, we find the names of Mrs. Ann S. Stephens, of well known celebrity, Mrs. Caroline Butler, Mrs. M. N. McDonald, and Fanny Forrester. Miss C. M. Sedgwick, Mrs. Emma C. Embury, Mrs. F. Osgood, Mrs. Seba Smith, Mrs. Mary Clavers, Mrs. Maria Brooks, Mrs. Lydia H. Sigourney, Mrs. E. F. Ellet, and several other ladies of the highest literary attainments are also named as contributors to the work. Two beautiful engravings accompany this number—one, representing Washington in command of his army at the bloody battle of Princeton; a most expressive picture—the other, a mezzotint of 'The Young Cavalier.' Each number contains 48 double columns pages, 12mo., fine clear type, and on good paper—an ornament to the centre table, or the ladies' boudoir. To be had at Beesley's at the publisher's price—25 cents per number. Two copies one year for five dollars.

Preaching and Swearing.

'Papa,' said an artless little innocent, a few Sundays ago, on returning from meeting where the clergyman had denounced the woes of *endless damnation* on the heads of most of his hearers, with stentorian voice and furious gestures, 'Papa, what made the minister swear so dreadfully to-day? He fairly frightened me. Was he angry? I don't like to go to meeting where the minister swears so. Don't you think there's where brother Sammy learned those bad words he used the other day?' 'Hush, hush, my child, he was preaching the Gospel.'

Reader, what kind of a Gospel was it which that minister preached? Was it that which the angels proclaimed to the shepherds—good tidings of great joy to all people? or was it *another* Gospel? And was not the child's question perfectly natural. 'Don't you think there's where brother Sammy learned those bad words he used the other day?'

D. S.

Subscribers—Please Notice!

Any person who may subscribe for the Magazine after a club has been formed at any time, can have it at the same price that the club does, if he takes his paper at the same office. We mention this from the fact that several inquiries have been made in regard to it. PUB.

Br. PRICE—Credit W. Babcock, Scipio, Cayuga county, \$2.00 for current volume Messenger, and charge A. Walker.

Br. TOMPKINS—Br. William Perry, of Upper Lisle, Broome county, N. Y., wishes you to send him the Universalist Quarterly.

Removals.

Br. S. Brimblecom to Dudley, Mass.—Br. Barrow from Winchester to Concord, N. H.

Please read This!!!

Any one who will send ten dollars postage paid shall receive eleven copies of the Magazine for 1846 if sent to his address. Twenty-two copies for \$20—33 copies for

for \$30—44 copies for \$40, or 55 copies for \$50, each number to be sent to one person. Many doubtless who are in the mercantile business, or who keep a shop of some kind, in a village, could deliver the papers to subscribers without much trouble. We make this offer as it will save us the trouble of writing names on all the papers and thereby facilitate our mailing, and because many perhaps who do not feel able to pay for the paper, would take the trouble of receiving and delivering it to subscribers for a copy. PUBLISHER.

¶ We send this number to all who have taken the Magazine the past year, who have not renewed their subscriptions, hoping that they will conclude to do so. No more will be sent, unless we hear from them, and should any conclude not to continue their patronage, will they have the goodness to hand the number they receive to some one who would be likely to subscribe, or put it in a wrapper and direct it to the 'Magazine and Advocate,' Utica, N. Y.

To CORRESPONDENTS.—The poetic favors of sisters C. M. Sawyer, Z. Porter, and Lyra are all gratefully received; the former appears in this number and the latter shall soon have a place in our columns. Br. Z. Baker's are also received—and are good and shall have a place. But Br. B., our printers complain of the copy, the hand writing is so fine, and twice as many lines on a page as should be to insure correct typography. Hope you will use more paper hereafter. Br. Hammond's letter shall appear next week. C. M. K., J. A. W., and J. W. M. M. are not without their merits; and they require more pruning and alterations, than we have time, or feel authorized, to make, to fit them for our columns—we can therefore only say to them, try again. They will find some useful hints in 'Omikron's' late article.

Brs. 'M. B. S., 'J. R. J., 'E. M., 'A. C. B.' and several others are thankfully received and will find a place soon. Elder D. Holmes' article is received and shall have a place as soon as we can find room for it. ED.

¶ Any subscriber who may have missed any numbers of the Magazine, during the past year, will be cheerfully supplied by giving us notice thereof. Full sets of the volume can also be supplied, if wanted, at the low price of one dollar.

MARRIAGES.

In the town of Lake, W. T., on Nov. 11th, by Rev. Mr. Le Fevre. Mr. JERRY PARSONS, to Miss EMILY MARIA, second daughter of Hon. M. J. Bovee, of Eagle Prairie.

In Willet, Dec. 9th, by Rev. W. Perry, Mr. FRANCIS CLOUGH to Miss ELIZA CANFIELD.

In Upper Lisle, Dec. 17th, by the same, Mr. NEHEMIAH HOAG to Miss ANGELINE MCFARLAND.

DEATHS.

In Ellisburg, Oct. 27th, of consumption, ADIGAIL A. WILLIAMS, daughter of Pardon Williams, and sister to the deceased Br. Alonzo Williams, who was a faithful minister of the Gospel of peace and reconciliation.

It is due to the memory of the deceased, to say that she was a person who was universally beloved by all with whom she was acquainted. By her upright deportment, and benevolent acts, she gained the confidence and esteem of all, both old and young. She was, in every sense of the word, a Christian. It has frequently been observed that her seat in church was never left unoccupied on any occasion. Our society has certainly lost a valuable member; she performed a useful part in our choir, and seemed to take the highest satisfaction in the services of the sanctuary. During her whole life, her mind was devoted to the subject of religion; and she has frequently said that her desire was to die young. On the night of her death she expressed her resignation to the will of God. She selected her text from Job xiv: 14, from which the writer preached a discourse to a large circle of relatives and friends, on the 29th Oct.

L. R.

In Vernon, Dec. 15, Mr. PRUDENCE DIX, aged 79, wife of Mr. Charles Dix.

[Original.]

"SPURN NOT THE GUILTY."

Spurn not the man whose spirit feels
The curse of guilt upon him rest—
Upon whose brow the hideous seals
Of crime and infamy are prest!
Spurn not the lost one, nor, in speech
More cold and withering than despair,
Of stern, relentless vengeance preach—
For he thy lesson will not bear!

'T will rouse a demon in his heart
Which vainly thou wouldst strive to chain,
And bid a thousand furies start
To life, "which ne'er may sleep again!"
No! better from her forest-lair
The famished lioness to goad,
Than, in his guilt—remorse—despair,
With wrathful threats the sinner load!

But if a soul thou wouldst redeem,
And lead a lost one back to God,
Wouldst thou a guardian-angel seem
To one who long in guilt hath trod—
Go kindly to him—take his hand,
With gentlest words, within thine own,
And by his side, a brother, stand
Till all the demon thou dethrone.

He is a man, and he will yield,
Like snows beneath the torrid ray,
And his strong heart, though fiercely steeled,
Before the breath of love give way.
He had a mother once, and felt
A mother's kiss upon his cheek,
And at her knee at evening knelt
The prayer of innocence to speak!

A mother! ay!—and who shall say,
Tho' sunk, debased, he now may be,
That spirit may not wake to-day
Which filled him at that mother's knee?
No guilt so utter e'er became,
But 'mid it we some good might find;
And virtue, through the deepest shame,
Still feebly lights the darkest mind.

Spurn not the guilty, then, but plead
With him, in kindest, gentlest mood,
And back the lost one thou mayst lead
To God, humanity and good!
Thou art thyself but man, and thou
Art weak, perchance, to fall, as he:
Then mercy to the fallen show,
That mercy may be shown to thee!

Clinton, Dec. 12, 1845.

C. M. SAWYER.

[Original.]

GOOD WISHES—BUT WRONG MEANS.

INTRODUCTORY.

BR. EDITOR—With your permission, I design stating a few cases, for the consideration of your readers, illustrative of the heading of this article.

Men put forth their efforts wrongfully and are astonished at their ill success. Nay, worse than this. After a few failures to realize the anticipated good—they are very apt to settle down in the conclusion that farther efforts will be alike futile, and hence give up in despair. Such has been the case with many of our friends, and such is likely to be the case again.

Wrong means are made use of to gratify good wishes, and hence the failure.

This I design to show, and thereby arouse the inactive to renewed exertion, and recall those, about to leave the field, back to the line of battle, and show how the victory may be won.

The reader may rely upon the truthfulness of the cases presented—but must be satisfied to make his own application without the assistance of names. These, it were easy for me to give, but while men are willing to practice wrongfully, they are unwilling to have that conduct published to the world with their names.

Their influences may poison the morals of their associates—sap the foundation of religion, and this they are satisfied to have the result; but the mo-

ment you talk of making their examples beacons for the good of others, they are ready to cry out, 'don't publish me.' Well, I will not publish you, but I will publish your deeds. And while I do this faithfully, I will do it in kindness, for your good.

As I weave my garments out of facts, I care less about their fashion than that it fit. I am,
UNCLE ZEKE.

[Original.]

THE INFLUENCE OF MIND UPON MIND IN THE FORMATION OF CHARACTER.

One can not otherwise than look with a degree of pain, many times, upon the insidious manner in which the influences of evil and corrupt association steal upon, and take possession of the minds of the young. But the remark applies not only to the young and inexperienced, but to the old and the middle aged. Men who pride themselves upon their experience, upon their philosophy, upon the rich stores of their intellectual wealth, and who, from these very possessions might exercise a mighty influence in the great world of mind, which should advance man far more rapidly in the perfection of his moral nature, not only are far from being rigid in the severity of their moral discipline, but indirectly practice a kind of loose morality which though not strictly at variance with virtue, in the common acceptance of that term, is far from being in accordance with the precepts of religion. I am led to make these remarks in consideration of the negligence, or indifference, by which the giant intellects of some men are oftentimes overshadowed. Let us suppose, for example, some individual blest by Heaven with a far exploring reach of thought, an unequalled strength of mind, and a sagacity of perception exciting the wonder and admiration of mankind. Let us suppose this individual to be thoroughly acquainted with the nature of religion, the justice of the divine commands and requirements, the volume of the Holy Scriptures, and all his obligations to himself, his fellow man, and to his God. Now, it is but reasonable to suppose that such a mind could not exist without attracting around itself, as around a common centre, as a burning nucleus, a collection of lesser luminaries, who, borrowing their light from him, catching the tone of his thoughts and opinions, should assist in sending abroad, far and wide, the fertile influences of his genius, cheering and benefitting the great moral world. Indeed, this is not a supposititious case; but is one which is, to a greater or less extent, occurring every day.

Among this class of satellites, there of course will be men of diversified minds, opinions, and sentiments; and as we all know, many times skepticism, irreligion and infidelity find place, though perhaps smothered and repressed by the general sentiments of society. Now it is not to be supposed these things, in the presence of the individual of whom we have been speaking, will dare with impunity to show their true colors, or throw aside the veil that conceals their true features. As well might the voice of man contend with the blast of the whirlwind; as well might his hand ward off the scathing lightnings, as these things to defend themselves, or receive countenance in his presence; for like the lightning and the thunder, the voice of condemnation would fall from his lips, till they would shrink from his presence, or be rebuked into eternal silence.

But we have not looked at both sides of the picture. So long as this man has no immediate occasion for the exercise of his severity; so long as these evils dare not openly declare themselves; although he knows them to exist in the bosoms of the companions of his conversational hours, and to tinge their feelings, thoughts, and actions; yet he continues to associate with them, and never to suspect, that though the greatness of his own mind may overshadow theirs, yet that there are counteracting influences at work which are constantly modifying it and bringing it in conformity to theirs. It is not possible for two streams to run side by side for any great distance, without their waters more

or less commingling, and tinging each other with their hues. Now let us for a moment see in what manner some of these influences may be brought to bear upon this individual. Let us suppose that the conversation were to turn upon the nature of the soul (and here, by the way, I would remark, that these conversations upon the soul are frequently if not generally fraught with deep and lasting mischief,) and, as would be expected, many speculations would be advanced. Now this subject, as is always the case more or less, would lead to the opinions and doctrines advanced by the ancient philosophers; especially Socrates, Plato and Aristotle. I say, would lead to their opinions, for singularly enough, when these conversations on the soul are introduced, men immediately fly from the Bible, from the sublime doctrines of Jesus Christ, with as little ceremony and with a strange forgetfulness of thought, as though these two things were never heard of, or never existed; and are ready to enter, in a moment, upon any vain, idle disquisition, or imaginary speculation that heathenism and superstition, in their darkened gropings may have advanced. This is not confined entirely to indifferent minds concerning religion; but too often, to open and professing Christians. There seems to be a sort of infatuation in the sound of the names of the ancient philosophers; a sort of mysterious power, that takes possession of men's minds and inspires a vain glory to talk learnedly, whether they talk sense or nonsense. What greater or more advantageous field than this can irreligion and infidelity want to insidiously propagate their sentiments? Suggestions can be made, propositions and arguments advanced, which, without seeming to be the real sentiments and opinions of the advancer, may nevertheless be shaped as calculated to influence and carry conviction to the most powerful and obstinate mind; thus the sentiments of this individual's mind may become in a great measure, changed by the reaction of influences he may himself have assisted in creating and sustaining. Now, can that individual who has been blessed by Heaven with an overflowing richness and strength of mind, be held irresponsible for such inconsiderate trifling as this? Can he who has the power of grasping, moulding and controlling men's minds, be held unaccountable for the use he makes of that power, and the direction in which he causes those minds to operate? These are plain questions and easily answered. The voice of reason and humanity answers, No! The duty he owes to posterity answers, No! Religion answers, No! The commands of God answer, No! Then, what is the reason of this strange moral laxness and turpitude so often found on the part of the greatest and most influential men? Can it be any thing else than pride; a vain-glorious pride in talking learnedly over the unprofitable and unprolific speculations of the dreamy philosophy of by-gone days?

This is but one of the many sources of error and self-deception to which great minds are liable.—The subject is copious, but for the present this short essay may answer. If however it should be deemed necessary, or interesting, it may be continued.

Clinton Liberal Institute, Dec., 1845. E. CASE, JR.

TERMS.**A WALKER, PUBLISHER AND PROPRIETOR.**

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NO. 2.

[Original.]

THE TARDY PROGRESS OF UNIVERSALISM!

That the doctrine of universal salvation is gaining ground in the world, especially in the religious world, is unquestionable. It is doubtful however, whether the characteristic tenets of this holy and heart-cheering doctrine are advancing as rapidly as many of its warm advocates imagine, or as extensively as the well being of our race requires.—And it is more than doubtful whether the progress of this heaven-born faith, is not retarded in the world by injudicious and ill directed efforts for its propagation.

The pure, peaceable, and benevolent sentiments, which characterise this doctrine *must*, one would think, find a ready response in every human heart. Its perfect adaptation to the weaknesses and wants of humanity, *must*, as it would seem, secure for it a warm reception in every human bosom.

But I need not say that such results are far from being realized. Not only the illiterate but the learned also stand aloof from it. Not only the ignorant, the superstitious and the bigoted reject it with contempt, as a doctrine, most horrible in all its bearings; but many elevated and worthy minds see in it, or think they see, principles at war with every thing that is good and holy and desirable. The number of determined, active opposers of our faith, so greatly exceeds the number of its decided and efficient advocates, that reasoning *a posteriori*, or from observation merely, it would not be very unphilosophical to draw the conclusion, that this faith is not congenial to the human mind; that it embraces something repulsive to human nature. But no adherent of this faith is prepared, I suppose, to admit the truth of such a conclusion however philosophical it may appear. How does it happen, then, that a system which by us is thought to be so perfectly adapted to the circumstances and condition of our race is set at naught by so many of them? There are indeed diversities of human nature—of human intellect and temperament, sufficient to account for the diversities of hate and likings, of perception and judgment, which obtain among men with regard to many things. But a religion, to be true and useful, must provide for all these diversities.

With regard to our system of theology, if it be the true theology, the true religion, it is adapted, not to any one class of men—not to any particular variety of human condition alone, but to men universally, individually and collectively; to all men every where—adapted to the world as it is—to every grade and cast and character and condition of human beings.

How, then, is the every where existing aversion—the almost overwhelming opposition to this religion to be accounted for? I do not marvel that systems, partial, and exclusive, are not embraced by the great mass of men, for they seem neither suited nor designed for the mass. But is it not marvellous that a system of religion, the distinguishing character of which, is that it promises to redeem and save, to sanctify and bless the whole world, is yet with so few exceptions despised by the whole world? That, with a very few exceptions, it is frowned upon by all classes, by the simple and the wise, by the poor and the rich, by the vicious and by the virtuous, is undeniable. When shall we look for an explanation of this state of things?—There is, there must be something out of joint, some defect somewhere. Our system has again and again been tested by Scripture and reason; and we deem it faultless. The defect then, can not be here. Is it owing to the perversity of human nature—to the blindness and depravity of the human

mind, that a religion so pure and lovely, meets with so little favor in the world? This may be, and probably is in part the difficulty: but only in part. Surely this difficulty must not be considered insurmountable: for a religion adapted to human beings must accommodate itself to, and provide for the imperfections of human beings: that is, it must encounter and overcome the perversity and blindness and depravity of the human heart. We are very ready to maintain that our religion is the only true and useful religion in the world, and we claim for it a power adequate to the salvation of the world.

Why then, in our hands, is it so inefficient?—Why do we not more effectually commend it to the approbation of the world? If our want of success in this matter is not to be charged to our injudicious and ill directed efforts, I must leave it to some one of greater discernment to ascertain what it is to be charged to. But if we have *any* reason to conclude that the tardy progress of our cause, is owing in whole or in part, to our indiscretion or to our remissness, to our exertions or to our want of exertion, let us see to it, and speedily remove every hindrance. There can be no doubt but that the progress of our cause would be accelerated if the culpable indolence and supine indifference so prevalent among us were removed; but inaction is not the only nor the principal impediment. Though much may be done, and ought to be done, to explain, and illustrate, and especially to exemplify the excellences of our system by those who profess it; yet such is the inherent energy, the intrinsic power of this religion, that it must and will work its way into the hearts of men unaided by human effort. Work its way, less speedily it may be, but not less effectually. The anxious solicitude to aid its diffusion manifested by many, is most certainly to be commended; it is noble, it is praiseworthy, and we would wish there were more of this feeling among us: still solicitude without discretion, like zeal without knowledge, is ever to be deprecated; it is more likely to work injury than benefit to any cause. Purity of motive in all our arts may secure a 'conscience void of offence';—but it can not alone secure the desired results. It is certainly extraordinary praise of any one to say, 'he never meant any harm,' but more extraordinary still is the praise, if it can be said, 'he never did any harm.' The spirit manifested, the measures pursued, by some of the advocates of our cause, which, to me, appear to be reprehensible, might be specified, were it deemed advisable, but anxious that these general remarks, if they do no good, shall do no harm, I leave them to find their own application. M. B. S.

Albion, N. Y.

[Original.]

GOOD WISHES—BUT WRONG MEANS....NO. 1.

Mr. A. and Mr. B. are both wealthy men, not mere worth a few thousand dollars but many tens of thousands a piece. Some 12 years ago, in the time of strong religious excitement, they put means enough together to build a church, and a Universalist house was accordingly erected. After the formality of a dedication, a preacher was settled in due time, and prosperity for a while seemed to attend them. But time brings its changes, and another preacher was settled, and another and another, until some 8 or 9 in succession at different intervals had 'sown the seed,' but never realized a 'harvest.' In this time, the steps of the house had rotted down—the walls were gray and dusty—a fair sample of the state of the society.

Now why was this? I will endeavor to tell.—

A few months since, I was travelling through the country, and put up for the night in the neighborhood. Measurably, a stranger, and having no disposition to 'cousin it,' I went to the tavern—the traveler's home.

A number of neighbors being in, I had a good opportunity of learning the situation of the society, and the cause of its death; for as a society it was literally dead. Mr. A. like a wise man, had set down and counted the cost of the house in dollars and cents, but there was one estimate he never made. He had never calculated on his influence in filling that house after it was erected. He was punctual in attending meetings—paid liberally for its support—manifested a strong regard for the cause—was legally honest in his deal—temperate in his habits, and on the whole, a very good man.

Yet he had a fault; albeit, it is common to the age. His propensities took the lead of his sentiments, and *self* became the centre of thought.

Friend and foe, alike saw that Mammon received six offerings, where God received one, and the houseless and homeless *felt*, that under his protection the longer they toiled, the poorer they grew. Would they attend meeting with him? No. The marks of the miser's fingers were upon them, and though he paid the preacher as he boasted, they could not banish the thought of how he obtained the *means*!! Water and oil, will not mix—the spirit of God and Mammon do not coalesce: and thus we see how wrong means, fail to secure good wishes, and result in the death of societies.

Now did A. live his doctrine as faithfully as he preaches it, he might ere this have had a society there, strong in the might of the Lord, and able to triumph over all opposition.

But he carried the evidence with him wherever he went, that the spirit of the Lord, was none of his, and in vain will Satan rebuke sin.

UNCLE ZEKE.

[Original.]

THE ERA AND PERSON OF JOB.

Few subjects have more puzzled critics than the so called Book of Job. The designation should be received only in so far as the subject of its contents is concerned. The design and composition of the poem* are so peculiar, that no hint can be found by which to trace out the origin of the book or its author; hence every man is left to form his own judgment of the book and its author and times.—This being the case, we can say, as did young Elisha, who is reported as saying, 'great men are not always wise.....I also will show mine opinion.'

I. The era of Job is, by many who hold to the reality of his person or existence, referred to patriarchal and even ante-patriarchal times. Townsend, his excellent arrangement of the Bible after Lightfoot's chronicle, places the book immediately after the families of Noah and before the birth of Abraham. This is a great stretch of credulity, as it remains to be determined whether alphabetic writing existed till long after Moses; and the oral transmission of such a poem for a long period, could not

* Besides a prologue and brief epilogue, it is a sort of dramatic poem, or tragedy, like those of Sophocles. The Septuagint has a supplement in which it is affirmed to be translated from Syriac, and that Job lived in Ausitis, bordering upon Idumea and Arabia; and mention is made of his marriage with an Arabian woman; the names of his father and mother are given; the former of the children of Esau; the latter the fifth from Abraham. He is also represented as a sort of imperial personage in Edom, and the kings he governed are named in person, as also the friends who came to him and their residences; all of whom, it would seem, are of Ishmaelitic origin. See the LXX, version Bagster's Ed. (Best) page 262, or von Ess. 574.

be satisfactorily proved. Some think Moses wrote the book. We have never esteemed authorship so highly in his day as some; and material for paper, suppose alphabetic writing a previous invention, could not have been very plenty in Arabia. The etymology of the Hebrew word for book, *to write &c.*, as also the Arabic, would incline one to believe that writing was done on some hard durable substance, by *scratching or scraping* certain characteristic signs of a hieroglyphic character which will not admit of a very elaborate composition. Solomon is by many accredited this work, because his proverbs contain similar maxims and expressions. This is true to a considerable extent.† The same can be said of the Psalms and many of the prophets, particularly Jeremiah. Which is the more probable, that all these drew from Job without credit, or that the author of Job drew from these sources? It did not become him in such a work to refer to authorities. It seems strange if such a historical character as the real person of Job would be, did really, and at an early period, exist, that he is not more-frequently named, or rather that he is not named at all, till the times of the last captivity.—Ez. xiv. 14, 20. Even here, so far from considering him a companion of Noah or of the ancients, he is in each instance named *after* Daniel; a circumstance which none of the critics have noticed, though it is one of considerable importance in fixing the time of the book. The philosophy of the book can not be referred to any period earlier in the history of the Hebrews.

We have for many years paid particular attention to the Book of Job. In all these investigations, no particular bias has been on the mind; and the conclusion to which our mind has come is, that the book itself did not appear till the Chaldaean era of Hebrew literature;—though the tradition of the existence of a Job might have been in vogue during the captivity, and made a lesson for the groaning sons of Jacob in their servitude. We do not recollect as Josephus ever speaks of the book, or a Job. How can this be, if he really was?

II. This brings us to notice the reality of such a person. So far as the design and composition of such a work is requisite, there is no more need of supposing such a character really was, than that the subjects of parables, tales, plays or comedies are real. The book is the same, its principles are as good, as if the characters were real. Besides the references of Jones v. 11, and the Latin Vulgate of Tobit, ii. 12, (The LXX and Eng. version have no such allusion,) can be explained in the same way, as we refer to the Rich man and Lazarus, Prodigal Son, Ten Virgins, &c. It was the idea and not the person referred to that was sought.

The work is of a class with Ecclesiastes in the philosophic conception of Providence, though the books look not, as from their design they should not, upon it in the same aspect. If Job was taken for a consolatory lesson to the Hebrews in their adversity, and made to represent the nation, the book is a *historical fiction*, and closely follows the model upon which it is based. Further, if this opinion is well founded, the book is more easy of explanation than usually supposed; especially if we do not cast off as spurious the prologue and epilogue.

We must not mistake, however, and suppose the character given Job in the prose prologue *his real one*, further than his own estimation of himself.—('Righteous in his own eyes.' xxii. 1.) Job's repentance and return to God's illy agrees with the usual character given him before his troubles.—The conclusion of our own mind is, that no such historical person as Job in the book of this name, ever existed, but that the writer created his hero, and the subsidiary characters that appear in the book, and carried him through a series of trials to

convince him that in his riches and power he had (unconsciously he is willing to allow) forgotten God; and to bring him back by repentance, it was necessary that he should become humbled; for a man in his state can hardly be brought to repentance as the Saviour allows. Riches *choke* the word.—After a series of afflictions and expostulations during all which time Job esteems himself righteous, the Lord takes the matter in hand, and Job is humbled, reforms, and his prosperity returns.

This work is a sublime conception, and highly useful to all who understand it. It is of universal application, though the theology is superceded like all the older writings, by the Gospel of Christ.

Canterbury, Ct.

Z. B.

[Original.]

THE CHRISTIAN SELF-DEFENCE.

The spirit of the Gospel has no fellowship with the principle of 'an eye for an eye,' 'a tooth for a tooth,' 'life for life;' but it directs us to 'resist not evil,' to retaliate not, to 'overcome evil with good.' There is also a truism abroad in the world, which declares that 'self-defence is the first law of nature.' The Gospel in no wise contradicts this law, but it points out the true manner by which it may be observed. It directs us to love our enemy, and do him good; for by so doing we heap coals of fire on his head, which in the end penetrate and warm his heart. This is the true mode of self-defence. It does more than resist an attack when made; it prevents the attack being made—and of course is the safest method of self-protection.

Have you not seen the instance, reader, of a good man having passed through life without an enemy, with whom none presumed to seek a quarrel, and who never had a law turmoil in the world? The instances, I acknowledge, are rare; but such instances do exist. If a man insults him, he passes it by in silence; and the insult is not repeated.—If wrong is done him, he returns it by doing good; and thus gains a most glorious triumph. The virtuous honor him, the vicious turn from him, and the meek follow his example. Such a man evinces the true spirit of the Gospel, and overcomes evil with good.

It requires a strong moral integrity, and firm presence of mind, and a constant command of feeling,—in short, it requires the spirit of the Gospel of Jesus Christ,—to enable a person to practice always the true system of self-defence. Temptation to anger comes without any forewarning; and a person is then easily thrown off his guard. A man may resolve to be as calm and firm while passion rages around, as the majestic mountain oak which towers above the storm; yet before he is aware, if he be not really Christ-like in soul, the tempter leads him captive at his will; and afterward, bitter remorse preys upon his wounded spirit. It requires, therefore, the constant presence of the Gospel spirit, to enable a person to practice the true system of self-defence,—that of rendering good for evil.

But does it never happen, that a man is required to defend himself by force, by physical power, by exercise of the principle of retaliation? If the good man were struck to the earth by a robber, would he not be justified in defending himself by taking the robber's life? In the estimation of human law, he undoubtedly would; but I think the requirement of the moral law would be, that he should defend himself, if possible, without turning aggressor and destroying his assailant. I know the natural impulse of passion would be, that he should do as he was about to be done by—that he should take the man's life who was about to take his; but I apprehend, if the calm and deliberate spirit of Christ were there, the sword would be plunged into its sheath, and the head would not be struck off, when striking down the hand would do. Let the principle of rendering good for evil, be observed in this case; and while the person assailed would be rendered safe, by an exercise of physical power, the assailant would be secured from doing further harm, and at length subdued from sin by the embers of kindness upon his heart.

I regard the rule of turning, when smitten upon one cheek, the other to the hand of the smiter, as having especial reference to the ordinary affairs of social life, rather than to extreme cases of personal safety and danger. In social life, there can be no doubt, the Gospel principle, 'render good for evil,' is the safest and the best. In every case it preserves one of the parties from guilt; and if it will not preserve him from injury, and restore the other to virtue, no principle under heaven will. And in extreme cases of personal danger, the soul should be rendered steadfast by the Gospel spirit; when, if so great an exercise of physical power is necessary, in self-defence, as to destroy the life of the aggressor, the destruction of life would not have been the object of its exercise, and he who wielded that power would not be guilty of death. In such a case, there could be no departure from the Christian spirit. But suppose that the true Christian be assailed, and his life immediately destroyed—what then? Why, the Christian spirit triumphs in his death; he has only done what his duty demanded and what thousands have done, who were weak in body but strong in spirit,—fallen a martyr in defence and illustration of the spirit of his religion; and whoever else may be guilty, his soul is as pure as the light emanating from God's throne.—From what has been said, therefore, I infer, that true self-defence consists not in retaliation, but in a strict adherence to the Gospel principle, 'render good for evil.'

J. J. A.

Lebanon, N. Y.

[Original.]

LETTER FROM ELDER D. HOLMES.

REV. D. SKINNER—Will you allow me to occupy a small space in the Magazine and Advocate? My object is not controversy, but the correction of the mistakes (unintentional I am willing to believe) and consequent misrepresentations of your editorial of Dec. 5th, respecting my discourse on Universalism, entitled, 'A House upon the sand.' Should you, upon the receipt of this, decide against doing me this act of justice, you will oblige me by returning it by mail, at your earliest convenience.

In that editorial you represent, that Mr. T. 'is a young man,' in comparison with myself, and that the contest was unequal on that account—that I 'exact-ed unequal and unfair terms of publication for my sermon—that I 'dare not grapple with' Universalism 'on equal terms'—and finally, that I only published a 'meagre synopsis' of Mr. Taintor's sermon, following it with my long reply. To all this I reply: first as to the age of Mr. T. though not particularly informed, I suppose him to be full five years older than myself. (a) But this is nothing to the purpose. I was not attracted by the preacher, but the sermon. I never saw Mr. T. until the hour I heard him deliver his sermon; and the only reason why I selected his discourse as the subject of review, was, that it was the only one delivered on the occasion, that pretended to sustain its positions by argument. The following language in the 'preface' to my pamphlet would have set you right had you taken pains to refer to it. 'The discourse of Mr. T. is only considered worthy of notice, in so far as it embraces the fundamental principles of Universalism: and it is believed that the propositions considered in the following pages constitute the main 'pillars' of this theory. In refuting these propositions therefore, not only is Mr. T. answered, but the whole system of Universalism overturned.' (b)

(a) Having never been personally acquainted with Br. T. we can not contradict Mr. H. But from the fact that he was not yet formally in fellowship as a preacher of the denomination, and we had never heard of him till recently, and moreover that he followed secular employment for the most part, we inferred that he was a young man.—But let that pass: as Mr. H. says, 'this is nothing to the purpose.'

(b) Yes, Mr. H. if you had refuted Br. T.'s propositions, touching the final destiny of man; but unfortunately for your argument, they remain untouched.

† See Prov. xxviii. 2, i. 7, xxvi. 6, xv. 11, xlii. 5, xvii. 28, xxvii. 16, 17, xxviii. 8, xx. 7, x. 7, and others. So Ecclesiastes; but it is evident that Solomon did not write this book, so we need not no reference to it here.

‡ De Wette, Section 291, Vol. 2, page 569, note says 'the language has a strong tendency to the later Chaldaean Hebrew,' and refers to words in xvi. 19, xiv. 20, xvi. 14, ii. 10, xlii. 28, xxvi. 9, xxi. 21, xlii. 3, vii. 3, xviii. 2, xli. 4, xxi. 12.

§ See xl. 3-5, and xlii. 6.

As to my having 'exact'-ed unfair terms of publication, it is so far from being true, that I never 'exact-ed' any terms at all, or even sought the publication of my discourse in any Universalist paper. I did indeed consent, upon the *urgent request* of Mr. Brown, that it should be published, and even proposed, if it could be published in pamphlet form, in connection with the sermon of Mr. T. that I would bear my share of the expense of publication. (e) But to this Mr. B. objected, and preferred that the sermons should go to Utica. Well, they went to Utica. I only reserving the right to reply in 'equal space' to any strictures that might be made. (d)

As to the length of the sermon, it is no fault of mine. I never sought room in your paper for either a long or short sermon. Mr. B., Mr. T., and the other Universalists who seemed interested in obtaining its publication, knew the length of it before they asked a copy for your paper. Why were they so anxious to obtain it, if it was *too long* and it would be 'unfair for Universalism' to admit it to your columns, &c.—1. The sermon, long as it was, was sought for your paper, *without any objection as to its length.* (e) 2. It is denied a place in your columns *on account of its length.* (f) And 3, I am blamed for *exact-ing* terms unfair for Universalism. (g) A strange conclusion, for so specious a beginning! The proposition you made to obviate the difficulty you seemed to discover in the length of the document, and to make the terms *fair* for Universalism, has at least the merit of being characteristic. It is in substance as follows: viz.—you agree to publish, according to Mr. B.'s agreement with me—providing I will allow some reviewer to make such comments upon the sermon and its author, as may suit his taste, (*without the privilege of reply on my part*) until his strictures, together with Mr. T.'s sermon shall be equal in length to mine—then, after that, I might reply to *any thing that should be written, in equal space.* (h) &c. Wonderful generosity! But suppose no one had been disposed to enter the list, after all this had taken place? what then? (i) Why nothing, only I allowed myself and my sermon to be the subject of criticism, and perhaps ridicule to the amount of eight or ten columns, and have no remedy, that is all.

Whether I was *afraid* to 'grapple with Universalism on equal terms,' I leave your readers to judge, after perusing the following statement of facts.

1. The Universalists were permitted to occupy the Methodist house of worship in Groton, to hold an Association—and Mr. T. was granted the privilege of reading his sermon twice, (the second time

(c) That would have been about *three fourths* of the expense, according to the relative length of the sermons. Did you offer to be at three fourths the expense?

(d) Yes, Mr. H. after you had *first* occupied *three times* the room of the Universalists, you would then be willing to divide the remainder of the room equally!—Very fair!

(e) Not by us or any connected with the paper.

(f) Not so, but because we were prohibited from replying to or reviewing it in equal space.

(g) No, Mr. H., not strictly speaking, for *exact-ing* terms, if you did not, propose the publication, but for *interposing conditions* of its publication unfair for Universalism.

(h) Not so, Mr. H. You have not honestly, or if so, certainly *not correctly* stated the case or our terms. Our terms were that after publishing your sermon and Mr. T.'s, the Universalists should 'occupy as much space in reply as will, together with Mr. T.'s sermon, be equal to the space occupied by Mr. H., and then subsequently each party occupy equal space, not exceeding two or three columns at once.'

(i) You would have had the privilege of replying to the reviewer, as a matter of course; according to the terms proposed, and if no Universalist had seen fit to rejoin, it would have been evidence that were we disposed to let our cause go by default. But you need have had no such fears, if you had furnished any *argument* on your side.

at his own request,) from the same pulpit, to as many as chose to hear—but my reply to him was only delivered *once.* (k)

2. When Mr. B. suggested the idea of publishing the sermons, I gave my consent—and proposed to bear my share of the expense of publishing in pamphlet form. (l)

3. When Mr. B. objected to this arrangement—and made a formal request, I granted him a copy for your paper, only reserving the right to reply to strictures in equal space. (m)

4. After your refusal to publish—and I had made arrangements to publish it myself, in reply to certain propositions from Mr. T., I informed him of my readiness to meet him, Mr. B. or Mr. C., in a public debate on the two main propositions of his sermon: and upon his declining the acceptance of the challenge, I farther notified him of my readiness to sustain my views in opposition to the above named propositions, in a *written* controversy with *any respectable Universalist preacher in the wide world.* These proposals have not yet been withdrawn. (n)

As to the '*meagre synopsis*' of Mr. T.'s sermon published in the front of my pamphlet, it will be enough to remark:

1. It is all I ever had of Mr. T.'s sermon in my possession. I should have published more, and probably the whole, if it had been in my hands. (o)

2. I was under no obligation to publish any portion of it, especially, after you had refused to publish mine, according to the request, and under an agreement made by your own brethren.

In conclusion, permit me to say, I have read the remarks of A. C. B. And were I permitted to occupy your columns in reply, I should not deem it worth my while to do so. Such logic can never impose on men of sense. Moreover, as the reviewer aims his strictures at the author, full as much as at his production, and as he has brought to his aid, sarcasm, ridicule, and personal abuse—any reply from me would require a species of self-degradation, which I can not consent to incur. (p)

Yours with respect,

D. HOLMES.

Groton, Dec. 22, '45.

(k) All this was right, fair and liberal. We wish such instances of liberality were more frequent than they are. Universalists have often done the same for Methodists and others.

(l) In reference to this, we refer our readers to Br. Taintor's letter, published in this paper of Dec. 19th by which it seems Mr. H. *declined* uniting with Br. T. in publishing in pamphlet form, each occupying equal space and bearing half the expense. We doubt not Mr. H. would have united if he could have occupied *three fourths* of the pamphlet and Br. T. borne *half the expense.* This, in his estimation, would have been *equal and fair!*

(m) That is, after you had first occupied *nearly three times* the space of your opponent!

(n) We doubt not, now Elder H.'s challenge is published and known, that some of the Universalist preachers in or near his region will be ready to meet him, in either written or oral debate. The only ground on which we can suppose any of them might decline would be, the apprehension, from the weakness of his late publication, that he was incompetent to defend his own faith, or make any respectable resistance to ours. But perhaps his 'House upon the sand,' was intended as a lure or decoy, and his great strength is all reserved for a future and more serious contest. We shall see.

(o) Why then did you refuse to publish the passages of Scripture referred to in his synopsis, when he especially requested you to do so? Were you fearful they would refute your own discourse?

(p) We have seen nothing in Br. A. C. B.'s review which favors in the least of *personal abuse* of Elder H. If, in the review, he makes the Elder appear rather ridiculous, it must be attributed to the truly ridiculous positions and arguments Elder H. employs, rather than any efforts of Br. B. at ridicule. This being the case we see not that Elder H. really has any thing to complain of but his own pamphlet. We should be loath to own such a child. It dishonors its parent.

[Original.]

ANOTHER CHALLENGE—WHO ACCEPTS?

Br. SKINNER—The Rev. Mr. Conklin, (New School Presbyterian) of Warsaw, (County seat of this Co.) has frequently expressed a willingness to enter into a thorough discussion of Universalism as a system of faith.

I called on him a few days since to ascertain if he was willing to discuss on *honorable terms.* He says he is ready to meet any clergyman having the confidence of the Universalist denomination. He named Revs. S. R. Smith, J. M. Austin, T. J. Sawyer, G. W. Montgomery, and D. Skinner.

He says he is willing to discuss in Buffalo, Rochester, Batavia, or any of the cities or large villages in Western N. Y., where the subject has not been discussed. He wishes the discussion to continue 4—6 or 7 days, or until the subject is fairly canvassed. He says he will propose the questions himself, subject to amendment, or his opponent may present such propositions as will involve a discussion of the most prominent doctrines of Universalism. He will defend the doctrine of the trinity, vicarious atonement, and the existence of a personal devil that was once an angel of light—the endless duration of punishment—take the negative of the question, will all men finally become holy and happy—and discuss the moral tendency of Universalism. He is considered an able controversialist, a sound logician, a gentleman and scholar. I am credibly informed that Mr. Conklin has been preparing for a discussion of this character for ten years. He is publishing this winter a work on Baptism, the materials of which he has been collecting for fourteen years. Proposals for a discussion were made to S. R. Smith, last spring, but he declined on account of his health, so Mr. Conklin told me. I have talked with several of our preachers in whose judgment I place confidence, and they think I had better write to you, and leave it at your disposal. Should such a discussion take place, and could it be reported and published in the Magazine and Advocate, I doubt not it would materially increase its circulation and interest.

Should it not be convenient for you to meet him, perhaps you had better place this in the hands of Brother Austin, or some one else, and let them make their propositions through the Magazine and Advocate, or if they should wish to correspond with Mr. Conklin, his address is Warsaw, Wyoming Co., N. Y.

Yours, &c.,

H. JORDAN.

REMARKS.—We lay the subject above introduced, before the public that the wishes of the Rev. Mr. C. may be fairly understood, and his claims to notice investigated. If Br. H. J. has fairly stated the case (though we are unacquainted either with our correspondent or Mr. Conklin) we doubt not he can be gratified with some one to meet him in discussion.

Ed.

☞ A few hundreds of the Register and Almanac for 1846 yet left, and for sale at this office.

MARRIAGES.

In Warren, Herkimer Co., Dec. 16th, by Rev. J. H. Tuttle, Rev. J. H. STEWART, to Miss ANNA TALCOTT.

In Phoenix, Dec. 14th, by Rev. L. M. Hawes, Mr. JACOB PAUL of Van Buren, to Miss ALZINA D. BROOKS, of the former place.

Also, in Van Buren Dec. 17th, by the same, Mr. EDWARD M. ALLEN, of Martville, to Miss CAROLINE STILES, of the former place.

In Canton, Dec. 7th, by Rev. W. H. Waggoner, Mr. ORLANDO CHURCH, to Miss ELIZA BOYDEN.

In Potsdam, Dec. 25th, by the same, Mr. ALBERT WHITE, to Miss MATILDA C. BAILY.

In Dimock, Pa., Sept. 30th, by Ev. Wm. M. De Long, Rev. O. G. HEMPSTEAD, to Miss ELIZA O. TYGER, both of that town.

In Friendsville, Pa., Oct. 27th, by the same, Mr. JAMES T. TALLON to Miss CLIMENIA DAY, both of that place.

In Bridgewater, Pa., Nov. 30th, by the same, Mr. SIMON TITTE, of Dimock, to Mrs. MARY ROBERTS, of the former place.

SKETCH.

I came to my native village. I sat down by the fountain where I sat in my childhood. The wind whistled in bleak murmurs through the grove, and my heart was sad; I drank of the waters of its fountains, but its sweetness had flown, and the stealing tear dropped from my dim eye. I beheld a maiden—she was lovely; but I could not be glad. 'Where (said I,) is Mary of the dark and smiling eye? She who once glided through these vallies? She was fair. Dark was her hair as the plumage of the raven's wings, and floated on the morning breeze as yon wild waving trees nod to the winds.' 'Mary was fair, (said the maiden,) but she sleeps beyond that silent mound, where the dark grass waves. The Autumn winds have scattered the promises of the fair Spring upon her tomb. The cypress shades the place of her rest—but she went to the earth alone: no kind hand scattered flowers upon her lonely bed. Her lover went forth to war; and she faded in death. His name appeared first and brightest among the warriors of his country—he toiled in the battle's front, and was dear to his kinsmen—his name was dreaded by his foes—but she was at rest! The clarion of war sounded victory—he left the clamor of battle; and came to the grove where he pledged his vows. Peace and honor had gilded his banner, but the dream of his earthly love had vanished as the unseen wind. Soon did he sleep in the arms of death. The thistle nods over his resting place, and his ear drinks not of the sound of the trumpet, or the clattering of the war hoof. Peace is with his ashes—he hath passed away and my soul is sad!'

TRULY ELOQUENT.

Washingtonianism has given birth to as brilliant specimens of true eloquence as heart could desire. Witness the following touching appeal to young men, made by an aged man, at a recent temperance jubilee at New Market, N. H.

'I have come twelve miles to attend this meeting; yet I do not value my time; I feel rewarded in what I see around me. My friends, I have seen more of the world than most of you. I have trod the proud streets of London, and the winds of distant India have fanned these furrowed cheeks of mine. My keel has been upon every sea and my name upon every tongue. Heaven blest me with one of the best of wives—and my children—oh, why should I speak of them? My home was once a paradise. But I bowed like a brute, to the killing cup—my eldest son tore himself from his deranged father, and has never returned. My young heart's idol—my beloved and suffering wife—has gone, broken-hearted to the grave. And my lovely daughter, whose image I seem to see in the beautiful around me—once my pride and my hope—pined away in sorrow and mourning, because her father was a drunkard, and now sleeps by her mother's side. But I still live to tell the history of my shame, and ruin of my family. I still live and stand here before you to offer up my heart's fervent gratitude to my heavenly Father, that I have been snatched from the brink of a drunkard's grave. And while I live I shall struggle to restore my wandering brethren again to the bosom of society. This form of mine is bending and wasting under the weight of years. But my young friends, you are just blooming into life—the places of your fathers and mothers will soon be vacant. See that you come up to fill them with pure hearts and anointed lips! Bind the blessed pledge firmly to your hearts, and be it the Shibboleth of life's welfare!'

CHOICE OF PROFESSIONS.

When a youth leaves school, or completes his college course, his education is not completed—he has only laid the foundation upon which he is afterwards to rear the superstructure of his fame and fortune. He has still to go through another course of education. If he have to depend upon himself to make his way in life, he has to choose some trade, occupation or profession. As in this country there are very few who have not to labor in some way; if he do not employ his hand in rough and toilsome labor, he must work with his good right hand.

One of the most important considerations, then, which should occupy a young man when he is about to prepare himself for the active duties of life, is the choice of a trade, pursuit or profession, which is best suited to his genius and capacity; but in nothing are large numbers more completely mistaken. We know something of this from personal experience; had our capacity and inclination been consulted, we would never have been placed behind a counter; but circumstances controlled inclination, and thus it may be with others. Many, however, who are left free to choose, enter upon the study of law and medicine, or engage in merchandise, who are far better qualified to handle the plough. In the fancied superiority of these over all other pursuits, they entirely overlook those for which they are fitted, and hence comparatively few succeed.

It has often been a matter of surprise to us that so many men who have been brought up in the country, should abandon their own 'vine and fig tree,' for the precarious business of merchandise, or the equally precarious professions of law and medicine. Agriculture, when properly attended to, if it do not lead to splendid fortunes, affords the means of independence, while success, in the other professions is uncertain. Both the professions of law and medicine are overstocked. Our medical colleges furnish M. D.'s by thousands every year, and lawyers are manufactured with as little trouble. It is true some make hits, but where one succeeds fifty fail; where one acquires distinction fifty drag on a weary life—a life almost without hope.

In too many cases many enter these professions from a mistaken appreciation of their own talents; many from a foolish pride—from a foolish notion that a practical farmer, or a practical mechanic is less respectable in society; they should recollect that

Honor and shame from no condition rise,
Act well your part, there all the honor lies.'

WOMAN.

Great indeed is the task assigned to woman; who can elevate its dignity? Not to make laws, not to lead armies, not to govern empires; but to form those by whom laws are made, armies led, and empires governed; to guard against the slightest taint of bodily infirmity the frail yet spotless creature whose moral no less than physical being must be derived from her; to inspire those principles, to inculcate those doctrines, to animate those sentiments which generations yet unborn and nations yet uncivilized shall learn to bless; to soften firmness into mercy and chasten honor into refinement; to exalt generosity into virtue; by a soothing care to allay the anguish of the body and the far worse anguish of the mind; by her tenderness to disarm passion; by her purity to triumph over sense; to cheer the scholar sinking under his toil; to console the statesman for the ingratitude of a mistaken people; to be compensation for friends that are perfidious, for happiness that has passed away. Such is her vocation. The couch of the deserted friend, the cross of the rejected Saviour—these are theatres on which her greatest triumphs have been achieved. Such is her destiny; to visit the forsaken, to attend the neglected; when monarch's abandon, when counsellors betray, when justice prosecutes, when brethren and disciples flee, to remain unshaken and unchanged and exhibit in this lower world a type of that love, pure, constant, and ineffable, which in another world we are taught to believe, is the test of virtue.—[Blackwood's Magazine.]

THE SUN AND THE ICICLE.

Lotan was a Jew, living in captivity. His nation was scattered abroad to the four winds of heaven, and he and his family were exiled from their sunny home on the banks of Jordan, to the cold snows of the North. Poverty and persecution pursued them still. Man as well as nature was unkind.

Lotan mourned as one without hope. Love softened, but could not un rivet his shackles. Day by day the iron entered his heart deeper and deeper.

On the bright morning in November, Lotan sat in sadness and grief by his friends. The heavens were 'fretted with the golden fire' of the rising sun. And the icy forests flashed and quivered with a thousand tremulous rays of silver light. A bird, beguiled by the pomp and tranquility of the morning, sat in the garden hedge and swelled her little throat with a hymn to the Almighty, and waked the echoes of nature's solitude, and filled the chambers of the human bosom with glad harmony. But Lotan brooded over his exile and was exceeding sorrowful. The splendor and glorious majesty of the rising king of day communicated no delight. The silent sympathy of Adah, his wife, and the happy prattle of his children, soothed not his chafed spirit.

He thought of his home in the holy land. He remembered the cave in the hill side where his father and mother slept with their fathers. Oh, bitter, bitter exile from those dear scenes of his youthful love!

Lotan repined, and forgot his blessings enjoyed and preserved, in the recollection of his blessings lost. An unholy wish struggled in the depths of his heart, and came into being, like a bubble shooting up from the dark sea. He breathed a silent curse against his enemies, and his countenance darkened with the mingling lines of wrath and grief.

But his eye caught a slender icicle pendant from the lower roof, and glistening pure and keenly in the sun-beam. An image of happy home in the far East, mused the exile. So bright were the joyful hopes that clustered around our little circle, so pure was our love, so calm was the heavens of that blessed home. 'My God, my God, why hast thou forsaken me?'

The day advanced and the sun poured forth an atmosphere of light, and warmth, and love. When suddenly the icicle was loosened from its frail hold, and was dashed in pieces on the icy pavement beneath the window.

A tear started to Lotan's eye, and his wild thoughts were stilled. I will mourn no more, said he. The little icicle teaches me wisdom, submission. It has perished, but not without cause. The universal sun, that fills the world with beauty and gladness has destroyed it. What carries life to millions, causes death to one. I will weep no more. My home is overwhelmed in the convulsions of the world, and we are cast on this desolate coast, shipwrecked in the world-storm. But the Judge of all the earth does right. His winds and lightnings wreck the lone vessel, but they give fresh life and elasticity to the all-surrounding air. The dark world will be enlightened by the children of God, banished from their Holy Home and wandering in exile. 'The Lord reigneth, let the earth rejoice, let the multitude of isles thereof be glad.'

And Lotan bowed himself in prayer, and when he arose the wrath and the sorrow had departed, and his eye was calm, and he looked on his wife and little ones, and his heart yearned toward them.

A WELL DRAWN CONCLUSION.—Abulleda, the Arabian philosopher of the desert, being asked how he came to know there was a God? 'In the same way,' said he, 'as I know by the prints that are made in the sand, whether a man or a beast has passed before me. Do not,' he added, 'the heavens by the splendor of the stars; the world, by the immensity of its extent; and the sea by the infinity of the waves that it rolls, sufficiently make known the power and the greatness of their author?'

At New London, Conn., the following inscription is found on a grave stone. The records of ancient Rome or Greece do not exhibit a nobler instance of patriotism:—

'On the 30th of October, 1782, 4000 Englishmen fell upon the town with fire and sword. 700 Americans defended the fort for a whole day; but in the evening about 4 o'clock it was taken. The commander of the besieged delivered up his sword to an Englishman, who immediately stabbed him. All his comrades were put to the sword. A line of powder was then laid from the magazine of the fort to the sea, there to be lighted, thus to blow the fortress into the air. William Hotman who lay not far distant, by three strokes of a bayonet in his body, be-

held it, and said to one of his wounded friends who was still alive: 'We will endeavor to crawl to this line, and will completely wet the powder with our blood, and thus will we with the little life that still remains to us, save the fort and magazine and perhaps a few of our comrades who are only wounded!' He alone had strength enough to accomplish this noble design. In his 30th year he died on the powder which he overflowed with his blood. His friends and seven of his wounded companions by that means had their lives preserved.'

After this narrative are the following words in large characters:

'HERE RESTS WILLIAM HOTMAN.'

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, JANUARY 9, 1846.

APPROXIMATION TO UNITARIANISM.

For a month or two past, we have occasionally heard the remark—apparently made in all simplicity and sincerity—that Universalists were fast approaching towards Unitarianism. Knowing as we do, the relative position of the two denominations, we were at a loss to conjecture the origin of such a statement. And it was not until a few days since, when a friend put into our hands the 'Christian Register' of Oct. 4, 1845—that we learned the source of this extraordinary assertion. In an editorial of that date, and of course from the pen of Mr. Upham—(will our good Br. Austin excuse us)—under the head 'Universalist Denomination'—we have the identical assertion in so many words. After giving an account of the meeting of the Universalist General Convention in Boston, in September, among several kind things, he says:—'Just views of a future righteous retribution are prevailing among them. They regard us with respect and confidence, and are advancing rapidly towards an agreement with us in all essential matters of doctrine and sentiment.' Such is the authority for this extraordinary sentiment.

That Universalists, as a denomination, entertain 'just views' of the righteous retributions of God's moral government, there is no good reason to doubt. But it is by no means true, that any important or even visible change has taken place among them in this respect, during the last thirty years. Individual cases may perhaps be produced, in which partial modifications of opinion on this, and other subjects, have taken place—but the general views of the denomination respecting rewards and punishments remain unchanged.

But the important particular in the above extract, is the assertion, that we are making *rapid advances* towards Unitarianism, in 'all the essential matters of doctrine and sentiment.' Such an assertion, it will be found, is much easier made than sustained. Let the following facts be considered, and it will appear in what direction the approximation proceeds.

1. As far as the doctrine of the *divine unity* is concerned, it was distinctly maintained by Universalists a quarter of a century before New England Unitarianism was known to the American public. It will not therefore be pretended, that we have made any advances in relation to this particular.

2. The doctrine of *vicarious atonement*, with all its concomitants, was rejected by Universalists, long before the existence of a Unitarian society, as such, on the continent. Here, then, we have made no advances towards Unitarianism.

3. The doctrine of the *innate and total moral depravity of man*, was also rejected by Universalists, many years before Unitarianism had a name among the sects of our country. We have not therefore approached them so far as this item is concerned.

4. Universalists have steadily maintained and publicly

vindicated the proper *paternity of God*, much longer than Unitarianism has had a separate existence among us.—Hence we have certainly learned nothing from them on this subject.

5. On the score of *vital piety and practical morality*, while neither sect has any thing to boast of, it is presumed that Unitarians will not claim that we have acquired any thing at their hands.—But in personal zeal and manly fidelity to truth under all circumstances of praise or blame, all the world will admit that we are far enough from making any approaches to Unitarians.

6. In our endeavors to elevate the character of our ministry by a better *theological education*, we are no more approaching the Unitarians in the essentials of *doctrine and sentiment*, than we are the Catholics or Presbyterians. And it will not be supposed that we have any special sympathies for either of those denominations.

With these facts before us—and they will apply to every distinguishing doctrine and sentiment of the two parties—where is the evidence that Universalists are *rapidly* advancing towards Unitarianism? There is no such evidence, and its assertion is alike absurd and ridiculous.

But the cool assurance with which the Editor of the 'Register' makes the assertion in this instance, demands a passing notice. Some persons have an amazing talent at talking big—consequently—and who from habit seem at length to think that they are entitled to do so with impunity—if not as a matter of right. But we ask very seriously—by what right or rule of courtesy, Unitarians venture to talk and write so *patronizingly* of Universalists? We are by no means their *juniors*, and do not particularly feel the need of their counsel. Again, we are both *rational and liberal Christians*, in every sense to which they can make any pretensions—and in some to which they have not yet aspired; and we are not likely to make further progress in these matters by any encouragement which it is in their power or capacity to give. And certainly our numbers and power, do not authorize the belief that we stand in need of their special patronage. However this may be, we have managed to get along thus far, without their aid, or even their charitable wishes.

In conclusion—This extract from the 'Register,' reminds us of the fly upon the chariot wheel—who as he rolled along over the beaten high-way, and heard much noise and saw but dimly through the clouds of dust—supposed himself the author of all the uproar, and called out lustily to a neighbor fly, saying—'see what a dust I raise!' Such are the assumptions of Unitarianism.

S. R. S.

THE ANNIHILATIONIST.

The man who believes in annihilation, destruction, or that death is the end of mankind, is one whose situation can give him but little joy or pleasure, especially when his reflections are upon the frailty of human nature, the uncertainty of life and the certainty of death. He wanders over the world with a mind harassed with doubts and fears, and a deep seated sorrow in his heart. He is a being to be pitied. His situation should, and does call up the deep sympathy from the pious and religious soul, for his days must be days of sadness and distress. To him, how dark and dreary must be many hours. Seeing no evidences around him, of a future state of being; looking into the grave and saying within himself: 'Soon must this silent and lonely abode be my dwelling place; soon must I lie down here, my body food for worms and here my everlasting home!' Heaven deliver us from such a belief, for the very thought does but sicken the soul; and yet here is but a part of the sorrow following from this gloomy faith.

There are those around the unbeliever, whose hearts are bound to his by the strong cords of love and affection. Those with whom he has travelled a long way. Those with whom he has held many hours of sweet and joyous communion. Those who are endeared to him by the strongest sympathies binding man to man upon the earth. Yet like himself, they too are mortal. They can not remain always to cheer him in his lonely hours, or to rejoice with him in the day of prosperity. They are passing

away. When one nears the silent sepulchre, about to pass away from the walks of earth, how dreadful the thought which comes over the mind of the believer in the cheerless doctrine of annihilation. It is even like the death chill. That thought speaks with a voice startling and wild itself; a separation for ever! never shall that friend be met with again either in time or eternity.

Death of itself, is sufficiently sorrowful. That our friends must leave us, or we leave them, and go through that dark and lonely valley, is a thought of sufficient sadness; for it is the breaking up of seasons of the most happy and pleasurable enjoyment; the severing of ties tender and endearing; the bidding adieu to joys hallowed and dear to the heart. But that we are not to meet again, beyond the shadow of death is a thought of tenfold more sorrow than that of dying. Ah! the sorrows, the woes, the griefs of the Annihilationist; none but one who has thus regarded man, can comprehend! 'No faith to speak rest to his weary soul; to bring the calm of quietude around his mind; fearful of death and its consequent eternal unconsciousness, a deep mental anguish must embitter every enjoyment afforded him by those things which a benevolent God has created and placed within his reach.

While we deplore the miseries of such an one; while the emotions of sympathy should arise in the heart of every Christian, because of the sorrows around the believer in annihilation; while every one should endeavor to break the gloomy spell which is around him, yet let us all be truly thankful for the better faith which we possess; our gratitude to God should be unbounded for that faith, in a future life so heavenly, and which contributes so much, to our present enjoyment. It opens upon our view a clime of immortal joys; a blissful home for the weary and care-worn pilgrim, afar from the sorrows and trials of the world. And this faith let us cherish until our bodies go down to the slumbering tomb, and our spirits wing their flight to the immediate presence of God! S. J. G.

DOCTOR OF DIVINITY.

Our readers are aware that the above title was recently conferred by Harvard University on one of our most distinguished brethren in the ministry in Massachusetts.—Since then the subject has been somewhat agitated and discussed in several of our Eastern papers. A writer in the Trumpet proposed several other brethren as suitable candidates for the degree; and our good friend 'Corporal Streeter,' editor of one of the Boston Dailies, took him off in fine musical style. Father Balfour, one of the individuals proposed for the honor of the degree, came out straight as an arrow against it, declining it altogether before it was tendered to him, and giving some hard shots to such kind of honors. Now we have very little to say on the subject, and care as little about it, one way or the other, so far as *others* are concerned; and as for *ourselves*, if we thought there were any danger of its being tendered, we would, like father Balfour, decline it before-hand. But as there can be no possible danger, we should only make ourselves ridiculous by so doing.

We see no great good or harm the degree can do a good man, or a good preacher. It simply shows in what estimation he and his talents and acquirements are held by the officers of the college or institution granting it.—But we do not believe it will make a wise man out of a blockhead, nor that the addition of D. D. to a minister's name, will make him in *reality* any more of a *Doctor of Divinity* than he was before. We introduced the subject just for the purpose of letting our readers see what others think of the matter. The following brief article from the 'Gospel Banner' will show the opinions of Brs. Drew and Balfour: and probably a majority of our ministering brethren will side with them in opinion. D. S.

'THE DOCTORATE.—Some writer in the Trumpet a few weeks ago, (Br. W. Goodrich we suppose,) nominated to Cambridge College, Brs. W. Balfour, L. R. Paige, S. R. Smith and T. J. Sawyer, as suitable persons to have the degree of Doctor of Divinity conferred upon them. In reply to this, Br. Balfour has addressed a long letter to the Trumpet, utterly declining even the thought of such a man-made honor. He says:

'For myself I relinquish, and forever disclaim, having

any part or lot in such honors, until the following things are satisfactorily proved. 1. That the precepts or examples of Jesus Christ or his apostles authorizes us to be *dubbed* a Doctor of Divinity. But where shall I find such authority in the Bible? There is no precept for it, nor do we ever read of Dr. Jesus, Dr. Christ, or of Dr. Paul or of Dr. Peter. It is enough that the servant be as his master; and enough that I be a follower of Paul, as he was of Christ. I have never heard it asserted that D. D. and the other claimed titles had such an honorable origin. It is admitted they came from a very different quarter, against which Universalists have long and loudly declaimed. I deem it safest for me to abide by Scripture authority, for if I begin to depart from it, I know not how far from it I may be led astray.

We care not how learned our ministry may be, the more learned the better; but we should like to have it to say that *ours* was the first learned ministry that had not a single D. D. in it, or no higher title than that of *Brother*.—[Banner.]

A VAIN CALL.

In the Magazine and Advocate of the 19th ult., there is a communication from Elbridge, N. Y., in relation to a discourse delivered in that place, on 'the end of the world.' The article is signed 'Inquirers,' and comes from several members of the Presbyterian congregation in Elbridge. It is addressed to 'The Doctors, Professors, and Students of the Theological Seminary at Auburn,' and calls upon them to state whether the exposition I gave of the phrase 'end of the world,' is correct or not.

This is a vain call. It will receive no response. These members of the Presbyterian congregation at Elbridge, should have known the Doctors and Professors of the Auburn Theological Seminary better, than to imagine they would respond to this call. These reverend divines will undoubtedly consider the questions *impertinent*—absolutely *saucy*. It is bad enough to be *questioned* and *hounded* by inquisitive Universalists; but to be brought to the public bar, and 'cross questioned,' and called upon for 'more light,' by Presbyterians themselves, is an unheard of, and dangerous movement, which can not be countenanced for a moment. What! Has it really come to this pass, that Doctors of Divinity, and Professors of Theology, are to have their constructions of the Bible, called in question before the public, by those whose teachers they are! Are they thus to be catechised by *meddlesome* laymen! This can not be tolerated—it is setting a dangerous example! If these questions are noticed and answered, a thousand more will come pouring in, to puzzle and torment them! And so these grave Theologians will preserve a *dignified silence*!!

Do not the Presbyterian laymen of Elbridge know that the *policy* adopted by the partialist priesthood of this day, is to keep the people in *darkness* in relation to the *true* meaning of every passage of Scripture which militates against their creeds? They are determined to prevent the light which is pouring in floods upon the world in regard to Scripture phraseology, from the minds of their people. Their effort is to make their hearers cling pertinaciously to obsolete and erroneous constructions of Scripture which originated in dark and ignorant ages, and which have long since been exploded wherever a single ray of the light of the age has fallen. To the partialist clergy, this is a serious matter. They well know that to allow the knowledge which is spreading abroad on Biblical language, to enter the understandings of their people, would be instant death to their darkened creeds. Hence this must be prevented in all possible ways. And hence also, they strive to keep the faces of their denomination turned toward the *darkness* of the past, rather than to the *light* of the present!

This phrase, *sunteleia tou aionos*, rendered in the New Testament, 'the end of the world,' is a case in point.—The clergy of the popular sects have for ages been teaching the people, that this phrase signified the *end of the material world*!—the burning up of the earth, and the day of judgment. There never was a greater mistake made in the construction of language. I challenge any man to bring a passage in the Bible, where this phrase teaches the end of the *material world*! The merest tyro among those who avail themselves of the Biblical light

now within the reach of all, well understands this phraseology.

The more enlightened portion of the popular ministry, are *perfectly well aware*, that the proper interpretation of *sunteleia tou aionos*, is 'the end of the age'—i. e. of the Jewish age or dispensation: 'They know the most learned commentators of all denominations, with the utmost unanimity, give this as the rendering of these Greek words. But *when* have they ever *told their people so*? When have they allowed one ray of the light which is in their own minds on this subject, to fall into the minds of those who look to them for instruction? When have they told them a *tithe* of what they know themselves, in regard to the *original* words translated *hell—devil—judgment—forever—eternal*?

It is high time the people of the partialist sects should understand that their ministers *know more* on these subjects, than they are willing to communicate to them! It is time they understand that their clergy are striving knowingly and deliberately, to keep them in the *dark* in regard to these, and other important words and passages in the Scriptures! What man of independence when once convinced of this, will longer put any confidence in their instructions? Let the Presbyterians, and members of other sects, imitate the example of their brethren at Elbridge. Let them step aside from the clouded *night-track* in which their teachers would still continue to lead them, and *seek light for themselves*! They will soon discover that they have been in the deepest darkness in relation to some of the most valuable and interesting portions of the Bible! Let inquiry go forward. Truth can never be injured by investigation. Nothing can be injured but error, and the *knowing* and *wilful* abettors of error.

J. M. A.

Sabbath School Exhibition.

The Sabbath School attached to the Universalist society in Auburn, gave a public Exhibition, on Christmas Eve. The exercises were of a diversified character, consisting of poems, dialogues, orations, odes, &c. These exercises were interspersed with singing by the children of the school. The ages of the scholars who took part, ranged from *three to sixteen* years. The Exhibition gave great satisfaction to those in attendance, and I trust, awakened and strengthened their interest in the Sabbath School cause. The house was well filled with an attentive audience; and the avails of the Exhibition was about \$35. The money thus obtained, will be devoted to the enlargement of the Sabbath School Library. J. M. A.

THANKS.

We can do no less than express our heart-felt gratitude and thanks to our friends, one and all who have recently, and so kindly come to our aid. Letter after letter comes to hand with 'a happy New Year,' and an indubitable proof of the sincerity of the wish, in the shape of a list of subscribers names and the money enclosed.

Each one seems to have an awakened interest in the welfare of the Magazine and Advocate. Regrets are expressed that it should have been suffered to become so limited in circulation, and all concur in saying that it ought not and *must* not be discontinued, that it *must* be sustained.

We are rejoiced moreover to say that those friends not only *say* that it must be sustained, but they do the very thing which *will* sustain it. We received several promises and pledges of assistance previous to the close of the last volume, and those pledges have been nobly redeemed. It will be remembered by those who received the last volume, that we published the letter of one of our ministering brethren, pledging himself to furnish us a 'baker's dozen.'

He has more than *doubly* redeemed his promise. Others have done equally well, and have shown what may be done by a little exertion. All have cheered us, not only with kind words and wishes but by actions that 'speak louder than words.' We think we may safely say that our list will be nearly doubled, and with this assu-

rance, and the bright hopes that are consequently awakened within us, we feel impelled to renewed exertions to give our patrons a 'feast of *fat* things full of marrow' the coming year. If each and all can continue their efforts to increase the circulation of the paper, thereby we trust, increasing not only our benefit but the welfare and happiness of their neighbors, friends and fellow beings around them; we shall be made grateful and glad in more than one respect.

For the kindness already manifested then, brethren, may God bless you—may the ensuing year be a happier one to you than previous ones have been—may you receive in their full fruition, the fruits of that faith, which alone can bring peace and joy to the troubled soul. So mote it be.

PUBLISHER.

CATHOLIC LIBERALITY.

The Calocagathian Society of St. Mary's College (Catholic) at Baltimore have elected Rev. J. Shrigley (Universalist) an honorary member of their body by a unanimous vote. We believe this is the first instance of a Protestant clergyman being elected a member of that, or any other similar Catholic society. The letter from R. B. Sutton, Cor. Secretary, to Br. Shrigley informing him of his election, compliments him very highly for his eloquence and the enthusiasm which he was elected. Br. S. in a letter to the Christian Messenger says, 'Is there a Methodist, Presbyterian or Episcopalian College in the United States that would permit a Universalist clergyman to be elected an honorary member of any literary Association under their influence? I have never yet heard of any such manifestations of liberality and Christianity by either of the three sects above named, and until I do, I must abide by the conclusion to which I have already come, that the Catholics are more liberal and tolerant than any *Protestant partialist sect* in existence. Honor to whom honor is due.'

MOBILE.

By a letter in a late number of the Christian Messenger from Br. I. D. Williamson, we learn that he is again at Mobile preaching the Gospel of universal grace to the people of the South; and on account of his state of health (an asthmatic complaint) will probably remain there.—The Church that his friends lately purchased and paid for was found to have a prior claim on it to that of the society of which it was purchased; and the 'uncertain law' has decided that the claim is good. Hence our friends have got it to pay for *again* before their title will be good. Well, Br. W. says the money, some \$3000.00 is mostly raised for the purpose, and thinks the Universalists will still secure by again buying the house. We hope so.

D. S.

Harpers Publications.

The PRACTICAL ECONOMIST comprising illustrations of light and colors—practical descriptions of all kinds of telescopes—the use of the equatorial—transit—circular, and other astronomical instruments, a particular account of the Earl of Rosse's large telescope, and other topics connected with astronomy, by Thomas Dick, LL. D., illustrated with 100 engravings, pp. 347, 12 mo. This work contains matter interesting, instructive and useful to the lover of the study of nature's works. Its author is well known in the philosophical world, and his works are we believe, generally used by students and scholars in the high schools and colleges of our country. Neatly bound in cloth and for sale by G. Tracy, Utica, N. Y.

Parts 1 and 2 of COSMOS, a survey of the general physical history of the universe, by Alexander Von Humboldt. This work now in progress of publication in the cheap form—in parts of 64 double column pages each—is without doubt one of the best of the kind ever published. It will embrace all the subjects of the physical organization of nature—in the philosophical, astronomical and physiological world. The two numbers before us treat of planets—satellites or moons—shooting stars—light—magnetism—earthquakes—minerals—the atmosphere—organic life,

&c. One shilling per number by G. N. Beesley, No. 1, Exchange Buildings, Utica.

No. 46 of the beautiful edition of the ILLUMINATED BIBLE contains the sacred text from the 12th chapter of John to the 11th chapter of Acts inclusive. The principal illustrations of this number are, 'the ascension of Christ,' 'the punishment of Ananias and Sapphira,' 'the brethren of Joseph sent to prison,' 'the meeting of Jacob and Joseph,' and 'the infant Moses.' 25 cts. at Beesley's.

Nos. 73-74 of the ILLUMINATED SHAKESPEARE, contains the greater part of 'Coriolanus.' Beautifully illustrated as usual. 25 cents.

No. 8 of the illustrated edition of the WANDERING JEW, full of engravings. 25 cents.

No. 67 of the Library of Select Novels is 'LOVE AND MESMERISM,' by Horace Smith, Esq. 25 cents.

No. 69 is the 'LADY OF MILAN,' or fidelity unto death. Edited by Mrs. Thompson, author of 'Widows and Widowers,' 'Rayland Castle,' 'The Chevalier,' &c. 25 cents at Beesley's.

CLEVELAND, OHIO.—The Universalists of Cleveland have recently purchased a large two story brick edifice commenced for a Methodist church. But as the Methodists were unable to finish or pay for it, the Universalists have purchased, and are preparing it as a commodious place of worship for themselves. We hope they will soon complete and long enjoy it as their sanctuary.

THE GOSPEL TEACHER, devoted to the Sabbath School cause, has just closed its first half year of Vol. 7. It is published in Boston by Br. J. M. Usher, and edited by Br. J. G. Adams assisted by Br. G. L. Demarest. It is now a good time to subscribe for it. It is well adapted to the cause it was designed to promote.

DEDICATION.—The new Universalist church recently erected at Exeter, N. H., was dedicated to the purposes of Divine worship on the 18th ult. Sermon by Br. H. Jewell. Br. H. G. Anderson is now ministering to the society in Exeter, and represents the occasion as a joyful one and the house splendid and commodious and the society prosperous.

PROFANITY.—He who takes the name of God in vain insults his Father and offends all his children who truly venerate the Author of their being. Moreover, he practices a sin which can neither do him nor any body else any good; if hungry, it can not feed him; if thirsty, it can not give him drink; if naked, it can not clothe him. What good then can it do? What temptation can there be to the practice of profanity? D. S.

The WESTERN LUMINARY has just entered on its fifth volume, with a new heading, and thus far improved in appearance. As we published its prospectus entire some weeks since (which favor by the way, has not been reciprocated by our worthy contemporary) we need not give an extended notice of it. May it be the means of much good to the denomination. Its terms are \$1.00 in advance, \$1.50 if not paid within four months, or \$2.00 if not paid within the year. Address C. Hammond, Rochester, N. York.

The PRIMITIVE EXPOUNDER, published at Alphadelphia, Mich., by Brs. Thornton & Billings, has also just commenced a new volume. This is one of the ablest and most spirited of our Western pioneers. Success attend it. One dollar per year in advance, to which 25 cents will be added for every three months delay of payment.

The Ladies Universalist Sewing Society in Clinton will give a Supper on the night of Jan. 15th, at the Female department of the Institute, and at the same time offer for sale articles made by the Society. Friends and acquaintances are invited to attend. By order of the Society. M. BARKER, Sec'y.

Br. Hammond's letter, for reasons unnecessary to name here, is deferred till we hear from him.

SUBSCRIBERS

Please read the following instructions from the Post Master General:—

'Money may be left with a Post Master, in no instance exceeding ten dollars, for the purpose of being paid to distant publishers, if said publishers shall so desire, for any newspaper or pamphlet, deliverable from his office. The Post Master may retain one per cent, and give his receipt for the balance. He is immediately to report the payment with the names of the parties, to the Post Master through whom said amount is to be paid to the publisher, and to charge himself upon his 'general account with the United States' with the amount received, deducting the one per cent. under the head of 'moneys received for subscriptions,' stating the name of the payer, the name of the payee, office where payable, amount, and time when received, and shall make a full and faithful return to the General Post Office of all such cases at the end of each quarter. When presented, the Post Master at the office where payable, is to pay the amount in said receipt, deducting one per cent., which receipt, after being endorsed by the publisher, he will forward as his voucher of payment.'

Now Read This.

It is at the option of the Post Masters to attend to the above instructions or not, as they please—they are not obliged to do so. The Post Master at this place, (Utica) declines paying these orders, or issuing any. Therefore it will be useless for subscribers to endeavor to pay us their subscriptions in that way. Indeed we think our Post Master quite justifiable in paying no attention to such instructions. It makes him a great deal of trouble in keeping a long account of small items, for very small pay. It is of no advantage to the subscriber; for in order to secure the payment of his subscription to the publisher, he must take a receipt of the Post Master when he pays the money, enclose it in a letter to the publisher, pay the postage on his letter, while the same letter would just as well have taken the money as the receipt, thereby saving the publisher the trouble of running to the post office to present said receipt, as well as a discount of two per cent. on the money. We see no sort of benefit in this permit, if we may so call it, except to obviate the risk of sending the money by mail, and there is very little risk in doing that if the money is properly enclosed. A. W.

SPIRITUAL BANKRUPTCY.

Br. Rogers in his late 'Memoranda,' speaks of being violently attacked by a New Light preacher, at the close of an evening meeting at Clear Spring, who 'upon two points was sure,' says Br. R. 'that he could hem me in past escape.' After disposing of the first point he thus proceeds.

'His second dilemma was based on the case of the servant, in the gospel, who was cast by his offended Lord into prison until he should pay the uttermost farthing. 'But,' demanded my querist—who assumed the applicability of the case to the future state of sinners in general—'but as he 'had nothing wherewith to pay,' how is he ever to discharge that debt and get out of hell?'

'He must take the benefit of the insolvent act,' answered I.

'Can you point to me any such act,' he demanded, 'in the Gospel economy?'

'Assuredly I can, my friend,' was my reply, 'and here it is: 'All have sinned, and come short of the glory of God; being justified FREELY by his grace, through the redemption that is in Christ Jesus.' Here, I think, is an act of universal absoluteness from a condition of universal insolvency; an absoluteness co-extensive with the indebtedness of our whole race.' It were strange, indeed—think you not so, reader?—if the statutes of heaven were less benevolently considerate of human incapacity than are the laws of man!'

Br. Tompkins—Br. Wm. M. DeLong of Binghamton, N. Y., says you may set him down for four copies of the Quarterly.

A few copies of the Rose of Sharon for 1846 for sale at this office.

RELIGIOUS NOTICES.

The EDITOR will preach at Mechanics' Hall in this city next Sunday.

CONFERENCE AT HOMER.—A Conference of the Cayuga Association of Universalists, will be holden in the Universalist church in the village of Homer, Cortland county, on the third Wednesday and following Thursday in January, 1846; for the purpose of organizing a Missionary Society, on a plan similar to that established in the Chenango Association, unless some better plan should be presented at the time. All societies within our bounds, are requested to send delegates—and it is desired, that those towns where no societies are in existence, if they contain but one believer in Universalism, should be represented either by delegate or letter. It is also particularly requested, that all our ministering brethren belonging in the Cayuga Association should be in attendance on that occasion—and we shall also greet with a hearty welcome, all who shall visit us from other Associations, to aid us by their counsel and cheer us by their presence. Br. T. J. Goodrich, is, I believe, pledged to be present with us; and we trust that others who are not pledged, will be equally faithful in attending. Public exercises will be held in the church, during Wednesday, Wednesday evening, and Thursday.

H. L. HAYWARD.

CONFERENCE.—A Conference of the Black River Association, has been appointed at the village of Mexico, Oswego county, on Wednesday and Thursday, January 14th and 15th, which will be during the week in which a public discussion has been agreed upon at that place.

Henderson, Dec. 10th, 1845.

DEATHS.

ANOTHER LABORER IN THE GOSPEL MINISTRY 'GATHERED UNTO HIS FATHERS.'—At his late residence in Ellisburg, Jefferson county, on the 14th ult., Rev. OLIVER WILCOX, aged 40 years. Br. W. was a man whom the great Author of nature endowed with physical, moral, and intellectual energy sufficient to rise from obscurity into distinction, and even eminence; and the God of all grace richly endowed him with the influence of his spirit, and the power of his truth and love, that he might become an able minister of the New Testament. He possessed an unblemished character and inflexible integrity. Whatever he thought to be his duty, he desired and delighted to do it. For about 15 years his labors in the ministry have been indefatigable, and for a few years past were probably excessive, to the injury of his strong physical frame. He has left a companion and nine minor children, in narrow circumstances, to mourn their loss. His funeral was numerously attended by friends and acquaintances, and a discourse delivered by the writer of this notice, who was assisted in the public services by Brs. Persons and Rice.

In this world of imperfection, toil, care, pain and change, who among us shall first follow our departed brother to a 'far more exceeding and eternal weight of glory?'—[Luminary. P. MORSE.

In Scipio, Dec. 20th, 1845, Miss ELIZABETH VAN LIEW, aged about 21 years. Her disease was the consumption.—She was a person of very amiable disposition, and shared largely in the affections of the whole community, as was abundantly manifested on the day of her funeral. The church on that occasion was crowded to its fullest capacity, by a deeply affected audience, to whom the writer 'preached Jesus and the resurrection.'

At the time our Sabbath school was organized, in the fall of 1844, the deceased presented herself as a teacher; and continued to discharge, in a most faithful and profitable manner, the duties of her station, until sickness deprived her of the pleasure of meeting with us. Long after she was too feeble to spend the day at church, she would come in the morning, remain through the exercises of the school, and then return home to rest. She was also a beloved and prominent member of our choir, and her voice, inspired by a kind heart and a cheerful faith, made melody to the Lord. Very affecting indeed was the scene, when the remaining members of the choir, came in a body, to take a last look at the cold features of her, whose voice had so often mingled with theirs in sacred song. Not soon will our beloved sister be forgotten by any who knew her in life. The members of the choir and the Sabbath school particularly, will long cherish the memory of their friend and companion, who has gone before them 'where the wicked cease from troubling, and where the weary are at rest.'

H. L. HAYWARD.

[Original.]
THE POWER OF FAITH.

BY MRS. Z. PORTER.

When shall I leave this vale of tears,
Cast of the weight of grief and years,
And ever freely rove
Through those fair mansions of my God,
The spirit's beautiful abode
Of holiness and love?

O! why should ever death look grim?
Faith gives me power to welcome him,
As I would greet a friend,
What joy the full assurance gives
To know that my Redeemer lives,
Whose love shall never end!

Though death's domains are dark and cold,
I shall my Father's courts behold,
Where all is light and life;
Angels will meet and guide me through
The regions of ethereal blue,
From every earthly strife.

How bright were this terrestrial sphere,
Had evil never entered here,
And marred its beauties all?
But grace o'er sin shall much abound,
Salvation!—oh the rapturous sound,
A world redeemed from thrall!

Thanks to the Universal King!
In life and death his praises sing,
And his abounding grace,
For he assuages all our woes,
And sweet parental care bestows
Upon our feeble race!

Henderson, N. Y., 1845.

[Original.]

INCIDENTS IN THE LIFE OF A PREACHER....NO. 2.

Once on a time, as stories generally begin, I was journeying from Bridgewater to Cazenovia, in the State of New York. On my passage I overtook a weary footman, who requested a seat in my wagon. His request was cheerfully granted, and by mutual consent, we were soon engaged in social chat upon matters and things in general. By and by, our conversation took a religious turn, and we were soon at issue upon many points of theology. I soon discovered however, that he was more of a wag than philosopher or theologian, for if he failed in argument, he never failed in wit. At length he seemed rather inclined to dismiss the subject, and remarked as follows.—“I am not much of a theologian—indeed I have but little religion, and I have sometimes thought, that what little I have got, is a damage to me.”

Reader, did you ever think of that? It came from as genuine a wag as you can find in the Empire State—but notwithstanding all that, there may be truth in it. What! says the reader, religion a damage to a man—how can that be? Reader, will you lend me your attention while I ask you a few questions? Undoubtedly you will, for I take it for granted, you are pleasant—good humored—accommodating man. Do you ask me why, I have formed so favorable an opinion of you? My answer is—you read the Magazine and Advocate undoubtedly—and he who can read that sheet one year, and not be a pleasant, good humored, accommodating man, must have been far removed from a good man in the commencement. But it may be after all, the writer is mistaken all round. You may not be the man I think you to be. You may not read the Magazine, only as you borrow it now and then. If such is the fact, and such your unfortunate situation—just let me whisper in your ear—subscribe for the Magazine, man. Read it attentively one year—and if, at the conclusion of that time, you are not what I supposed you to be in the commencement of my talk—drop me a line; and I'll prescribe again.

Reader, we will suppose you to be a religious man. And now to my questions. Does your religion fill your head with partial views of God and

his government? Does it induce you to believe that he loves his friends, and hates his enemies—that he will bless those who bless him, and curse those who curse him? If such is the spirit of your religion—my word for it—and the word of God which is far better,—*your religion is a damage to you.* Has your religion induced you to deal in hard words, bitter invectives, and ungenerous insinuations? Has it taught you to call some brother of an other faith—Deist—Atheist, because he differs from you in some points? Has it caused you to pick up, and circulate every little story that evil men have invented, to traduce the character of an opponent? If so, *your religion is a damage to you*—and a curse to the world. Mother, are you bending over the lifeless remains of your beloved offspring?—did he die without the pale of your church? and does your religion teach you that before his body is in the grave, his soul will be in hell? Oh, Mother, Mother; renounce and denounce that religion—for it is a libel upon the character of God—a curse to you, and a damage to all who embrace it. ‘A word to the wise.’

PONTIAC.

[Original.]

REFLECTIONS ON A FORMER ARTICLE.

Mr. SKINNER—Dear Sir: In the 47th No. 16th vol. of the Magazine and Advocate, I read an article taken from the New York Observer, over the signature of a ‘Country Pastor,’ and your comments on it, which have awakened some reflections in my mind on the subject therein discussed, viz: the propriety—or as the Pastor would have it, impropriety—of youths reading the works of somewhat liberal authors. I send you a few crude remarks, which you may publish if you think proper, and perhaps you will think proper to comment on my article, as you have on his, in order to point out to the public, the rock on the one hand, as you have the whirlpool on the other. I propose to advocate the affirmative side of the question—Ought youth to be allowed to read and hear the opinions of others, fully, freely, and candidly expressed in chaste and decorous language, on both sides of all subjects relating to their well being and happiness. In matters of law—legislation—politics, and all the ordinary concerns of life, the absurdity of a negative answer would be so glaring, that any one would make himself perfectly ridiculous, who should undertake to sustain it. The question then, seems to be confined to religious subjects only. I shall endeavor to be very brief: occupying but little of your valuable space. That truth is good—productive of happiness—and that falsehood is evil, and productive of opposite consequences; is but the veriest axiom or truism. Equally plain and simple, appears to me the answer to the question—is truth best elicited, by an exparty investigation and advocacy of any matter? These short sentences seem to me to cover the whole ground, and establish triumphantly the affirmative of the question. But as the Country Pastor, and probably millions of others, would still insist on the soundness of the negative; we will assume, or presume, some of their reasons and consider them.

The Pastor, &c., would no doubt assume the ground, that youth would be led into falsehood, and into licentiousness by such freedom of discussion and investigation.

First, then, of falsehood—how led into falsehood? By and through the total depravity of their vile natures? I contend that it is as natural for men to prefer truth to falsehood, as it is to prefer good to evil, in any moral or physical matter whatever; and that there is no such propensity, or inclination in man, as to wish to be deceived, or to embrace a falsehood in preference to truth. Further—if public sentiment would permit—and such freedom of discussion were now to be instituted; would not the advantage be found infinitely against liberal sentiments, though the almost universal forestalment of the prejudices, and prepossessions of the people, by this exparty system? and also, through the equally universal odium, thrown by the same instrumentality, upon every thing of the character

of liberal opinions? Is it not easy to see, that the laboring oar would be cast upon the liberal party, and that the difficulty of being believed when they spoke of the truth, would be with them? How then by possibility, would falsehood be propagated from this side? The idea that falsehood would be promoted by a free and candid hearing of both sides of the question—and that truth would be best established by an exparty hearing—is alone worthy of priestcraft, which would seek to hold an arbitrary supervision and control over the minds—the consciences—the beliefs—and actions of men, for its own supposed advantage; and more particularly so, over those of youth with whom its efforts tell to such infinite extent.

Next of licentiousness—and for arguments sake we will admit, that youth would be led into more liberal sentiments by and through this freedom of investigation; and perhaps become more licentious. Two questions here present themselves, at whose door lies the fault? And what is the cure? We have shown (at least to our own satisfaction) that youth would not be thus led beyond the precincts of truth; and if in emerging from error to truth, and from mental bondage to liberty, they should be guilty of some excesses of liberty, which is licentiousness, where shall we find the cause? The matter may be exemplified by the case of a man suffering severely with hunger; when he comes within reach of food, it is difficult to restrain him from excess. Now what is the remedy; shall we continue the starvation for fear of the excess? Or shall we feed him with suitable food, and instruct him that the consequences of excess, are destructive to his happiness? Do we not thus see that the inclination to excess is caused by the starvation, not the feeding—by an unjust—unrighteous restraint from liberty and knowledge, those immense sources of happiness, and not by the obtainment? And that the cure is instruction in the knowledge of what constitutes our true happiness? E. M.

St. Josephs, Mich., Dec., '45.

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NO. 3.

[Original.]

REWARDS AND PUNISHMENTS.

The doctrine of rewards and punishments is as clearly set forth in the Christian Scriptures as any sentiment on record. We see this written frequently on the pages of both the Old and New Testament.

No sentiment is more clearly taught than that 'he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons.' Col. iii: 25. This is as it should be with regard to human governments and administrations. There should be no respect of persons, but he that doeth wrong should receive for the wrong which he had done. And I see not why this is not consistent with the divine administrations. Who can object to the wholesome sentiment that virtue should be rewarded, and vice punished? All would seem to answer: 'no one.' Yet strange as it may seem there are thousands who labor, and toil, and spend their days mainly for the very purpose of doing away this just and wholesome administration: at least, they labor to enforce the hypothesis that such an administration is contrary to the principles of the Divine administration. Why is this so? The voice of inspiration is explicit on this point. It declares that 'though hand join in hand the wicked shall not be unpunished.' Prov. xi: 21. 'Say ye to the righteous it shall be well with him; but unto the wicked, it shall be ill with him; for the reward of his hands shall be given him.' Isaiah iii: 10, 11.

'Great peace have they that love God's law and nothing shall offend them.' Psalm cxix: 165. But 'the wicked are like the troubled sea that can not rest, whose waters cast up mire and dirt. There is no peace saith my God, to the wicked.' Isaiah lvii: 20, 21. And why should it not be so? If it were not, man might sin with impunity, regardless of the sanctions of heaven's best and holiest laws. If it were not so, man would have no incentives to obedience and happiness, and no dissuaves from vice and misery. If it were not so, man might expect a reward of good for disobedience, and also a recompense of evil for obedience and well doing. Would this be right, to punish the righteous and reward the wicked? All would answer no. All would see at once the inconsistency of such an administration.

But what system of theology is it that attributes just such an administration to the Divine being? Reader: you need not go far to ascertain this.—Who is it that preaches an escape from just and deserved punishments? And how often have you been told that this way of escape was the only plan of salvation through Jesus Christ—nay; that this was the very Gospel itself—that all mankind in consequence of the lapse of Adam deserved endless punishment, and that the only way that any could be saved would be by saving them from that which they justly deserved—that they, the wicked, may escape; but if so, their substitute the innocent Son of God must suffer what they, the guilty deserved? Is this the doctrine of rewards and punishments? Nay, this is a perversion of it. The language of Scripture on this point is: 'I will punish the world for their evil, and the wicked for their iniquity.' Isaiah xlii: 11. But if God does this according to the theory under consideration, he can not save an individual of the human family. For if he saves them he can not punish them as they deserve; and if he punishes them as they deserve, he can not save them. Salvation is inconsistent with just punishment, and just punishment is inconsistent with salvation—if this is so, how then can the doctrine of rewards and punishments be maintained?

If those who are saved, are not punished for their sins in this world, nor in the future, how can these passages of Scripture be true which declare that God 'will render to every man according to his deeds,' and that every transgression and disobedience, shall receive a just recompense of reward?—All such passages are false, if this theory be true.

The Bible uniformly declares that mankind shall be punished according to their wickedness. If this is so, it is right and just that a just punishment should be administered to them. If it is right and just that a just punishment should be administered to them, it is not just and right to suffer them to escape such punishment, or save them from it. This being the sentiment of the Bible and also a wholesome common sense sentiment, why should a different sentiment be taught, and enforced, and insisted upon with so much tenacity? But so it is.—This is the employment—the duty—the all absorbing interest of the modern Christian. Nay, it is deemed the *sine qua non* of vital Christianity to save man from a just and deserved punishment—to save him from that which the Bible declares he shall not be saved from—but shall surely receive.

Now it is easy to perceive that that religion which is diametrically opposed to the uniform testimony of the Scriptures can not be of God. No truth is more clearly settled than this.

But where are such sentiments taught—sentiments so opposed to the Scriptures? We might ask where can we go and not find them? Take up a religious tract—peruse its pages—this is its very theme. Take any religious book or publication of the Orthodox stamp, so called, it is the Alpha and Omega of such publication. Go into any of the Evangelical churches, so called, and here it will be the all pervading, all absorbing theme. The zeal of each church will be directed to this one thing, viz: to save mankind from a just and deserved punishment. To save the wicked from that which the Bible declares they shall in no wise escape. 'Though hand join in hand the wicked shall not be unpunished.' Now is not this warring with the Bible? Most certainly it is. And yet notwithstanding this ungodly warfare, it is still persisted in as the vital, all absorbing principle of Christianity.

They tell us the sinner deserves endless punishment, and that God's law requires that it should be inflicted—that it is right and just that it should be inflicted; and yet they are working with all their might to prevent that which is just and right from taking place! They are exerting themselves to screen the wicked from that which is just and right—and from that which they justly deserve.

More than this, they tell us that God is engaged in the same work—that He is endeavoring to save them from that which they justly deserve—from that which his law requires—from that which his justice requires—that He has given his Son for this purpose, viz: to save them from just and deserved punishment. They tell us this was the object of his mission unto the world, viz: to save them from that which the law requires. Is not this, to destroy the law? But Christ says, 'I came not to destroy the law—but to fulfil. The Bible no where recognizes the sentiment that man shall escape a just punishment for sin. It no where recognizes a salvation from just and deserved punishment.

The doctrine of the Bible is a forgiveness of sin, not of punishment. It is very explicit on this point. To clear the guilty without administering to them a just punishment would be to suffer them to sin with impunity. Hence, the Bible testimony is 'forgiving iniquity, transgression and sin, and that will by no means clear the guilty.' That all

are guilty the Bible plainly declares. 'Now we know that what things soever the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world become guilty before God.' Rom. iii: 19. Those guilty ones God will BY NO MEANS clear, without administering to them a just recompense of reward. 'Unto thee, O Lord, belongeth mercy; for thou renderest unto every man according to his work.' Psalms lxii: 12.

A. C.

Elbridge, Dec., 1845.

[Original.]

IS GOD IMPARTIAL.

'Let but such a pestilent doctrine be admitted as that the divine favor is bestowed not merely in disregard of virtue, but in contempt of it, and then religion, with all its power, goes over to swell the torrent of impurity, enmity, and malice.'—ISAAC TAYLOR'S 'Fanaticism.'

It is a prophetic truth, and proven by experience, that every man will walk in the name of his God. And if his Deity does not take cognizance of good and evil—reward virtue and punish vice, and deal out justice on the principle of merit—if he bestows blessing and sends cursing upon mankind irrespective of individual character, the worshipper will become thus reckless. And surely no doctrine could be propagated more detrimental to the morals of community, than that the Almighty, whom Christians acknowledge as the only Supreme, in his dealing with his children of earth, bestows his blessings and sends evils upon them irrespective of their moral characters.

That our God is impartial is true. That he bestows blessings upon the human family 'without partiality,' is a truth taught by nature and revelation. But there is another truth that should not be overlooked in this connection, viz:—All men do not receive these blessings in equal proportions, because they do not obey the laws which communicate these blessings to individual characters.—God sends his rains and snows upon the earth by continued operations of his laws, yet all fields of the same texture of soil do not yield the same amount of grain, from the fact that all fields are not equally cultivated. The same law, it is believed, will hold good in the moral world. All men, in proportion to their several capacities, do not enjoy the same amount of blessings within their reach, because they do not obey the laws, obedience to which, communicates these blessings to the soul.

Distinctions should be kept before the mind, between the temporal and spiritual blessings of the Almighty, and the obedience to certain requirements which enables individuals to receive these blessings. A man may have one of the most productive lots of land, (if properly cultivated,) and yet it may yield the most meagre crops of grain; and the reason is obvious. The mariner whose moral character is as black as the pirate Gibbs, by obeying the laws of navigation, and securing at his outfit a strong ship and abundant provision, would be able to bid defiance to the ocean's rolling billows, and cross its broad bosom in safety: while an old and frail bark, whose captain and crew were of the meekest of Christ's followers, but ignorant and regardless of nature's laws, would be dashed to atoms and every life lost, by waves over which the pirate ship sailed proudly.

To enjoy the temporal blessings of God, we must obey the requisite laws. God does not by a miracle feed and clothe the *sluggard*. If he would enjoy the comforts of life, he must labor to procure them, or rely upon the charity of his friends or fellow citizens. Man can not enjoy the genial rays of the sun while shut out from them—he can not

inhale the refreshing breeze of heaven, if he locks himself up in a hot-house, or unwholesome den.

Nor can any one enjoy the spiritual blessings of God, without yielding an obedience to those laws upon which these excellences depend. Does the Deity communicate peace and comfort to the profane and morally reckless? When the Scriptures assert that God is impartial, do we infer that the character of the drunkard and that of the pious follower of Christ are equally approbated of him?—Does God love the character of the murderer as he does that of the purest saint? Certainly not. The murderer's character is hateful. God is love; and he can love nothing which is opposed to his nature. God loves the world of mankind, because there is something lovely in the nature of the most depraved. But the more a character assimilates to God, in the same ratio it becomes lovely to him.

God then, does not bestow his blessings in contempt of virtue. His impartiality prompts him to place blessing within the reach of all his creatures, and by obedience to his laws all men can be made happy to the full measure of their several capacities. But the ungodly do not obey God's spiritual laws, and hence are morally miserable in proportion to such neglect. J. R. J.

Alabama, N. Y.

[Original.]
HAPPINESS.

Reader, would you like to be happy? I know you would, for it is human nature, right or wrong. And for one, I am free to confess that in my opinion there is nothing wrong about it. True, professedly good and wise men tell me, that before I can be qualified to enter heaven, I must be willing to go to hell. That in order to be saved, I must be willing to be eternally lost. But of one thing I am quite certain, if we are never happy until we are willing to be miserable, we shall never be happy. And I half suspect, reader, that after all is said and done, those over pious mortals, who prate so much about their resignation, and willingness to be damned for the glory of God—feel about as anxious to be saved and made happy as you and I do.—But if they are disposed to contest the point, and proclaim their willingness to be eternally miserable, if it please God to make them so—why then I move, the Lord take us all at our word—send them to hell—take us to heaven. Then we shall all be reconciled to God, and consequently happy. What say you, reader? PONTIAC.

[Original.]

GOOD WISHES—BUT WRONG MEANS....NO. 2.

Mr. B. the associate of Mr. A. in the building of the meeting house before described, is a very good sort of a man. He has his strong and weak points, religiously considered—he is highly esteemed by his neighbors, who have honored him with some important offices—he has a strong desire to have the faith of a world's salvation extend, and the regenerating spirit of the Gospel made manifest in its elevating hopes and purifying influences on the heart and the life. These wishes are truly good, and the sacrifices, in money at least, have been great to obtain them, and yet apparently, they are no nearer being realised now, than when the first outlay for the church was made.

Mr. B. is becoming discouraged, and why should he not? He has paid money and paid money for years, and where is the return? There is no extension of his faith in his neighborhood,—no increase of the fruits of religion in his household.

Now why this disappointment? Truly he 'has spent his money for that which is not bread, and his labor for that which satisfieth not.'

In the first place, excitement brought dissimilar elements together, and there was no affinity between them; for the worshippers of Mammon have no common bond of union, and he and Mr. A. could not agree. In the next place, the care and management of a 500 acre farm leaves the possessor but little time to attend to the things of his peace.

Beside, Mr. B.'s better half has gained possession of one leg of his pants, and it is only by agreement that the legs move in unison.

Thus while the good wishes of B. for the cause, and his liberal contributions for its support are abundant, his cares rise mountain high between him and the kingdom, and his situation prevents his exerting that influence he desires should be felt in community.

He tries to realize an abundant harvest without a proper cultivation of the soil, and with a provident hand scatters the seed by the way-side—on the green sward, and on stony places, and wonders why it is, that his harvest is so scanty? Alas! his good wishes are unavailing, while the means of their gratification are wrongly applied.

Money can not purchase the grace of God. Nor the worldling advance the kingdom of Christ. Repent ye, and try again. UNCLE ZEKE.

[Original.]

A WORD RESPECTING OPPOSERS.

BY REV. E. W. REYNOLDS.

'How long halt ye between two opinions?' was the question which the Prophet put to the people of Israel, when they had gathered themselves together on mount Carmel, to determine who was most worthy of their adoration—the living God, or the idol worshipped as Baal. Let those who are unbelievers in God's unlimited and impartial grace, be questioned after the same manner. They find that the doctrine of endless-hell-torments is unsatisfying; and many of them frankly confess it. They find a great void left in their souls—a longing for something more congenial to true happiness, and more in accordance with the desires of a Christian, than the cold and cheerless doctrine of unending woe.

And yet they can not be persuaded to look to the true source of Christian enjoyment. They have heard the doctrine of Universalism represented in so disgusting a light—have become persuaded of the truth of so many vile calumnies which have gone forth against it, that they think it impossible for this doctrine to afford consolation to any save to the wicked and depraved.

Deluded beings! would they but examine the system of faith which they so violently assail, they would see that it is in entire accordance with the teachings of the Great Founder of Religion. Can this be said of any other faith under heaven? It can not. Jesus taught that the Christian's yoke was easy and his burden light; so believes the Universalist. He taught that there was a reward for the righteous, and a punishment for the wicked in the earth—that immortal happiness was not the reward of good works, but the gift of God—and that of all that the Father gave him he should lose nothing, but raise it up again at the last day. Universalism teaches precisely the same great truths, which can not be said of any other doctrine, and yet it is denominated a doctrine of the devil!

Although God has not sent literal fire down from heaven to confirm the truth of our faith, as in the case of Elijah and the prophets of Baal, yet there has been sufficient manifestations of its genuineness, to convince any candid and sensible mind.—Universalism does not manifest itself in the wind, the earthquake, or the fire; but in the still small voice of undying love. Its spirit has manifested itself in the reformation of the inebriate, and a glorious triumph has it achieved in the cause of virtue and humanity. The voice of threatening was first employed; but it could do nothing toward reforming the drunkard, and a voice of despair went over the land, saying that there was no hope of him.—Then Universalism entered into the work, and lo! the wine cup was no more sought after—the inebriate stood awed by the magic power of love—he wept tears of regret over his past actions—he saw that a place was still reserved for him in society, and he hastened to fill it. And in the steps that are now being taken for the reformation of the criminal, the spirit of Universalism is also seen; and it will be seen in all the philanthropic movements of future time.

Then why hesitate to receive it? How long will the multitude halt between two opinions? Thank God there is a time coming when all shall know and appreciate our most holy faith. It will be 'in the dispensation of the fullness of time.' Let us hope that the night is far spent, and that the day is dawning.

Cuba, N. Y.

[Original.]

LETTER TO THE EDITOR.

Chester, Randolph co., Illinois.

Br. SKINNER—Having in my youthful years been so fortunate and highly favored (as I think) with the teaching and preaching of that able advocate of a world's salvation, the elder Hosea Ballou, I early imbibed that soul-cheering and soul-satisfying doctrine once delivered to the saints; but having emigrated to the west in 1818. I have never had the pleasure of hearing a real Gospel sermon since. My only consolation and support aside from the Bible, has been received from the *Advocate and Magazine*, which I have taken since 1834. I am now living in the midst of the *professed* teachers of the way of life, viz: Episcopalians, Presbyterians, Methodists and Baptists. I am supporting them from a want of the privilege of sustaining the truth in full, although, at the same time, I openly, as ably as I can, advocate the restitution of all in Christ. I reside at Chester, Ill., on the Mississippi river, eighty miles below St. Louis, and should esteem it a great privilege to have some travelling preacher call on me. I will try to make him comfortable, as long as he can stay with us. There are many believers in the true faith; but we lack a teacher. If you will forward to me by mail, to the amount of \$5, such works as you think will give most light, or best advance the cause, I will, on the receipt of the same, remit the \$5, free of postage, as directed by you. A sincere believer and advocate of the cause. SETH ALLEN.

REMARKS.—We give the above letter a place in our columns in order that, should it meet the eye of any of our travelling preachers at the West, they may so shape their course as to visit Br. Allen and preach in his neighborhood, where we doubt not they will be abundantly welcome and do good to the cause of truth.

Respecting the Books, of which he speaks, we remark that, as the bill for postage would amount to considerable, and there would be some risk in sending, perhaps he would do as well to send to Br. Gurley of Cincinnati, if he has an opportunity of doing so. But if he chooses to send us \$5, and run the risk himself, we will cheerfully mail \$5 worth of books to his address.

In reading the above letter, we could not but think, in contrast with his condition, of the great privileges enjoyed by believers in our blessed faith in these regions and New England, who have books and papers in abundance almost at their doors, and the privilege of hearing the Gospel of impartial grace on each returning Sabbath; and that too many of those enjoying these inestimable privileges are far too remiss in duty, and too negligent in availing themselves thereof. Brethren, do you realize your privileges as you ought? D. S.

CONTRAST OF UNBELIEF AND FAITH.

In Rev. Orville Dewey's 'Discourses on various subjects,' he speaks of the glory of the religion that 'hath brought life and immortality to light,' and laments the desolation of the affections of those who spurn its precepts and doctrines in the following touching language.

'I have wandered among the tombs of such a people; I have wandered through that far-famed cemetery, that overlooks, from its mournful brow, the gay and crowded metropolis of France; but among the many inscriptions upon those tombs, I read scarcely one—I read, to state so striking a fact with numerical exactness,—I read not more than four or five inscriptions in the whole Pere La Chaise, which made any consoling reference to a future life. I read, on those cold marble tombs, the lamentations of bereavement, in every affect-

ing variety of phrase. On the tomb of youth, it was written, that 'its broken-hearted parents, who spent their days in tears and their nights in anguish, had laid down here their treasure and their hope.' On the proud mausoleum where friendship, companionship, love, had deposited their holy relics, it was constantly written, 'Her husband inconsolable;' 'His disconsolate wife;' 'A brother left alone and unhappy' has raised this monument; but seldom, so seldom that scarcely ever, did the mournful record close with a word of hope,—scarcely at all was it to be read amidst the marble silence of that world of the dead, that there is a life beyond; and that surviving friends hope for a blessed meeting again, where death comes no more.

'Oh! death!—dark hour to hopeless unbelief! hour to which, in that creed of despair, no hour shall succeed! being's last hour! to whose appalling darkness, even the shadows of an avenging retribution were brightness and relief,—death! what art thou to the Christian's assurance? Great hour of answer to life's prayer,—great hour that shall break asunder the bond of life's mystery,—hour of release from life's burden,—hour of reunion with the loved and lost,—what mighty hopes hasten to their fulfilment in thee! What longings, what aspirations,—breathed in the still night, beneath the silent stars,—what dread emotions of curiosity,—what deep meditations of joy,—what hallowed imaginings of never experienced purity and bliss,—what possibilities shadowing forth unspeakable realities to the soul, all verge to their consummation in thee! Oh! death! the Christian's death! what art thou, but the gate of life, the portal of heaven, the threshold of eternity!'

EXCOMMUNICATION FROM THE METHODISTS.

The circumstances connected with the expulsion of Mr. Adam Pervis, as a member of the Methodist church, were as singular as was the expulsion itself. It appears, that, in the year 1841, Mr. Pervis made application to join the M. E. church on Cumberland Plains. This application was accepted. The time was appointed for his examination and initiation. All was satisfactory, except one point, *namely*, his belief in future endless punishment. This, he informed them, he could not believe, and never did. Well, what was to be done? why, that if you, Br. Pervis, will say *nothing about it*, or will only keep it still, we will take you in. Accordingly he joined, as he wished to enjoy the privilege of some meeting where he could be, or feel, at home. But whether he took the oath to keep still upon this point, we are unable to state. Be this as it may, look at the circumstances of this connection with the letter of his dismission and then judge. Here it is, a true, faithful, and correct copy of the original:

'To ADAM PERVIS, member of the Methodist E. church of Cumberland Plains Station:

RESPECTED BROTHER: You are hereby requested to meet the society of which you are a member, or a select number of them, at the dwelling house of Samuel Gurney, member of the same society with you, on Saturday 21st day of the present month, at two o'clock P. M., to answer to the following charge preferred against you by brother Joshua M. Rideout in behalf of the church on the aforesaid Cum. Plains Station. Charge. Imprudent conduct. Specification 1st, going to Universalist meetings, and patronizing the preaching of that doctrine, that promises salvation to all irrespective of character, thereby 'strengthening the hands of the wicked, that he should not return from his wicked way, by promising him life.' Ezek. xiii; 22, Specif. 2d. Talking in favor of, and thereby advocating the doctrine of Universalism, so called. Respectfully, J. S. RICE, Preacher in charge.

Cumberland, June 16, 1845.

Thus we see that, 'going to Universalist meetings,' is 'imprudent conduct;' that is, it is behavior which is indiscreet, injudicious, rash and heedless. Now, be it borne in mind, that we once saw this same J. S. Rice in our meeting, on Sunday Oct.

27, 1844, as good and attentive hearer as we had; so attentive was he, that he did not even rise from his seat in prayer! More than this, most of his church was with him! We hope the Conference will see to this business.

Again: We would repeat, that while we were a member of the Methodist church, we knew repeated instances of profanity, drunkenness and theft; and all were covered over, and not considered heinous enough for expulsion, but attributed to errors. O consistency, thou art a jewel! Henceforth, let it be understood among all good people, that 'going to Universalist meetings' is the first imprudent conduct in the Methodist E. church on Cumberland Plains. Pure church that!

Again; 2d specification, or crime, is 'Talking in favor of the salvation of all men.' Look at this in the face. They believe that Christ died to save all. Is it 'imprudent' to talk about it? If so, then Christ committed a most heinous crime in dying for all. We hope they will not pray for all, because it will be strengthening the hands of the wicked. How? Why if they are the righteous, the wicked read 'that the prayer of the righteous avail much.' Hence, he can rest assured that their prayers will be answered in his salvation. Be careful and watch your doctrine lest you find some Universalism in it.

Besides, the Charge makes moral character the basis of destiny; that is, as a man dies so he will be. If so, then the future state will be just like unto the present. On this opinion, save the infant, Br. Rice, if you can. I mean on the ground of moral character. What character will you give the infant and the idiot? Look at it for a moment. 'Physician, heal thyself.'—[Gospel Banner.

J. H. SAWYER.

A PIOUS GATE KEEPER.

Br. E. Preston gives us in the article, below, quite an interesting account of a conversation held with a gate keeper on the turnpike.

Br. GURLEY: While on my way from Chillicothe to the Queen City, I had occasion to travel on the Chillicothe and Cincinnati Pike. When I arrived at the first gate, the keeper informed me that it was customary to let clergymen pass free—wherefore I went on my way rejoicing nearly ten miles. At the next gate I said to the keeper, (J. Ross,) it is the custom for ministers to pass free, is it?

'Yes, yes—to-be-sure,' he replied. 'Are you riding a circuit?'

No sir; I am going to Rainsborough to-night, if I can.

'Ah! you are the Presbyterian minister.'

No sir, I am better than that—a Universalist, sir.

'What! a Universalian—who tells the people that they may steal, lie, &c. What do you preach? Eternal death? endless misery?'

No sir; neither did Paul.

'You can't go, sir!'

You let other preachers go free, don't you?

'I do, sir.'

If others go thus, I must.

'You sha'n't, sir! No man that does not preach eternal death shall pass this gate free! If you preach endless misery you can go—if not, you sha'n't.'

I replied, that I would sooner travel in a swamp than do that; so we parted. If the devil should happen to employ him for a door keeper, doubtless he would be more liberal with Universalist than other preachers. E. P.

It is a happy circumstance that Mr. J. Ross is not door keeper of the kingdom of heaven, for if he were, judging from his conversation, the Universalists would hardly get in by paying double toll. I could name to him a gate, however, which he could probably keep to the satisfaction of his employer, admitting his doctrine true. As he appears to be very much in love with the preaching of hell and the devil, he can probably guess the name of the person to whom he should apply for the situation. [Star in the West.]

JUDGE GRIDLEY'S ADDRESS.

We received, some weeks since, an Address delivered before the Literary Societies of Hamilton College, in July last by Hon. Philo Gridley, of this city, and intended to have acknowledged and noticed it sooner; but by some mishap it was overlooked or forgotten until now. We have read it with lively interest, and think it a happy and able production. Its subject is *Enthusiasm in the pursuit of intellectual and moral excellence*. He has presented his subject with great advantage, and given it a lively interest by the cases cited of difficulties surmounted and eminence and glory attained, by dint of enthusiasm and persevering efforts; and instances a Cæsar, a Hannibal, a Napoléon, a Milton, a Shakespeare, a Locke, a Newton and other eminent characters. One of the happiest cases illustrative of his subject is the following, which he cites on pp. 15, 16.

One of the most remarkable instances of that enthusiastic resolution, which is born of necessity and conquers difficulties, is exemplified in the life of Nelson the blind teacher, in New York, as it is given in a most interesting biography of one who was his pupil.—Total blindness, after a long and gradual advance, came upon him about his twentieth year, when terminating his College course. It found him poor, and left him, to all appearance, penniless and wretched, with two sisters to maintain,—without money, without friends, without a profession, and without sight. Under such an accumulation of griefs most minds would have sunk; but with him it was otherwise. At all times proud and resolute, his spirit rose at once into what might be called the fierceness of independence;—he resolved within himself to be indebted for support to no hand but his own. His classical education, which from his feeble vision, had been necessarily imperfect, he now determined to complete, and immediately entered upon the apparently hopeless task. With a view to fit himself for a teacher of youth, he instructed his sisters in the pronunciation of Greek and Latin, and employed one or the other constantly in reading aloud to him the classics usually taught in the schools. A naturally faithful memory, spurred on by such strong excitement, performed its oft repeated miracles; and in a space of time incredibly short, he became master of their contents, even to the minutest points of critical reading. At this period a gentleman who incidentally became acquainted with his history, in a feeling somewhere between pity and confidence, placed his two sons under his charge, with a view to enable him to try the experiment. A few months' trial was sufficient; he then fearlessly appeared before the public, and at once challenged a comparison with the best established classical schools in the city. The novelty and boldness of the attempt attracted general attention; the lofty confidence he displayed in himself, excited respect; and soon his untiring assiduity, his real knowledge, and a burning zeal, which, knowing no bounds in his devotion to his scholars, awakened somewhat of a corresponding spirit in their minds, and completed the conquest. His reputation spread daily; scholars flocked to him in crowds; competition sunk before him; and in the course of a very few years he found himself in the enjoyment of an income superior to that of any College patronage in the United States; with to him the infinitely higher gratification of having risen above the pity of the world, and fought his own blind way to independence.

This is, indeed, a most remarkable instance of the triumph of an enthusiastic and energetic spirit over difficulties, before which ordinary minds would have sunk in hopeless apathy.

We should have been glad to have seen the opposite side of the question discussed, had the limits of his address permitted the Judge to have done so; i. e. the excess and abuses of enthusiasm pointed out. We believe this part of the subject is quite as prolific as the other, and of equal importance. But one address must necessarily be too limited to do justice to both sides of the subject; and Mr. G.'s is an admirable plea for the advantages of enthusiasm when rightly directed in a noble cause. D. S.

From the Christian Messenger.

LECTURES BY A CLAIRVOYANT.

Br. Price—Permit me through your columns to make an important announcement, which will doubtless be of interest to the public. Many of your readers have already heard of A. J. Davis, the celebrated Poughkeepsie Clairvoyant. He is now in this city in company with Dr. S. S. Lyon with whom he is engaged in the treatment of diseases. I will not trouble you with a description of the wonders which he has accomplished. Suffice it to say, that he is among the very few Clairvoyants in the world who are capable of being put in a state of mental exaltation, in which neither the will of the magnetizer, nor any influence of the external world, can pervert his vision; and what he says in the *transic state*, can be depended upon. In his examinations of the human system and prescription for its diseases, he uses the technical nomenclature of anatomy, physiology and *materia medica*, though in the waking state knows nothing of the language of those sciences, never having received an education of beyond five months schooling.

Mr. Davis has recently commenced a course of lectures of the most astounding character, whilst in the Clairvoyant state, into which he is thrown by Dr. Lyon. That the public might have the means of testing the authenticity of the lectures when published, Mr. Davis, while in a state of Clairvoyance, made choice of three witnesses, all or a part of whom are to be present during their delivery, that they may testify to the *medium* through which the communication is given to the world. These witnesses are Rev. J. N. Parker, 139 Avenue D., J. S. Smith, M. D., 384 Broome street, and Mr. Theron R. Lapham, 236 Canal street. The choice of scribe has fallen upon the writer.

In this brief communication, we can give but little idea of the plan of Mr. Davis' work. We can only say that it is to have a general bearing upon the evils of society and their remedy. He establishes a new foundation of reasoning, and some of his lectures we can truly say, exhibit cogency of argument and a clearness and expressiveness of phraseology that scarcely have a parallel. He clearly and intelligibly explains the phenomena of Animal Magnetism and Clairvoyance; and from these and various other premises, he clearly and fully establishes the important conclusion that the proper *reality* of all things consists in an *inward, hidden, and invisible principle*: the all visible and tangible substances in the outer world, are but transient *forms* and *effects* of this principle; and that from this principle, considered as a *cause*, we must *reason*, if we would arrive legitimately at *specified and particular* conclusions. He shows that matter came from spirit; and that in its progress of refinement, from the earth to the plant, from the plant to the animal, from the animal to man, &c., it will finally form spirit *individualized*; and that this is endlessly progressive in knowledge and refinement, continually approaching nearer and nearer to the Great Eternal Positive Mind, the Fountain and Controller of all existence! These and other things which are yet to come, are to serve as a *key* to a REVELATION! Which is to compose the second part of the work. And from the whole he is to deduce practical rules which he promises shall be of the utmost importance to the world.

Permit me, Br. Price, as a personal witness, to express my deliberate and earnest conviction of the solemn importance of the work, judging from the lectures that have already been given. Independently of the forthcoming portions, that which has already been delivered, is destined to be read in all languages and admired by all who are capable of appreciating *thought and instruction*. It is by no means a senseless jargon, presuming on the credulity of minds tinctured by marvellousness; but it appeals directly to REASON; and will sustain itself independently of the almost supernatural phenomena connected with its production.

The curious are earnestly requested to institute such inquiries as may satisfy them as to the truth or falsity of the foregoing announcement. If there is imposition in

this affair, let it be exposed *now*, before the work is published? Is not this fair?

Farther inquiries may be made of the appointed witnesses as named above, or of
WM. FISHBOUGH,
Appointed Scribe, No. 24 Vesey-st.

This is to certify that we have severally been present at the delivery of one or more of the above named lectures, and that the announcement thus given to the public is *true*.

ISRAEL KINSMAN, No. 1 New-st.
T. LEA SMITH, M. D.
C. C. WRIGHT, 139 Avenue D.

AGES OF ORTHODOXY AND UNIVERSALISM.

By 'orthodoxy' we mean Calvinistic Congregationalism, for this claims to be the orthodoxy of New England. By 'Universalism' we mean the doctrine of the final reconciliation of all things to God. Which of these two doctrines is the oldest?—as a matter of Church History. Calvinism, which is the orthodoxy of Congregationalism, is other than Congregationalism itself. John Calvin himself was not a Congregationalist as we know of. He was the father of a system of doctrines in the church known as Calvinism. Of course, Calvinism is not older than Calvin himself. Well—when was Calvinism born? When did John Calvin construct that theology? Answer—not until after the Christian church had been in existence over fifteen hundred years. From the time of the apostles, more than a century and a half rolled away before modern orthodoxy was born. This was in the year 1536. So that Calvinism itself, even at the present day, is about 300 years old. And then there is one fact in relation to it, that is worthy of notice in passing,—that in the very place where it was born, Calvinism has long since been dead and defunct. Calvin lived and died in Geneva; but there is no Calvinism now in that theatre of his power and triumphs.

Congregationalism arose in England in about 1616. It was many years, however, before it arrested much attention or respect. It adopted the Calvinistic faith, and hence became orthodox. Orthodox Congregationalism therefore is but about 229 years old—not a very great age to boast of, one would think. At least, it hardly becomes Congregationalists to taunt Methodists, Baptists, Universalists, or any other sect with not having *age* enough for their doctrines to entitle them to the claims of *truth*.

But how old is Universalism? as a matter of historical existence in the Christian Church. Is it younger or older than Calvinism? Answer—Universalism was an *undisputed* doctrine in the primitive Christian church for the first *three hundred years*—longer than Orthodoxy has existed *since its birth* to the present day. Traces of this doctrine (Universalism) are found in the writings of the earliest Christian fathers. Clemens Alexandrinus believed it. He was personally a pupil of St. John the Evangelist, received his doctrines from his lips, and lived under the influence of his teachings. He was a Universalist. The celebrated Origen, who flourished in about the year 230, the most honored and distinguished of all the early fathers, was a Universalist, and has left evidence of this in his writings now extant. Titus, Bishop of Boston, who flourished in 347, was a Universalist. Gregory was a Universalist. He lived in 370. St. Jerome was a Universalist. He wrote in 380. John, Bishop of Jerusalem, also believed in universal salvation. Indeed this doctrine was *unquestioned* in the church for nearly *five hundred years*. At length, after heathenism had corrupted the church, and it began to lose its primitive character, and to descend into the dark ages, *then*, but not till then, more *partial* doctrines began to prevail, and these *did* prevail till finally they reckoned the strongest party in their favor, and in the 5th General Council, which met in 553, Universalism was for the first time censured and condemned. Roman Catholicism thenceforth had its sway till the Reformation of 1500, when it began to meet with a check. Orthodoxy, however, came up then, still clung to the Catholic doctrine of endless misery, and has contended for it ever since.

But in point of fact—*historical fact*—Universalism was

a favorite doctrine of the best men and earliest fathers in the church, hundreds and hundreds of years before Orthodoxy had its birth. Let not the Orthodox again—because it is not becoming in them to do so—taunt the Universalists as if their doctrine were not *old* enough to be true. It is just as old as Christianity, to a day.—[Gospel Banner.]

WORK FOR CHILDREN.

There is no greater defect in educating children, than neglect to accustom them to work. It is an evil that attaches mostly to large towns and cities. Children suffer much from it. The parent never considers whether the child's work is necessary or not to the child. Nothing is more uncertain than their future independence and comfort—much depends on being accustomed to work—accustomed to provide for the thousand constantly recurring wants that nature entails on us.

If this were not so, still it preserves them from bad habits—it secures their health—it strengthens both mind and body—it enables them better to bear the confinement of the school-room—and it tends more than anything else to give them just views of life.

It is too often the case that children, provided they spend a half dozen hours of the day at school, are permitted to spend the rest as they please. Thus they grow up in the world without a knowledge of its toils and cares. They view it through a false medium. They can not appreciate the labors you bestow, as they do not know the toils they cost. Their bodies and minds are enervated, and they are exposed to whatever vicious associations are within their reach.

The daughter, probably, becomes that pitiable, helpless object, a novel-reading girl. The son, if he surmounts the consequences of your neglect, does it probably after his plans and station for life are fixed, and when knowledge, for one of its important objects, comes too late.

No man or woman is fully educated if not accustomed to manual labor. Whatever accomplishments they possess, whatever their mental training, a deduction must be made for ignorance of that important branch.

COUNSELS FOR THE YOUNG.

Never be cast down by trifles. If a spider breaks his thread twenty times, twenty times will he mend it again. Make up your mind to do a thing, and you will do it.—Fear not, if a trouble comes upon you; keep up your spirits, though the day be a dark one.

'Troubles never stop forever.

The darkest day will pass away!'

If the sun is going down, look up at the stars, if the earth is dark, keep your eyes on heaven! With God's presence, and God's promises, a man or a child may be cheerful.

'Never despair when frog's in the air.

A sunshiny morning will come without warning.'

Mind what you run after! Never be content with a bubble that will burst, or a fire-work that will end in smoke and darkness. Get that which you can keep, and which is worth keeping.

'Something sterling that will stay

When gold and silver fly away.'

Fight hard against a hasty temper. Anger will come but resist it strongly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

'He that revengeth knows no peace.

The meek possess a peaceful breast.'

If you have an enemy, act kindly to him and make him your friend. You may not win him over at once, but try again. Let one kindness be followed by another, till you have compassed your end. By little and little, great things are completed.

'Water falling day by day.

Wears the hardest rock away.'

And so repeated kindness will soften a heart of stone.

Whatever you do, do it willingly. A boy that is whipped in school never learns his lesson well. A man that is compelled to work cares not how badly it is performed.

He that pulls off his coat cheerfully, strips up his sleeves in earnest, and sings while he works, is the man for me.

'A cheerful spirit gets on quick;
A grumbler in the mud will stick.'

Evil thoughts are worse enemies than lions and tigers, for we can keep out of the way of wild beasts, but bad thoughts win their way everywhere. The cup that is full will hold no more; keep your heads and hearts full of good thoughts, that bad ones may find no room to enter.

'Be on your guard, and strive, and pray,
To drive all evil thoughts away.'

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, JANUARY 16, 1846.

POPE'S PRAYER.

'Let not this weak, unknowing hand
Presume thy bolts to throw,
And deal damnation round the land
On each I judged thy foe.

If I am right, thy grace impart,
Still in the right to stay;
If I am wrong, O teach my heart
To find that better way.'

It is not our intention to write a dissertation upon this poem of the poet, for we feel wholly incompetent to the task; but we only intend to contrast the spirit of the above quoted lines, with that of the prayer many pious persons who may be found within the pale of the church, as directors, a kind of spiritual guide-boards, to point the way-worn sons of men onward to that kingdom of love

'Where the soul wears its mantle of glory.'

We are not of those who *wholly* approve, or *totally* condemn; who discard entirely, or extend the hand of open fellowship, blind to the faults of the individual upon whom judgment is placed. No; but we hope we are of those who are disposed, as far as lies in their power, to give credit where, and to whom it is due; and to condemn where one may be obnoxious to condemnation. A deed of kindness and love should be acknowledged, though executed by the hand of one whose general disposition is vicious; and a noble thought should be treasured up, though it may have originated with a mind accustomed to reflection of a nature far from being virtuous. In this respect, there is a wonderful difference in the minds of men, and we can account for it in no other way, than by supposing it to be the effect of the difference in the religious education of the different members of community. The popular system of divinity, either wholly approves or wholly condemns. A man who is blessed with a place in the kingdom of everlasting glory, either by election, faith or works, receives no condemnation whatever, no less glory for any thoughts or actions which were evil and iniquitous indulged or performed while he was an inhabitant of this lower world. And on the other hand, one who is so unfortunate as to be doomed to the shades of endless perdition, either by reprobation, evil doings, or a want of faith, receives no mitigation of suffering, no praise, no commendation for ought of a virtuous nature, prior to the hour of the mortal coil's being shaken off! And the dispositions of mankind, and their practice, being influenced more or less by their religious opinions; they form a judgment of character in this world, upon the same principle upon which they declare the judgment of God to be based in eternity. If one is within the pale of the church; a hanger-on at the sanctuary; though his character may be very questionable in a moral point of view; he is not unfrequently regarded by many as a saint; while he who has not been 'born again,' though a man of strict integrity, is never 'named in the bond.' Following out such a principle, there are very many who condemn the author of the Universal Prayer, and though they are taught by the Master to judge not, that they may not be judged; yet they are far from being sparing in their con-

demnation. Now we are aware, that in one particular, Pope was not unlike other men; i. e. he was no better than he ought to have been, but we have never learned, that he would suffer in comparison with many pious disciples of Christianity who have labored in behalf of the cause of religious faith, and whose praise may be heard in nearly all the churches. And had Pope repented in the popular acceptance of the term, he would have ascended to an honorable and glorious sainthood, and his errors been declared to be the offspring, not of the inner, but of the outer man, and which were atoned for by the death on Calvary. The world is wise, especially the church-going portion of it; and 'Wisdom is justified of her children!' Let us take up the prayer.

The spirit of that prayer breathes as pure Christianity as ever graced the prayer of a human heart.

'Let not this weak, unknowing hand
Presume thy bolts to throw,
And deal damnation round the land,
On each I judge thy foe.'

That language is graced with sentiments purely moral and holy, and it speaks a volume in praise of the mind in which it originated. It is the supplication of one aware of the fallibility of human judgment, and who was not so far biased by self-conceit as to look upon himself as the paragon of perfection, and the judge to pass sentence of condemnation upon the wayward children of men, as the especial agent of the great Everlasting. And again;

'If I am right, thy grace impart,
Still in the right to stay;
If I am wrong, O teach my heart
To find that better way.'

This is far superior to many a prayer offered up in the sanctuary of public worship; by many who have been set apart to the work of the ministry, to employ their talents in evangelizing the world; to instruct mankind in the knowledge of righteousness, and to direct them upon the high road to a spiritual clime. Too many lay hold upon the cudgel of retribution, and deal valiantly, right and left, hurling bolts of condemnation upon those whom they judge to be the foes of God; and those so condemned, of course, are all those who do not believe precisely as they do, and who do not bow to their every 'beck,' saying, 'even so has it been ordained; and ye are the lights of the world.' They have no doubt of their own feet's being in the way of rectitude, and that God will grant them grace to go on in the same way, is not a matter of much question. He is bound to bestow upon them the favored gifts! 'If I am wrong'—oh no; the thought is never entertained, for peradventure they may be enabled to trace the Holy Spirit in its descent from the great Teacher, through the period of eighteen hundred years, down to their excellent selves; the honored and favored of Heaven; though perhaps the line through which it has travelled was corrupt in many places by corroding vice and iniquity.

Alas! that there should be so many who have espoused the cause of the Christian religion; so biased and governed by self-righteousness; so blind to their own faults, and yet seeing the faults of others with so quick an eye. But in our contemplation of the character of others, we should not lose sight of the feelings of our own minds or the sentiments of our own hearts, or neglect to correct our own errors. While maintaining a becoming humility, we should make our prayer like the poet's; supplicating grace to keep us in the right way, if our feet are already therein; and we should be sparing in our condemnation of those whose sentiments are different from our own, for then and not till then, shall we have the enjoyment following from the approbation of God. S. J. G.

A GENERAL LETTER.

I have been compelled, by various causes, to keep so long out of these columns, that I doubt not many of our readers begin to think it high time to remove my name from among the long list of Editors. Indeed, I myself would have requested its removal some time since, but for two reasons—1st, the paper has a small circulation—may, perhaps, even die—and my withdrawal might appear like deserting it on that account. Now, whatever

other and numerous sins I have, to answer for, I trust I am no rat that I should desert a sinking ship! 2d, I have still hoped to be able to justify the use of my name as one of its Editors; and perhaps I may, to the extent of an article per month during the 17th volume. Be this as it may, I will essay an article for January. And as I am behind hand in my correspondence, as well as in editorial, I will endeavor to make said article answer a double purpose.

We left Maryland in March last—rather suddenly, and after a very brief deliberation. I felt doubtful whether my health would endure the fatigue of preaching in four or five places, all distant from my residence—and I was sure that it would interfere greatly with what I think I have a right to consult at present—the comfort of my family and myself. But I still believe that had my health permitted, I could have permanently located myself in that section. One or two places I would probably have had to abandon, and one or two others I should probably have occupied in their stead. This would have increased my travelling, but it would have secured my pecuniary support—and, in a very short time, another preacher could have come into the field, and found his labor much easier, and his support more readily obtained, than mine had been. Such is my opinion—and I hesitate not, therefore, to say, that if any spirited, well trained preacher wishes a southern location, in one of the richest sections of the Union, and is willing to labor hard for one or two years on a bare support, to procure it, he will find just such an one in Franklin county, Pa., and Washington county, Md.* He will find there a number of friends, widely scattered—some, Universalists indeed; others, Universalists not yet freed from the influences of Partialist feelings; and others still, who need truth for their heads, as well as love for their hearts and morality for their conduct, before they are really worthy of the name. The opposition he will find to be, generally, as cowardly as it is bitter and unscrupulous. There are, however, a few exceptions. So much, then, for Maryland, Pennsylvania and Virginia along the narrow path of the former.

We arrived here on the 2d of April last, and gathered together the scattered members of the family, and again set up our home. E. Allen remained in Philadelphia, until late in the Summer, when business and health both failing, he returned home. But shortly after, a vacancy offering in Lewistown, he departed for it, and is now aiding his uncle, M. Montgomery, Post Master in that place. A friend, Jno. K. Wright, having been appointed Post Master in this place, and needing a clerk, Hosea obtained the place, and has been busy in it ever since July last. Malvina reached us, from Utica, in July, and with the rest, is at home. All of us have enjoyed good health during the spring, summer and fall—my wife endures cold weather as well as ever—and even I, (though my right arm and shoulder have been very painful at times, for several months past, and the left side of my head has suffered from *tic douloureux* occasionally,) have been able to preach every Sunday, and attend and speak in our social meetings every Wednesday evening. I have missed very few meetings of my Lodge, and Encampment, and Degree Lodge; and, except in one case, have been able (and have generally attended) to attend two sessions of our Sunday School every Sunday. Surely, then, I have no reason to complain of ill health, when my general health has been so very good. As to writing, I am satisfied from past experience, that I must do less than formerly. A little each day may be allowed me in connection with considerable exercise—but much at a time, especially if continued from day to day, I find to be injurious.

On arriving here, we found a good, and tolerably large society, in possession of an excellent brick meeting house, with 68 pews, beside a gallery on three sides, a good hall in the basement, and surmounted by a steeple with a bell in it. The interior of the house has been recently painted, and elegantly papered in imitation of seinite granite at the sides, and lead and flesh colored paper at the cornice and ceiling—with an excellent imitation of pillars and arch in rear of the pulpit, and in the arch a large painting

(about 8 feet square) representing the All-seeing Eye, and a hand sustaining the Gospel scales, showing the equality of the numbers who die in Adam and are made alive in Christ; and below is the inscription—'A just God and a Saviour.' This painting which cost about \$50, was a gift from one of the Keim family—the first family of open (and among the most liberal) supporters of our cause; but now unfortunate, and scattered, and some departed to their final home! The good old General, G. D. B. Keim still lives here—but is much secluded from society, and considerably depressed in spirits as well as in fortune and in health. But he still trusts in God as the Saviour of all men, and rejoices in the hope that even his enemies will be saved from all sin and suffering.—May our venerable friend's last days be yet his best and happiest days!

But, to return to society affairs. By a long series of ill management and ill luck combined, they got almost inextricably involved in debt—some \$7,000 or \$8,000—when summer friends left them, and professed friends pitied them—but few were found to aid them. Once, they almost resolved to sell out to the Methodists; but ruced bargain just barely in time. Under the pastoral labors of Br. Samuel Ashton, who proved himself a most energetic, stirring, persevering manager, and aided by the energies and means of several most prudent and efficient laymen, a plan of extrication was laid—the house was repaired gradually—the basement converted into a hall—a small cemetery purchased, enclosed, and laid out into lots—preaching sustained—the public appealed to and their aid secured—and in a few years the debt was released and paid, together with current expenses, so that now their debt is reduced to less than \$1500 dollars.—The very striking similarity between this society in origin, date, numbers, debt, difficulties, and every thing except the result, with that of Utica, has often struck me with great force. Our Borough is also about as large as your city—numbering over 12,000 inhabitants; and a more bitter, ungodly, and wealthy opposition you never had. Two of our clergymen here, have utterly refused to walk with me at funerals, when they were solicited to do so by Committees of Odd Fellows. Others have not refused. But more of this, at some other time; for there are some amusing as well as painful exhibitions of bigotry in this place.

Our congregations varied, during the summer and fall, from about 100 to 200 in the forenoons; and from about 150 to 250 in the evenings. The 68 pews on the ground floor will hold 5 to 6 persons each—the gallery will hold probably 150 to 200 persons.—Since fall, the congregations have increased to about 100 persons more—and while we are losing none, (except by deaths and removals,) we are gaining steadily from the ranks of the indifferent, and occasionally even an opposer comes over to us—while, from the strangers who are continually arriving and settling here, we get our proportion. You may judge of our increase of population by the following facts. In 1843 about 100 new buildings were erected here. In 1844, about 150 were erected. In 1845 about 260 buildings were erected—11 only, of which, are wooden buildings; nearly all the rest are brick. And yet great difficulty exists in getting a house here, even now, for next spring! And it is said that there are more buildings contemplated to be commenced and completed in 1846, than all our brick yards (and we have 7 or 8) can furnish bricks for!!! And brick is the general material here.

The reasons for this rapid increase, are to be found in the late development of our immense mineral resources, in conjunction with the very advantageous location of our Borough. Reading is about equi-distant from Harrisburg and Philadelphia—about 50 miles from each; located in the heart of a most fertile country, well peopled by good farmers, mostly of German descent. Our hills and valleys are full of the richest iron ores of various kinds. Pottsville with its coal region, is but 30 miles distant, and the Schuylkill Navigation, and the Rail Road, both connecting that coal region with Philadelphia, pass through this place; while the Union Canal connecting the Schuyl-

kill and Susquehanna rivers and the Pennsylvania canal, binds this place to Middletown; and an excellent Macadamized road connects us with Lebanon and Harrisburg. Thus advantageously located, iron works have sprung up here in great abundance and variety, furnishing employment to several hundreds of laborers and mechanics.—We have one anthracite furnace which casts 30 tons per week; one forge, two rolling mills—one with some 25 or 30 nail and spike machines attached; two foundries, with machine shops attached; beside the extensive works connected with the Rail Road Depot. A cotton factory has been in contemplation for some time; and very sanguine expectations are entertained that Congress, or the National Executive, will locate a National Foundry here.—You will perceive, therefore, that our population is not an idle one—indeed, except on holidays, *loufers* are a curiosity. But suppose not, from the close attention of every one to work, that we are a selfish or unsocial people. On the contrary, I never was in a place that contained more associations in proportion to its population. We have here a Masonic Lodge (and a Chapter, I believe), three Odd Fellows Lodges, (including an *African Lodge* of the Grand United Order, or Sheffield (England) Unity), a Degree Lodge, and an Encampment (with a talk of two more subordinate lodges—one, to work in the German language); two divisions of the Sons of Temperance; at least five beneficial or mutual societies, besides two or three fire companies, as many military, and literary and charitable societies at pleasure—and the most of these have each a large list of active members. Our religious societies are—a German Lutheran, a German Reformed, a Catholic, an Episcopal Methodist, a Presbyterian, a Universalist, a Baptist, an English Lutheran, a German Methodist, an Episcopalian, a Friends or Quaker, and an African Society (of what denomination I know not)—all of whom own houses of worship. So much, at present, for Reading and its societies.

We had a very good Exhibition of our Sunday School on Christmas night, crowdedly attended, and much admired and approved—the first of the kind ever held here. Our receipts, with 'levy' (shilling) tickets, were about \$54. We repeated it—or about one half of it, with 12 new pieces—on New Year's night. That day not being a holiday here as much as it is in New York, our audience was not quite so large; and many tickets of the former sales coming in, our receipts were yet smaller—a little less than \$40. But we shall gain by both, about \$80, clear of all expenses, wherewith to replenish our class books and library—besides, what is more worth, a great amount of public favor, the destruction of much prejudice, an increase of teachers and scholars, and a removal of a paralyzing fear of inability to do whatever we resolve to attempt. This last on the part of teachers, pupils and friends, made the getting up of the Exhibition truly an uphill work; even up to the evening of performance, 'failure' was apprehended so strongly, that a position near the door, so as to secure a speedy exit in case of a break-down, was sought by some of our best friends. And yet every scholar on the list, (except one, who was detained by illness) spoke, and not one broke down—while the most of them, including the smallest as well as largest scholars did as well as any I have ever heard. And what seemed to astonish our opposers, (and even some of our friends,) was, that sound religious and moral instruction, as well as other interesting and useful information, could be inculcated in the pieces spoken, and thus utility be blended with amusement. Several of our secular papers noticed it approvingly. Indeed, we find no difficulty here in getting notices inserted by our Editors generally, nor are they backward in speaking of us in a favorable manner, when we succeed in pleasing them in any exhibition, excursion, or other general matter.

But I must stop this gossip, begun last year and to be ended in this. You will probably receive another general letter before long—as my stock is not quite exhausted.

A. B. G.

Reading, Pa., January 5th, 1846.

☞ Br. S. R. S., yours of 6th inst is received. Also of the 10th.

'My yoke is easy, and my burden is light.' Matt. xi: 30.

All who bear or assume the Christian name have not yet learned to respect this testimony. Many will have it that there are serious restrictions to be put upon it. Why?

The Pacha of Egypt abandons his own realm and comes to this 'land of the free,' intending to become a permanent resident, provided matters suit his preconceptions. Now he may be happy here, if he will but respect the institutions, privileges and requirements of the government. But no, he has not come here through any love for these; he came here expecting undeserved emolument. Add to this an extreme partiality for the institutions of his semi-barbarous nation, and you are introduced to the peculiarities of the stranger. He determines, just as far as may be, to indulge the detestable propensities which he has fostered at home. He desires to regulate all matters to suit himself, according to the idle caprice of the moment; to domineer over his countless hosts of serfs; to feed his vanity upon the flatteries of polished courtiers and scrambling office-seekers. These he was accustomed to in Egypt.

But as he looks about this new country, he finds that the distinctions peculiar to the genius and character of its government are entirely different from those under which he was educated. And though he may proclaim that he was a ruler at home, and a titled dignitary, though he talks much of the happiness of those who are still in Egypt; though he boasts of the self denial, and meritorious sacrifices he has made in refusing the enjoyments of his home land; these will avail him nothing. He may become a citizen if he will, by acknowledging the government of the free. But he spurns naturalization; he rejects the obligations of equality. And the result is that he constantly complains of the hardness of his lot, compared with what it was in his old country.

Now the reason of all this is evident. He came within the province of our laws attached to his old customs and habits; and determined not to give them entirely up; hence the inability to gratify them, originates his disappointment and murmuring. The fault is not in the new government, but in himself, and in his obstinate adherence to his old follies. He is endeavoring to act the tyrant in a free government. He will not allow others to become as high, or as safe, or as great as he is; and hence, instead of being what he wishes to be, a ruler—or what he might be—a prominent and useful and happy man,—he sinks below both, and is a mere pensioner under the protection which the law affords to those whom it knows not. He is trying to be a citizen-Pacha, and he can not be—and he never will be!

The reader thinks this a little too much fancy for a sermon. Perhaps it is so—but look. There have been thousands of just such pacha dwellers in spiritual Egypt, who have been just such contrary beings, after they pretended to leave that country. Take any of these persons and examine him. He has travelled long in the road of vice, and been a leader or chief among sinners. He is familiar with all the windings, and scenery, and excitement of wickedness—with the treacherous bowl, the giddy dance, the laughing club, and the thousand enticements by which sin's votaries are deluded into the belief that they are happy.

For some reason our Pacha has left his former associates and pretended to seek the company of the children of God. Here you may see him with a gloomy countenance a frowning brow, and a haughty look, dictating to the spiritual interests of mankind, and endeavoring to rush in between the sinning and the uplifted arm of justice—trying all the time to put aside the law of truth. He talks of the deep hardships which he endures, and which he represents as the sequents of a Christian life; he boasts of the self-denial which he is obliged to exercise in tearing himself from his old associates, and represents it as a terrible thing to bear the scoffs and sneers of the world's people. His estimate of the disciples of Jesus, is such that he professes to have given up expecting any happiness or rest this side the grave. He regards the merri-

ment of those old thoughtless companions of his, the wealth of his former wicked associates, the titled honors which are worn in his old pathway, as evidences of the happiness of which he has deprived himself. He is miserable; and as he pretends to be a disciple of Christ, he is continually restricting the import of our text. He is a grumbler at every thing.

Now, do you not see, reader, the reason for all this? He does not profess to love the law of God. He occupies his present condition, because he hopes to secure a monopoly thereby. His heart, his thoughts, his habits, are all allied to the old scenes of the past. His affections are away back in the spiritual land of Egypt, and yearn for its flesh-pots and its bondage. While, with all his professions, he will not subscribe to the law of spirituality. He persists in being an alien in the kingdom of God, and a contender for castes among the citizen brotherhood.—The fault is in him, and in the notions which he has brought along with him from his old estate.

The words of the text, then, are uncontradicted by fact. Hence if you ever know a person to contradict them by word, or discredit them by practice, set him down as one striving to be a citizen pacha in a free land—a *sinful Christian* in a kingdom which he has taken by force.

A. R. B.

Religious News.

INSTALLATION.—Br. W. H. Ryder was installed pastor of the Universalist church and society in Nashua, N. H. Dec. 25th. Sermon on the occasion by Br. A. A. Miner of Lowell. Brs. T. Whittemore, G. W. Gage, and Rev. Mr. Bulfinch (Unitarian) assisted on the occasion. May this connection be happy and lasting.

DEDICATIONS.—A new and beautiful Universalist church was dedicated to the worship of the One God and Father of all, in Waterford, Me., Nov. 26th. Sermon by Br. E. F. Quinby.

The new and elegant Universalist church in Exeter, N. H., was dedicated on the 18th ult.—sermon by Br. H. Jewell, pastor of the society. The brethren in E. are entitled to much praise for the erection of this house.

The elegant new granite meeting-house lately erected by the Universalist society in Chester, Vt., was dedicated to the Almighty God the 5th inst. Sermon by Br. D. Forbes, of West Bridgewater, Mass.

A new Universalist meeting-house was dedicated in Sandwich, Mass., on the 18th ult. Sermon by Br. O. A. Skinner. In the afternoon of the same day, Br. L. W. Manning was installed pastor of the society at Sandwich. Sermon by Br. R. Tomlinson.

A new Meeting-house is being erected by the Universalist society in East Middlebury, Vt.

ORDINATION.—Br. L. F. Monroe was recently ordained at Caledonia, Marion county, O. Sermon by Br. N. B. Johnson.

Br. S. Brimblecom, formerly of Norridgewock and Westbrook in this State, has removed to Dudley, Mass., to take charge of the Universalist cause there (under God), and wishes to be addressed accordingly.

The following is from the pen of Br. R. Thornton of the Primitive Expounder.

ADVICE UNASKED.—We advise Br. Drew not to grumble publicly, if Br. Cobb did get a few subscribers in Maine for the Freeman which Br. Drew wanted. We advise Br. Cobb not to trespass again upon Br. D.'s Territory, without getting his consent. We advise Br. Smith of the Star to be more careful and guarded in his manner of expression, if he does not mean to subvert Christianity itself; and we advise Brs. Miner and Brooks to have no further newspaper discussion with him on the subject. We advise the proprietors of the Western Luminary, and of the Magazine and Advocate not to be so jealous of each other, nor strive so hard to supplant each other. If there is not room and support enough for both, then *unite*; and till then let each do as he would like to be done by. These brotherly grumbles I despise. And being an As-

sociationist, I hope to see the Expounder, Ohio Universalist, Western Universalist, and Covenant, united in one grand phalanx, before either is left to sink so low as to begin to grumble with its neighbors.

For that part of the above intended for us, we take the liberty of giving the gist of an anecdote we recollect reading not long since, of Frederick the Great, for Br. Thornton's edification. It was something like this.

A woman complained to Frederick that her husband ill treated her. That is none of my business, said he.—But persisted she, he speaks disrespectfully of you. The King's answer, 'that is none of your business,' summarily concluded the dialogue. W.

In the Magazine of the 9th inst. (last week) Br. H. Jordan states in an article over his signature, headed, 'Another challenge—who accepts?' that Mr. Conklin told him that 'proposals for a discussion were made to Br. S. R. Smith last spring, but that Br. S. declined on account of his health.' In answer to that, Br. Smith says—'That S. R. S. never declined a debate with Mr. Conklin, on any account—for proof I refer to Br. E. W. Locke.'

Original Sermons are thankfully received from Brs. U. Clark, E. W. Reynolds and J. Britton, Jr.

The notices of Conferences at Fly Creek and Paine's Hollow received from different preachers somewhat conflict with each other, and we publish them as they now appear, by the authority of Br. Tuttle whose notice was last received, and who says he is authorized to fix them thus. Ed.

Br. Hammond's letter heretofore mentioned and promised to the public, he has since very prudently concluded to withdraw, and now requests us *not* to publish it.

The Cause in Auburn.

We take the following pithy sentence from a business letter of our worthy Br. I. Curtis of Auburn.

'We are in a very prosperous condition—church not large enough—frequent applications by dozens for slips—all sold or rented—must have a larger church. We are getting up a tract society and by its influence we expect to penetrate the benighted minds of those who sit in 'darkness and shadow of death' eternal,—a shadow of vain, ignorant and superstitious minds.'

The Golden Rule.

The first number of the 4th volume of this excellent weekly has come to hand. It is devoted to literature, amusement, miscellaneous news and to the exemplification and promulgation of the principles of Odd Fellowship—Friendship, Love and Truth, Benevolence and Charity. It is published in octavo form—two volumes per year—making over 800 pages yearly of a good variety of reading matter—we can vouch for the volume that has just closed. A steel plate engraving accompanies the first number of the new volume—one of the richest in design, and execution that we have ever seen. It contains the emblems of the order, with their mottos, such as 'Faith, Hope, Charity,' 'But the greatest of these is Charity,' 'Visit the sick,' 'Bury the dead,' 'Relieve the distressed,' 'Protect the orphan,' &c. We notice an article in this number from the pen of Br. A. B. Grosh, who is a frequent contributor among other excellent writers. It is published by E. Winchester (late publisher of the New World) 24 Ann street N. Y., at the low price of two dollars a year. Subscriptions received at this Office.

The January number (7) of the FARMERS LIBRARY and Monthly Journal of Agriculture is issued by Greeley & McElrath, Tribune Buildings, N. Y., and contains a continuation of Mr. Thae's principles of Agriculture, relating particularly to the theory of the soil, manuring it, &c., besides the usual Monthly Journal. The last named portion contains several valuable and interesting articles and treatises, both to farmers and mechanics. Among which are to be found a 'treatise on milch cows,' 'farm build-

ings'—their locality and construction,' 'illustration of plans,' &c. The uses of the Hydraulic Ram and the Screw are also explained by illustrations, besides much other useful information to the agriculturalist. This number contains 179 pages 8vo. Price \$5.00 per annum.—Full sets of the work may be had of G. N. Beesley, No. 1 Exchange Buildings, this city, or by addressing the publishers and proprietors.

Br. Tompkins—Credit Wheeler Truesdell, Fair Mount, Onondaga county, N. Y., \$2.00 for the Quarterly, and charge A. WALKER.

The Post Office heretofore called Tyler, Onondaga county, N. Y., is changed to Fair Mount.

Br. J. B. Jr.—Have none of the V to M such as you want.

A few hundreds of the Register and Almanac for 1846 yet left, and for sale at this office.

A few copies of the Rose of Sharon for 1846 for sale at this office.

The Ladies Universalist Sewing Society in Clinton will give a Supper on the night of Jan. 15th, at the Female department of the Institute, and at the same time offer for sale articles made by the Society. Friends and acquaintances are invited to attend. By order of the Society. M. BARKER, Sec'y.

MARRIAGES.

In Westmoreland, on the 24th ult., by the Rev. Denison Alcott, WARDWELL B. SHEARMAN Esq. of Kirkland, to Miss LUCINDA MARION, younger daughter of Heman Bessee Esq. of the former place.

On the 1st inst., by Rev. S. R. Smith, Mr. J. F. WAGE, with Miss ANN ELIZA KOON.

Also, on the same morning, by the same, Mr. H. B. TORRANCE with Miss HARRIET H. SMITH, daughter of Rev. S. R. Smith.

By Rev. J. S. Flagler, Dec. 17th, 1845, Mr. RUFUS KIDDER, to Miss ASENATH COBB, both of Darien, Genesee co.

By the same, Jan. 1st, 1846, Mr. WILLIAM JACKSON, of Dansville, Livingston co., to Miss ANNETTE DODGE, of Pembroke, Genesee co., N. Y.

RELIGIOUS NOTICES.

Br. J. DOUGLAS will preach at Cold Brook next Sabbath 18th inst., and Br. P. PHILEO at Salisbury, same day.

CONFERENCE.—A Universalist Conference will be held at Paine's Hollow, (town of German Flats), on the first Wednesday and Thursday (4th and 5th,) in February next. A general attendance of ministers and laymen is desired and expected, both of the Mohawk River and Otsego Associations, the place being just about on the line between the two.

CONFERENCE.—The First Conference of the Otsego Association will be holden at Fly Creek, Otsego co., on the fourth Wednesday and Thursday in Jan. (28th and 29th inst.) Ministering brethren and friends, are respectfully invited to be present, where they will meet with a cordial reception by the committee who will be in attendance to receive them. O. WHISTON, Standing Clerk.

CONFERENCE AT COLD CREEK.—The first Conference of the Allegany Association will be held at Cold Creek, Hume, on Saturday and Sunday, the 17th and 18th of January inst. A cordial and earnest invitation is extended to all friends of the great salvation, and all the ministering brethren especially. It being appointed on Saturday and Sunday may be considered an objection; but we hope that the societies in the 'region round about,' will cheerfully give the day to their preacher, and let him go up to the feast. H. VAN CAMPEN, Standing Clerk.

Portage, Jan. 2, 1846.

CONFERENCE.—There will be a Universalist Conference in Speeds Ville, on Wednesday and Thursday, the 28th and 29th of January inst. Ministering and lay brethren are respectfully invited to attend. Come brethren, let us have a feast of fat things, of wines on the lees well refined. L. LEAG JR.

UNIVERSALIST THEOLOGICAL SEMINARY.

During the last ten or fifteen years, as is well known, much has been said among Universalists on the subject of a Theological Seminary, for the better education of young men preparing for the ministry. At first the suggestion was received with general distrust, or met by a decided, and in some cases, by a violent opposition. Some feared that such an institution would produce nothing but disaster, and others even threatened, should it be established, to withdraw from the denomination!—The advocates of the measure, though few in the outset, had too much confidence in the wisdom and necessity of its adoption to doubt its final issue, and therefore calmly awaited the slow but certain operation of those causes which they clearly foresaw must ere long work a change in the public opinion and feeling, and ultimately effect the establishment of such a school in despite of prejudice and opposition.

In the progress of an improving public sentiment, one or two ineffectual attempts have been made to carry out a plan of operations and found the desired seminary; but, as is often the case in all early efforts, they ended in apparent failure.—Yet, like the child's first attempts to walk, though unsuccessful, they have not been altogether useless; on the contrary, they have at least taught us some important lessons, and thus, I hope, prepared the way for wiser, or perhaps I should rather say, less comprehensive measures.

The history of the Seminary recently opened in this place is exceedingly brief and simple. Experience and observation had conspired to satisfy some among us how difficult it must be, even in the present state of public opinion, to raise funds adequate to the establishment of such a school as the circumstances of the denomination imperiously demand. What then was to be done? Obviously nothing at all, or else only so much as the few deeply interested in the cause of theological education could of themselves accomplish. There appeared no alternative. It was felt that a beginning must be made on a scale so humble as to involve no considerable expense, and believed that money sufficient for this purpose, I mean sufficient to meet the merest necessities of the case, could be raised by subscription from a small number of individuals, who had the good sense to perceive, and the generosity to provide for, one of the most pressing wants of the denomination—that of a Theological Seminary. Could not one hundred Universalists be found, even in the State of New York, who would willingly pay *Five Dollars* a year for this important purpose? And to give a little degree of permanency to the enterprise, would they not agree to pay this trifling sum annually for the term of five years? With the meagre sum of five hundred dollars, the hope was entertained that a school might be opened, which, though poor and insignificant in comparison with what every important interest of the denomination requires, would still be far superior to any thing ever enjoyed by us before, and which, under ordinary management, could hardly fail to prepare the way for something better and worthier of a large and flourishing Christian sect.

Under these convictions and hopes, the subject was laid before the members of the New York State Convention, at its session in May last, and the plan suggested, met with general approval.—A subscription was immediately opened, and several names were placed upon it. At that time I had little expectation of seeing the measure so soon carried into operation, and still less of being myself intrusted with so important, so responsible a charge as this infant institution necessarily imposes. But soon after the meeting of the Convention, I received an invitation to assume the Principalship of the Clinton Liberal Institute; and to the acceptance of that invitation I was urged in no small degree, by the hope of being here more useful in forwarding this great object, and if possible, of commencing what might at least be a very humble apology for a Theological Seminary. At the time I resolved to embark in this enterprise, there were not, I be-

lieve, fifty dollars a year subscribed for the support of the school, but I knew that I had the sympathies and should receive the countenance and encouragement of some of the best men in the Universalist ranks in this State, and I therefore indulged no fears for the result. At present the subscription amounts to only about two hundred and fifty dollars per annum, but I shall be much disappointed if Universalists are wanting in their duty to this young but promising institution.

But it was not the pecuniary means alone that engaged the thoughts and awoke the anxieties of the friends of this measure. There was another of equal, or even more vital concern than this.—That a few hundred dollars could be raised for the support of a Theological Seminary was not to be doubted, but when the school should be once opened, would it be filled with young men preparing for the work of the ministry? This was a question on which, I confess my own expectations were far from being sanguine, and which time and trial alone could determine. And what, thus far, has been the answer?

The Seminary was nominally opened on the 3d of September last, though for the want of books and other causes, little or nothing was done till two or three weeks after that date. At the commencement of the term, there were present *three* students, and confident expectations were entertained that the number would be increased by the addition of *three* more before it closed. The first term has now ended, and instead of *six* students, we have *twelve*. And judging from my correspondence with several young men in various parts of the country, and from advices otherwise furnished, I can not doubt the summer term will open with *twenty* students, and that at the expiration of the first year there will not be less than *twenty-five* students in the Seminary. Such, at least, is the prospect at present. Nothing is more certain than that the young men of the Universalist denomination, who are looking forward to the clerical profession, are also asking themselves how they can best be prepared for its duties. They are seeking the best facilities for this preparation.

I will not insult the denomination by inquiring whether the education of these young men is a matter of indifference to it, and the cause it espouses and defends. For the labors of well educated ministers there is, as we all know, an increasing demand. And how shall it be supplied, if we adopt no means for promoting Theological education.—One fact is certain; the greater number of our candidates for the ministry are quite unable to educate themselves. They are poor and need assistance. That assistance can in part be most effectually rendered by establishing a school where tuition, the use of text books, library, etc., shall be without charge, and where they may enjoy the advice and instruction of some of our most judicious and most learned divines.

That our Seminary here is all this, it were ludicrous to pretend, nor is it to be expected that with the annual sum of \$250, or even \$500, it is possible to do what the necessities of the denomination demand. In the first place we have no building for the School. For our Theological Seminary, contrary to what has been so thoughtlessly asserted, is no 'department' of the Clinton Liberal Institute, and has no connection with it. For the accommodation of the School I have hired a tolerably convenient room, furnished with plain benches. At first we occupied, like the early Christians, 'an upper room,' and while there, the students, in the true style of Judea, stood during the lesson, the teacher alone enjoying the privilege of being seated. The room contained but a single chair! Could some of our eloquent talkers at the great Convention festival in Boston, have looked in upon the humble appointments of the Theological School at Clinton, I doubt if they would not have lowered their tone somewhat, and concluded it best to have something besides a vacant subscription paper for its support, before they entered largely upon 'glorification.'

In the second place, we are much in want of a sufficient number of text books. Many of the students are unable, with their other necessary expen-

ses, to provide themselves with the class books they should use, and for their want we are obliged to do the best we can with those of an inferior character. It seems to me that books might with equal propriety and ease be furnished, to be the property of the School, and to pass from class to class, thus saving the students an unnecessary outlay at a time when they can least afford it, and effecting all the purposes of the Seminary.

In the third place, we have but a very moderate Theological Library. This consists of the Universalist Historical Society Library, and my own.—It should be the aim of the denomination to commence at an early day the collection of a well selected Theological Library, to constitute a part of the material of a thorough and liberal Theological education.

But in the fourth, and for the present, the last place, the time is not far distant, when the services of another Teacher will be required in this school. Even now, with my other duties, the Theological School occupies nearly all my time. In the spring another class must undoubtedly be formed, and how I can manage to give it that attention which it will require, I confess I do not now clearly see. Under these circumstances I turn my eyes to the east. We have but one Doctor of Divinity in the denomination, and it is as plain as the sun at noon day that he ought to stand at the head of this Divinity School. And he may be placed there any hour when New England, or perhaps I may say Massachusetts, will lay aside a little local feeling, which its neighbors honestly think sometimes produces obliquity of vision, and come out and act nobly for the good of the whole. That a Theological School for Universalists may as well be located here as any where else is quite easily shown; and without any predilection or partialities, I believe it may be satisfactorily proven that Clinton has advantages for this purpose over most other places. It is, perhaps, as near the geographical centre of the Universalist denomination as can be pointed out. It is as easily accessible from the east, west, north and south as any other place.—It is a pleasant village, of good morals, and reputation. It is the seat of a respectable Academy under the control of Universalists; and finally, the expenses of living here are as moderate as any other place equally accessible.

Brethren of the east, will you think of these things?—[Ch. Messenger.] T. J. SAWYER.

Clinton, Oneida co., N. Y., Dec., 1845.

Please read This!!!

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NO. 4.

ORIGINAL SERMON.

LIFE AND TIME.

BY U. CLARK.

'The time is short.' 1 Cor. vii. 29.

Though said by the Apostle on the eve of a great event in which that age was peculiarly interested, yet in our ears may still be repeated the significant sentence—'Time is short.' St. Paul would agitate the minds of his brethren with themes of thrilling interest, which came home to their hearts; and stirred up the slumbering energies of their moral nature. A mighty revolution was rolling on to overturn the established systems of ages, and build up the kingdom of Gospel promise. Calamities wide and devastating were on the approach; and it were well that the little time left, should be seized in its swiftness and be applied to preparing for the great day of divine visitation.

Standing, as we now are upon the verge of those great divisions in time, termed the Old and the New Year, it may become us, as hasty travellers to the Unknown land, to consider the fleetness of our journey. No peculiar event in the history or change of nations may be hanging over us, but every day of our lives goes to make up the great sum of human existence. Count up the years that have gone since the creation of man, and the ages that have fled are made up of those shortest of moments which are passing by unheeded. Second after second has beaten its pulse in the great heart of time, till the Old man has grown grey with the frost of five thousand years. And each little point or minute hand on the dial plate of Time has gone round and round, and made up the great epochs in the history of man. Every moment makes a period in our lives, and these little periods form the chain of events reaching from the past far down into the future. As part after part, privilege after privilege wings its way from the present, we scarcely mark the revolutions going on around us.

'How soon Time flies away! yet as I watch it, Methinks, by the slow progress of this hand, I should have lived an age since yesterday, And have an age to live. Still on it sweeps, Each little moment at another's heels, Till hours, days, years and ages are made up Of such small parts as these, and men look back, Worn and bewildered, wondering how it is. Thou travell'st like a ship in the wide ocean, Which has no bounding shore to mark its progress.'

When life first begins to dawn upon the youth and the giddy world holds out its flattering prospects, the young mind bounds into the future, and longs for Time to hasten its changes. Months are tedious periods hardly to be borne in the impetuosity of youth, and a year seems never to have completed its rounds. Time hangs heavy, and seems to be an enemy that holds us back from the prospects after which we are grasping in the warmth of buoyant hopes. But the aspiring youth soon finds himself into the lapse of years. And how does the boy or girl start up as from a long and pleasing dream, and stand back confounded, when the age of fifteen or twenty is told out by the shrill tongue of Time! And the man of thirty starts again, and feels that life is scarcely begun. But few feel, even in the meridian of their years, that what they have realized is *real*, or that life to them has really come and is now rapidly hastening to its last drama. Something seems to be still wanting, and that want is Time, into the lap of

whose future we anchor all our hopes. Man is seldom content with the present. He looks around him and feels dissatisfied with all that he has enjoyed or attained. The old man turns his feeble gaze back over the wastes of the past, and wonders how the moments have slipped away as they have, and how life has been so fleetingly spent in accomplishing the labor of a day. He no longer wishes the present hour to be gone or the future to come, unless life is worn down to its last stage and the soul years for its final rest. He feels then like the traveller who has been whirled on his journey with such rapidity as to forbid him a moment's pause for observation. Man sets out upon a journey with high ends and hopes in view. But he seems to mistake the means. Can he only arrive at the end, all would appear to be secured. And while he is hurrying on bent upon the accomplishment of his journey, he forgets the thousand objects in his way which call for time and attention. The richest landscapes,—golden streams—beautiful prospects—deep rivers—precious fruits—paths of pleasantness and peace and usefulness—scenes of surpassing delight—treasures of enduring worth along the wood of life, have been swiftly past in that giddy race which is now hurrying to its close. We seem like the child that chases the butterfly, while around us lay the mines of eternal truth, and over our heads hang the fruits of everlasting life, and on either hand arise mountain scenes of grandeur from whose glorious summits is seen the magnificent harvest field of humanity, which bids us 'say not there are yet four months and then cometh the harvest; but to lift up our eyes and hands now, for the field is already inviting the laborer.'

Nothing can be more natural than our lamentations over the shortness of Time. 'Be wise to-day; 'tis madness to defer,' was once a stale and unheeded maxim. But with most of us it is now passed into a stern and rebuking truism. Few or none have lived as they would live had they another life to pass through, through which they would carry with them all the lessons which past experience has impressed upon their minds. How often do we start up and with mortification discover where we have failed. It is then that we boast of what we *would* do, were it ours to be placed in like circumstances again. How many a ghastly form has shrieked out life upon the dying couch, with the light of this discovery coming too late! Freighted with the dark and spectral deeds of the past, as they come up crowding around the scene of a supposed death bed,—victims have plead and prayed and agonized for life's span to be protracted a little longer to give space for amendment. But, too often, when that prayer has been answered, and death has delayed, and the terrors of his grim visage have gone,—the spared probationer upon Time, has relapsed again into his old habits of life, and no longer remembers his promises of reformation. And this is the frail proneness of our perverted natures. Why do we regret the past and ask for its privileges to return? Could the scene be changed, and Time roll us back upon its wheel to where we once were placed, the same circumstances, perhaps, would still surround us, and who knows whether we should feel or act differently from what we did in our first estate?

What, then, can we do? What shall we do? No moments of sighing or regret can call up the moments that have gone with all their accounts into the eternity of God. It is well that we pause—well that we weep and mourn over the memory of Time wasted and misimproved. But well that we indulge in no childish or despairing emotions.—From the past we may draw deep and heartsearch-

ing lessons for the future,—but why need we spend our lives in weeping over the memory of years that can never return? Time is too precious and fleet-winged to be wasted in useless penances. While we feel to regret its wasted moments, let us waste no more of its moments in despondent whimperings. The best way for man to show penitent regret, is to show it by beginning to do the duties he has left undone. Repentance speaks not alone in sighs and tears, but in acts and deeds that atone for the past. Lost Time can be gained only by improving the present. Call up the long-sleeping energies of soul and body, and set them at work *now*. This desponding lethargy over the past but illy becomes beings of God's image, who should confide in Him to whom are committed the events and destinies of Time. We may regret a thousand things that have transpired and the years that have fled forever. But they have all gone into the great counsels of Him who rules the empires of creation with a benevolent design, and to whose eternity 'a thousand years are as a day.' Life is made up of small parts and pieces, and amidst the multiplicity of things which engage our time and attention, when a month or a year has fled, we can hardly remember what we have been doing. We have gained some knowledge and experience, and, perhaps, improvement; but how, or when, or where, we are unable to tell. We can fix our mind upon no point of Time—and yet we have lived, and acted, and been borne along with the multitudinous tide of human beings. The very knowledge we now have that makes us regret the past, perhaps, was gained during those moments which we are now regretting. All that has transpired with us has gone to make up what we *now have and are* by the providence of God. It is a glorious faith and confidence in the Great Ruler of events,—which may teach us that all our regrets, our sorrows and delinquencies are permitted to chasten us for the best, the wisest and the most benevolent purposes. In God, then, shall we trust, while we bury the past, seize the present, and hope for the future. These are the three great indissoluble links, which connect man to God and earth to heaven—whose vast unfoldings shall reveal the dispensations of infinite wisdom, when the past, the present and the future shall end in the eternity of God and in the immortality of man.

We tread now upon the threshold of another year in the dismission of human calendars. We stand now upon the grave of buried hopes and smiles and friendships and prospects which shone bright with promise but a twelve month since.—Alas! over the ruin and the blight of that short period, how many now weep and mourn and despair! The tomb has thrown up its dark shadows, and multitudes are seen no more amidst the busy crowds of the living. With the old year have departed twenty millions of our race, and as many more are hastening on to close the death record of the year upon which we have now entered. Pray with the Psalmist, 'So teach us, O God, to number our days, as to apply our hearts to wisdom.' But with true confidence in God's benediction, let us reckon our lives, not by days and weeks and months and years,—but by holy thoughts and purposes—by great and good and noble deeds. It is ours to think of life and Time as the gifts of Heaven—given for high and virtuous attainments.

'That life is long, which answers life's great end.
The time that bears no fruit deserves no name.
The man of wisdom is the man of years.'

Contentment consisteth not in adding more fuel, but in taking away some fire.

(Original.)

THE DEVIL'S DOCTRINE.

BY F. M. ALVORD.

Perhaps there is no one charge, which is more frequently preferred against the believers in the 'great salvation,' than this; that the doctrine of the final and complete salvation of a lapsed and sinful world, is the identical one, preached to our first parents, by the great adversary. Now, why is Universalism, called the devil's doctrine. Do the advocates of the restitution, manifest any particular love, or regard, for the father of lies, or for the doctrine which he inculcates? The serpent told mother Eve, that she should not surely die, on the day of transgression. Or in other words, that she could sin with impunity. Is this Universalism? Does it harmonize with our principles, and our doctrines? Do we ever preach to the world, that sin can ever go unpunished? Do we ever say, that 'great peace have they,' who riot amid scenes of dissipation and death? That there is happiness and joy in the hard way of the transgressor? On the contrary, is it not a distinguishing feature of our theology, that sin and misery are inseparably connected, that 'though hand join in hand, the wicked shall not be unpunished?' Most certainly. Why then say, that we preach the serpent's doctrine? It is an undeniable fact, that Universalists are the only denomination of Christians that believe in the absolute certainty of the punishment of all transgression and crime—that positively and unequivocally declare that there is no possible escape for the guilty sons and daughters of Adam; but on the contrary ever preach that misery and sorrow and mental anguish, invariably follow in the wake of transgression. And yet, men will have the temerity to accuse us of advocating the serpent's doctrine!

But our object in writing this article, was to relate a short controversy, which we had about a year ago, with a Christian minister, upon this subject. We were preaching in an adjoining town upon the nature and happy influences of Gospel faith and hope—their tendency to inspire joy in the heart,—to dry the tear of sorrow, and to lead men to an humble and confiding trust in God—in the rectitude of his government, and in the benignity of all his judgments. There were two Christian clergymen present, and one of them begged the privilege of 'reading a few plain passages of Scripture.' Of course it was granted. He proceeded to quote many passages of Scripture, without note or comment. Among these, were Gen. iii: 2. 'And the serpent said unto the woman, ye shall not surely die.' To this we replied, in substance, as follows. 'Br. B. quoted this passage of Scripture for the purpose of carrying the impression that Universalism is the devil's doctrine. Though he made no application of it, yet this, obviously, was his object. It is a serious charge, my friends, to accuse, either directly or indirectly, a denomination of Christians, as being in fellowship with the arch adversary, in propagating doctrines to deceive and delude mankind. And especially, such charges should never be preferred without the most convincing evidence. And how stands the case here? Suppose now, that there is such a being in the universe, as a personal, omnipresent and omnipotent devil. Suppose also, that Br. B. and myself are travelling in company, and we meet the evil one, with his cloven foot, and with all his infernal apparatus.—Nothing daunted, we enter into a conversation with his satanic majesty. He asks me, what doctrine I preach, I reply: I preach in the language of inspiration, that the seed of the woman, shall bruise the serpent's head. That sin shall be finished, and transgression ended. That the devil and his works shall be destroyed. That your dark empire shall come to an end—your kingdom annihilated, and that you, yourself, shall at last, go down to the tomb of eternal oblivion,

* Unwept, unhonored and unsung.

Not very well pleased with this doctrine, he turns to Br. B. and inquires what he preaches.—He receives the following answer: 'Why, sin, I

preach that, notwithstanding it is written of Christ that he shall finish sin, destroy the devil, and save the world, yet it is all a delusion. For sin will never be finished, the last enemy will never be destroyed, and the world will never be saved. For your kingdom shall last forever. Your dark sceptre shall be swayed over countless millions of God's intelligences, as long as his throne shall stand.—The time will never come, no, not in the long cycles of eternity, when you will not have more subjects, more influence and more power than Christ, or the eternal Father.' Now which doctrine think you, would the devil acknowledge as his own? Which would please him most?

Now, is not this a fair representation of what both Partialists and Universalists believe, in regard to Satan? Do not the former all declare that he shall exist throughout eternity's wasteless ages, while the latter, with one accord, affirm, that Christ's triumphs shall be so complete, that not even one enemy in the wide universe shall be left, to blight the hopes, impair the peace, and mar the happiness of the children of the resurrection? Why then say, that we are the devil's preachers? Who will answer?

Carroll, N. Y., Jan. 1846.

(Original.)

FREE AGENCY.

Much is at the present day said of man's *free agency*, by which he is empowered to do just what he pleases, or in other words the right to do good or evil as it may best suit him. This idea has been introduced into the church for the purpose of surmounting a difficulty which exists in the doctrine of eternal election and reprobation. This doctrine, it is seen, detracts from the goodness of God, in that it makes him purpose the misery of a part of his children, which can not be made to harmonize with his nature. To obviate this difficulty and to throw the blame upon the creature, the doctrine of free agency is introduced, by which man makes his own eternal destiny just what he pleases whether joyful or wretched.

But in obviating this difficulty they have run into another more absurd if possible than the first. They have made the Divine wisdom, in arranging his plan, and devising means by which to accomplish his object, introduce into the scheme a principle peculiarly calculated to thwart his purposes. viz: He has, in the arrangement, given man a power over which he himself holds no control; and that too, with a perfect knowledge of the sinfulness of man's nature; by which he may ruin himself to all eternity; thus charging him with folly in that his arrangement is not adapted to the accomplishment of the object which he designed.

To show the true light in which this presents the Deity let me suppose a case. A Father has a family of children, whom he loves and whose happiness he desires. He arranges a plan by which to gratify his own desires and benefit his children. Among other things he grants a free use of intoxicating drinks, knowing at the same time he grants the indulgence that the children have a strong inclination for its use. The result is this; the children, or at least a part of them, by an exercise of the liberty which the father has conferred upon them, become intemperate and thus destroy their peace, thwarting the object had in view by the parent. I need not tell you that the parent who would do thus with such a knowledge, is short sighted and foolish, for you must discover it at once. The illustration applies well to God; who has a family of children in whom he delights and which he would make happy; for he grants them among other things, a free use of sin with all its intoxicating and peace-destroying power, with a full knowledge of the inclination of his children.

This doctrine with its indulgence destroys the accountability of man in that it gives him the same liberty to sin that it does to practice virtue; consequently in practicing either, he is not violating the freedom of the will which has been given him. A parent presents a child with a cup of milk which the child knows is nourishing, and also with a glass

of alcohol, which he knows is injurious, and tells him that he may drink just which he pleases.—Does the child in drinking the alcohol, although he knows its injurious effects, violate any requisition of the parent? Most certainly not, but he violates a law which he knows exists in his own nature.—This being the case, it will be seen the parent grants the child liberty to violate a law of his nature, thus charging him with inconsistency to say the least.

But says a reader, 'has not God said to man, 'choose ye this day whom ye will serve; if the Lord be God, serve him, and if Baal, then serve him?' I answer no. He has never uttered such language. By referring to the 24th chap. of Joshua it will be seen that Joshua, after the children of Israel had entered upon the promised land, recounts to them the blessings they had received at the hand of the Lord; and, in view of them, calls upon them to serve him, but adds, 'If it seem evil unto you to serve the Lord,' or if you will not serve him, 'choose ye this day whom ye will serve;—whether the gods which your fathers served which were on the other side of the flood, or the gods of the Amorites in whose land ye dwell.' The liberty of choice it will be perceived was only between two evils, upon the principle of the old adage, 'of two evils choose the least.' By a recurrence to 1st Kings xviii: 21, we find the other part of the old antiquated passage which the reader quoted, and by an examination thereof it will be seen that there is no permission given to serve Baal only upon condition that he should prove to be God.—The old idea that man has liberty to serve God or the devil is without foundation, and the matter appears in its true light, viz: that he has liberty to serve none but the true God, the Lord of heaven and earth.

But says the reader, is not man a free agent?—I answer, not in the sense in which the phrase is used. Man, it is true, is free to do as he wills, but he has no freedom farther than this. He has no freedom of *willing*; this is under the control of another, and by this he is constituted an agent and by it bound. The term agency implies a binding, if not, there is no responsibility on the part of the agent. I said he had no liberty to will, I do not mean by this, that he has no *power* to do so, but simply that he has no *liberty*. If he has, he has a liberty to fight against God. But although man has the power of *willing*, a moment's reflection will show that even this, is controlled by circumstances; consequently under the circumstances which exist, he can not avoid *willing* as he does. I will show this by a simile. A parent presents his child with an Eagle and a Dollar, with the value of which the child is perfectly well acquainted.—He says to the child, 'you may have just which of these you please. The one is just as free as the other, and in taking either, you will not impoverish me.' I ask, under such circumstances, especially is the child in want, *can it will* to take the Dollar in preference to the Eagle? Most certainly not; for the preponderance of power, or the motive to choose, is such as to forbid it.

Man, it is true, wills the *less* instead of the *greater*, in *willing* to do wrong; but it is through a false impression that he shall be benefited by it, which impression is opposed to his knowledge of right and by *willing* which he becomes criminal. The operation of a controlling power I can no better illustrate than by a familiar figure. A father calls his son to him and says, 'George, you have been obedient for a long time, and as a reward therefore you may do what you please to-morrow.' The child has a great relish for various amusements, and in an instant begins to resolve in his mind what he will do. He finally decides to spend the day in hunting, which is a very dangerous amusement.—The father knowing the inclination of the child, and that he loves books as well and better than hunting, purchases some that are new and interesting, and in the morning presents them to his son.—George being, as I said, a greater lover of books than of hunting, immediately forms a new determination, giving up the old, and spends the day in examining his new books. In this instance it will

be seen that the child willed as he pleased, but at the same time, the father controlled that will.

On this hypothesis it will be seen that the control of the will is in a power higher than man, consequently that he is a creature dependent in a great measure on circumstance, thus demonstrating the fact that we are not our own keepers. Where then, say you, lies the criminality of man? I answer, in his receiving this or that as being the most beneficial, or the greatest good, when at the same time the higher order of his intellect or rather his conscience, teaches him that another is the true course, or in other words, in cultivating the lower instead of the higher sentiments, or violating the dictates of his own conscience.

This to my mind is the true doctrine of agency, teaching as it does that God, ruleth all things, and directeth according to the counsel of his own will.

Lyman, N. H., 1845.

A. SCOTT.

(Original.)

ELDER HOLMES AND BR. TAINTOR.

Harford, Jan. 12th, 1846.

BR. SKINNER—I notice in the Magazine and Advocate of the 9th inst., a letter from that famous builder of 'A house upon the sand,' Elder D. Holmes, in which he speaks of his challenge to me for a public oral discussion of the two main propositions of my sermon which were,

1. Men are to be saved from sin, and not from punishment.

2. Salvation is for the whole family of man and not merely for a part of it.

The Elder's challenge reads as follows. 'Though you made five propositions [for publishing our sermons] in your letter, there is one proposition which for some reason you omitted. I will supply this deficiency by making the following propositions, viz: 'If we can agree upon preliminaries that will be fair and satisfactory—and you will open your church at Virgil, [meaning Harford] I will meet you in open debate on the two main points in your sermon, as follows:

1. Does the Bible teach the doctrine of salvation from punishment?

2. Does the Bible teach that no human being will, or can ever be lost?

To which I replied as follows—'To this proposition I remark, 1st. Your first question is well enough as far as it goes, but it does not cover the whole ground in dispute between us, and you have no others that supply the deficiency. 2nd. Your second question has the very singular merit of being a negative question, and if debated would exhibit the novelty of requiring the negative to precede in the debate. 3d. I not only believe that human beings can be, have been, and now are lost, but I also believe that Jesus Christ came into the world 'to seek and to save that which was lost,' and that he will finish the work which he came to do. You will therefore undoubtedly discover that this question is not a very proper one for me to debate. 4th. I have no inclination at present to engage with any man in such a discussion. 5th. I look upon this proposition for a discussion as a mere effort to raise the dust to cover your inglorious retreat.

If, however, you are desirous, or even willing, to engage in an oral discussion of the following conjoint questions:—

Do the Scriptures teach the doctrine of endless punishment for any portion of the human family? or

Do the Scriptures teach the doctrine of the final salvation of all men?

I will procure a man, an honorable opponent, to meet you in the Union Church, Harford, at such time, and under such preliminary arrangements, as you and he may agree upon. 'These proposals have not yet been withdrawn.'

In his reply he acknowledges that he had not correctly stated the proposition of my discourse, and then states the questions thus:—

1. Do the Scriptures teach the doctrine of salvation from deserved punishment?

2. Do the Scriptures teach that all men, indiscriminately, must, and will be, finally, and inevitably saved?

He then extended the 'area of freedom' a little, by saying, 'if, as you intimate, you are unwilling to engage in it—though I am not so anxious for controversy as to hold myself open to meet any one that may be named—yet, if Mr. Brown or Mr. Clark, choose to take your place, I have no objection.'

Thinking it was not his prerogative to point out whom I might choose to take my place in the debate, I replied to him as follows:—'In conclusion I would return to you my most sincere and heartfelt thanks for your kindness, in pointing out whom I might select as my substitute to meet you in open debate, thinking that I shall duly appreciate your favors when I am under obligation to accept either of the individuals you name. At present I think myself capable of selecting my own man. And I would here state to you as plainly as possible, that I have no desire to engage with any man, in an oral discussion of any subject whatever. But if you wish to have an oral discussion of the doctrines at issue between Partialists and Universalists, you have only to signify it by accepting the proposition of my last letter. You need not be afraid of great men, for I do not think it necessary to bring out a cannon to kill a fly. You have had one discussion already,* and your dimensions are definitely known, even if you do propose to discuss in writing the propositions of your forthcoming pamphlet, with any respectable Universalist preacher in the wide world.'

'These proposals have not yet been withdrawn,' and never will be.

You will see from the above, how the matter of an oral discussion stands between myself and Elder D. Holmes. And should he ever conclude to accept the above proposition, I will endeavor to have my man 'on hand,' and ready to discuss this matter, to his heart's content.

Yours truly, but in haste.

ERVING TAINTOR.

P. S. The reason why the Elder did not have any more of my sermon in his pamphlet, is because he never asked for any more. I presume he had all he wanted.

E. T.

* With Wm. M. Delong.

MESMERISM.

We give the following communication from a well known correspondent, a place in our columns; and our readers must take it for what it is worth. In answer to the questions of Br. A. C., we remark that we are not acquainted with Mr. Poe, and know not that we ever read any of his writings on this subject, but the article we published on the Vankirk case: and whether that was truth or fiction we had no means of knowing. We left our readers to judge for themselves. We do not intend to make the subject a leading one in our columns. But as it is exciting much interest in some minds, we are willing to publish occasionally such facts or statements concerning it, as its friends may desire for the information of the public. We have seen enough to satisfy us that it is not all humbug—that there is some truth in it; but how much, time only can determine. We care not whence truth comes if we do but obtain it—whether from the Bible, reason, philosophy, phrenology, mesmerism, or any other science, so we are satisfied it is truth. We believe the Bible to be true—and that no other truth can be opposed to it. We have never read the 'Valdemar case' referred to by Br. A. C. and consequently are unprepared to express any opinion concerning it. Possibly some correspondent may be able to give some light on the subject.

D. S.

BR. SKINNER—I wish here to address you on a somewhat different subject; and I was about to write for the Magazine and Advocate. But as to that, I will leave it with you. I wish to know how you wish to be understood on the subject of *Animal Magnetism*. About a year ago an article appeared from the pen of Edgar A. Poe, which was copied into many of the New York city papers, afterwards, that is, last summer it appeared in the *Luminary*, and then in the fall following in the *Advocate*,

though not mentioning the name of the magnetizer, Edgar A. Poe. After that Br. Skinner next introduced an extract from the 'Seherin of Prevorst.' This last, however, was accompanied with suitable remarks. I have perused the work and say, with Br. Skinner, I shall not deny that it is true. I have no doubt the Seherin had all the appearances, at least the thoughts. But to tell the truth, it appears to me like reviving the *days of Witchcraft*. I do not think the work will do the rising generation any good, especially the juvenile portion of community. I think the work ought to be suppressed, at least, from our children. Were they all to peruse it, they would soon fear their own shadow in the night, if not in the day time.

But what I wish more particularly to call your attention to, is the introduction of Mr. Poe's articles on the subject of Mesmerism or Animal Magnetism in our papers without note or comment. Do you introduce his 'revelation' in which a Mr. Vankirk was the subject mesmerized, and which appeared in the public prints about a year since, as a matter of fact, or of fiction? How are we to understand that article? you have not stated. Mr. Poe we understand is allowed to amuse the reader with a great deal of fiction. Somebody said he was a professed Christian. If this article was designed as fiction, then we must allow that he is sceptical on the subject of Mesmerism, and to make it appear ridiculous, it would seem he would do as all opposers do to the systems they wish to invalidate, viz: carry them to the greatest possible extremity and further. I do not say this is so in the Vankirk case. If this is fiction it exhibits some of the cogitations of a brain busily employed in deep thinking, though perhaps opposed to Mesmerism. But in the 'Valdemar case' none can deny.

This I suppose you have seen as it has made its appearance in the 'Quarterly Review,' 'Evening Journal,' and I suppose will be next in the Advocate; headed perhaps as the Journal does, 'Facts in the Valdemar case.' But are they facts as there 'succinctly' given by Mr. Poe? We should like to know. Mr. Poe says the 'extraordinary case of Mr. Valdemar has excited discussion,' &c. 'It is now rendered necessary (he says) that I give the facts as far as I comprehend them myself. They are succinctly these,' &c. &c. He speaks of Harlaem, N. Y., as being the residence of his subject, Mr. Valdemar—of his person—of the two attending physicians—of the two nurses, &c. &c. But are facts and fiction one and the same thing? Can a man talk through the organs of a mass of putrefaction, and that too seven months after the death of the body?!! If Mr. Poe writes fiction, and if he has the common sense that has been generally attributed to him, he would at least give us something probable. Verily my bump of credulity is not large enough for all this; though I must confess I am not sceptical on the subject of Magnetism. As to its truth, I have not the least doubt. Phrenology also I have tested the truth of to my satisfaction through the agency of Animal Magnetism. All the different organs as located by Gaul and Spurzheim, responding to their exercise in the Magnetic sleep. After putting my subject in this state, I have excited the different organs, viz: time, tune, mirthfulness and philoprogenitiveness, all at one and the same time, and so of the rest. But this making dead people talk or suspending death for seven months, through the agency of Magnetism, is altogether a new revelation. Come Br. Skinner, tell us the facts about this Edgar A. Poe, and the 'Valdemar case.' Let us know what we may rely upon as fact, and also what as fiction.

Yours respectfully,

A. C.

Elbridge, Dec. 28th, 1845.

DEATHS.

In Schuyler, on the 13th inst., of typhus fever, Mr. IRA STERLING, aged 33. He was an industrious and exemplary citizen, a kind husband and indulgent father. He has left a widow and five small children to mourn his early exit. His funeral was attended on the 15th and the consolations of the Gospel administered to the numerous circle of mourners and sympathising neighbors, by the writer of this.

D. S.

[Original.]

POEM.

Written by Mast. Benjamin Snow, aged 16, a member of the Auburn Sabbath School, and spoken at the late Christmas Exhibition in Auburn.

There's music in the rivulet,
As it swiftly flows along;
There's music in the wild bird's note,
In its soft and mellow song.

There's music in the ocean's roar,
When its waves rise mountain high;
It shows that there's a Power above,
Who rules in earth and sky.

There's music in the rushing wind
Which sweeps o'er sea and land
It speaks to us in accents loud
Of God's supreme command.

Thus in the works of Nature wide,
Is seen by all who look,
The proofs divine of holy truth
Revealed in God's own Book.

Oh! sweet to me that Book of God
Which tells of sins forgiven—
Its sacred pages teach us plain
There's a home for us in Heaven!—

Where angel voices sweetly sing,
A song of praise to him,
Who calmly died to bless us all,
And save a world from sin.

[Original.]

BEREAVEMENTS AND CROSSES IN LIFE.

BY MRS. S. ELIZA GIBSON.

When we look abroad upon this earth, which the Creator of all things hath made to be the dwelling place of us, his frail and erring children, how much more of beauty than deformity is beheld; and when we go still farther, and contemplate the capacities for enjoyment, with which all are endowed, and the innumerable sources from whence springs food, if it may be so termed, suited to these capacities—when we compare the joys with the sorrows, the causes of gladness with those of grief, what heart is there so devoid of gratitude, as to refuse its tribute of thanksgiving and praise to the Giver of all good, or who that will deny, that we have abundant reasons for believing, that life with all its apparent and asserted evils, was bestowed upon mankind by its Author, to be enjoyed as a rich boon and invaluable blessing?

But as in this world, however fair and beautiful as a whole, there are objects upon which the eye would choose to close, rather than linger, so also, we can not deny, that in life there are causes for pain—and with all our enjoyment and happiness, there are disappointments, crosses, and bereavements. How often indeed, do we hear the exclamation, as if wrung from souls writhing in agony, 'why, why upon me was sent this severe trial? or why was suffered to come upon me this affliction so much greater than I can bear?' And shall we say, that this spirit of questioning is always one of rebellion?

Let us look upon this lone being, who with quivering limbs and tottering step, is nearing the end of her long and toilsome journey. Once youth was hers, and the brow now so shrivelled, was then smooth and fair. Love, and hope, and joy, were then hers; and the eye now so sunken and lustreless, then sparkled, and with kindling glances, answered back the emotions of other young and happy bosoms—the lips now so tremulous were then wreathed in smiles, and the cheek now so furrowed, then glowed with the flush of beauty. How changed! and, but for him on whom she leans so confidently, she wonders how she could pursue her journey; for he is her 'only son, and she is a widow.' He is her staff, but health, and vigor, and elasticity, are in his limbs. He is her comfort, as well as support; for kindness rules his actions, and gentleness marks his demeanor. How could she live without him! He will lead her to the tomb, and how much more cheerfully will the pathway be trod than it would be, were there none to smooth its roughness, and uphold her trembling limbs! He will close her eyes and

lay her quietly in her bed of rest, and his tears will water the flowers he will plant above her resting place; and how much more cheering the reflection, than if there were none of her kindred to perform the last duties which the dead claim of the living! But suddenly, and in an 'evil hour,' the destroyer comes, and her staff, her support, and perhaps her *only comfort*, is stricken; and motionless and lifeless he is conveyed before her to the tomb. Shall we reprove her grief, or forbid her words, when she exclaims, 'Oh, why am I thus smitten?' Rather would not our sympathies and impulses, prompt us to join her in asking, why he could not have been a little longer spared.

The widowed, who is aged and childless, has cause indeed for sorrow; but because all grief is not fashioned like hers, is it less sincere, or more censurable? Draw a little aside the curtain to this darkened room; but do not enter, for here is a privacy too sacred for intrusion. See that female of fragile form, who with bowed head, clasps almost convulsively a child too young to know the reason of its mother's altered mien. She is alone with *her living and her dead*, and oh, merciful Heaven! she realizes this to its fullest import! She removes the covering from *his* face now so cold, so rigidly pale, yet to her all beautiful, and with what unspeakable anguish does her bosom heave! Sobs and groans take the place of calmer grief, and how vain, how idle, are all the words which have been spoken to her for consolation! She does not think of the blessings which are left her yet; but step by step, she retraces the two short years of vanished time, to the day when they two entered life together, with ardent hopes and joyous anticipations. Their plans for domestic enjoyment are recalled—their seasons of connubial happiness, his affection for his babe, his devotion to her, and then again comes the consciousness that these are all at an end—that he the partaker, ay, as she feels, the author of them all, is before her for the last time, and cold in death! Check her not, when she asks, why she is thus smitten, but let her ask on, till grief hath done its work, and the Comforter shall come, and whisper her resignation and peace.

Oh, Death! thou art the destroyer of earthly hopes and happiness, as well as of life, but not to thy power alone, is confined the bestowal of sorrow and misery. Ask of those parents, who though worn down with weariness and watching, yet strive against exhaustion, and appear incapable of partaking of sleep or repose, what to them would afford a remission of the agony of feeling which their tear-swollen eyes and haggard expressions so painfully denote, and they will answer, relief to our child though death shall be the bearer. It will be hard, they will say, hard indeed, for us to part with one so dear, but oh, it is agonizing to hear her groans of suffering, and shrieks of pain. We have stood by her cradle, and seen her with forth-reaching arms and beseeching eyes, implore of us, as from those who she, in the ignorance of childhood, believed could grant what was asked—something to make her better—we have administered all that physicians could advise, or parental fondness could dictate, and with an eagerness and anxiety which none others than those in similar circumstances could feel, watched for their effect, till hours have multiplied into days, and long nights have followed, and still she has grown 'nothing better, but worse.' We have thought of Him who, all love, is said to regard his children with more of affection than does a mother her infant babe, and in our prayers strove to maintain strong our faith, and firm our trust; but we have asked, it may be, in sinfulness, though it was wrong forth by suffering, why, if He has power, is our child permitted thus to suffer?

When scenes like these are contemplated, we think those who are exempt from such causes for sorrow, should be continually thankful, and with gratitude and thanksgiving, remember only their blessings. But is it thus? Ah, no. Our sorrows are expansive, and when comparative slight causes for unhappiness disturb the pleasurable current of life, we deem that our hearts are full, and that seldom ever was mortal more miserable. Dishonor and disgrace mark the footsteps of some one with whom our reputation is connected;—sickness lays its withering hand

on ourselves or those closely bound to us; some warm friend becomes estranged; an enemy seeks and accomplishes an injury; nay, even lesser causes, some valuable possession passes into other hands, an expectation has proved vain, a hope has been blighted; and for all these, unpleasant it is true they may be in themselves, is heard the voice of complaint, and questioning with regard to the goodness and kindly dealings of Providence. For such slight causes as these last mentioned, the voice of wailing should never be heard. But that there are deep sorrows, and intense sufferings in life, our unskilled pen has all too faintly pictured, but in truth borne witness.

How many of my readers have drunk deeply of 'this cup,' I know not, nor how soon it may be mine to quaff as deeply as any; but is the question still, why does He who is as omnipotent in power as he is infinite in mercy, permit suffering to exist? 'For our good and profit, that we may be made partakers of his holiness.' This answer has been often read, and more frequently quoted; but it will not convince the understanding until the heart has felt its import. No, not until, as by a refiner's fire, we have been tried by sorrow, can we realize its truth and beauty. But let us, creatures of such frailty and imperfect knowledge, reflect ere we detract aught from the goodness of the great Ruler of all things. When did ever a continued season of prosperity tend to bring out or cultivate any of the best and holiest feelings of man's nature? When, without trials and tribulations, did man's faith ever grow stronger, his hopes brighter, or his trust firmer? Never; and though we may have sorrows and suffering, and because we 'see as through a glass darkly,' we can not always see the good which is to follow, let us still trust in God, and with patience, submission and resignation, follow on in the footsteps of the Captain of our salvation, who was 'made perfect through suffering.'

Oxford, N. Y.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barray, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, JANUARY 23, 1846.

UNION AND HARMONY IN SOCIETIES.

The importance of union, harmony, concert and perseverance of action in all societies, and especially in all religious societies, is universally felt and acknowledged by all reflecting and closely observing minds. Its value can not be over estimated; and nothing can supply the want of it. A society may be rich, have a splendid meeting-house, employ an eloquent and gifted minister, be furnished with the richest toned church organ and the best choir of musicians, and even have a large and fashionable congregation in regular attendance upon their public services; and yet, if there is no union and harmony among its members, no concert of action; if there be discord, envy, jealousy, ill-will, hatred and strife among the members of such society, it can never prosper—the seeds of death are in it, and will ultimately develop themselves in fatal results. Unless the discords can be healed and the bad feelings removed inevitable ruin awaits it. It matters not what denomination it is, whether Catholic or Protestant, Calvinistic, Arminian, Universalist or Unitarian, the society can never prosper, without union and harmony among its constituent members.

Take, for example, a society enjoying a moderate degree of prosperity, with a neat and commodious church built and paid for, and a minister settled with them of fair talents and character. Let two of the leading members get into a quarrel, use bitter and acrimonious words to and about each other, draw in partisans to their quarrel on both sides, and carry matters to extremes—accusations and recriminations, litigations and contentions without end ensue. And if both are not equally guilty, or even if they are, the one who feels, or pretends to feel, himself the most aggrieved, will perhaps say, 'I can not worship at the same altar and will not attend the same

meeting with my enemy.' From that time he ceases to attend the meetings of the society, and either stays at home on the Sabbath, or goes to another place of worship and gives his support to another and a different doctrine. Soon, another similar breach occurs among other members, and another withdraws from the meeting, and another, and another, till some half dozen, or a dozen, of the members wholly withdraw their attendance and support from the meeting, where they once regularly attended and believed, and still believe, the doctrine taught, but will no longer go to hear it, because, forsooth, somebody else *does*, who, they think, does not live up to the spirit of the doctrine!

Again, the minister broaches a subject, introduces a topic, or makes a remark, or performs some trivial act, that gives offence to some—they think he had no business to meddle with the subject, or it was not at a proper time and place that he did it. And although he was honest and sincere, and meant no harm, yet they will ever after absent themselves from his ministrations and refuse him their support, because they think for once he acted or spoke injudiciously or improperly! And can any society expect to prosper, whose members are thus testy, petulant, thus easily provoked, and thus difficult to reconcile? If so, they may rest assured their expectations will be disappointed. They never can prosper thus.

In the supposed case of the quarrelling members, let me ask the seceding brother, whether he has done right in withdrawing from the society and its meetings? Did you consider it a duty enjoined on you by the Gospel to withdraw? Or did you not rather consult passion and yield to the impulse of ungoverned temper? I trow it was the latter. Did you pursue the course with your offending brother, pointed out in the Gospel? Did you first go to him alone, and in the spirit of meekness and love, tell him of his fault and seek reconciliation? Failing in this, did you, secondly, take with you two or three others, and in their presence, in the spirit of the Master, seek reconciliation? And failing in this, did you, thirdly, tell the matter to the church, or society, and seek for reconciliation through their interposition and instrumentality? If you have not taken all these steps you have disobeyed the Master's injunctions. And if you have taken all these steps and failed of effecting a reconciliation, still you are not justified in withdrawing from the society. You are still bound to attend its meetings and give it your support, if you believe its doctrines are the truth of God. Did the early disciples withdraw from Jesus and abandon the cause, because publicans and sinners ate with him and listened to his gracious words? Did the apostles forsake him and his doctrines, because one of their own number betrayed and another denied him? Surely not. Neither can you innocently withdraw from the profession and support of the truth because a brother has done wrong or treated you unkindly. Indeed, by withdrawing, you abandon the very means that Heaven has appointed as the medium of reconciliation and peace with your offending brother; and therefore you sin in this act, if you have not done so before. Who knows but what your continued attendance on divine worship with the offender, and listening to the same soul-stirring truths, and worshipping at the same altar, may ultimately soften his heart (and perchance your own likewise), and bring your hearts and hands together with tears of mutual penitence, forgiveness and reconciliation?

But suppose the case to be still worse than the above—suppose, if you please, that the *society itself* has done wrong—that a majority of its members have been misled—that it has taken the wrong side of the question between you and your offending brother, (though possibly it is your own judgment that is *in* fault,) or that in other matters it has done wrong—that it has dismissed a worthy minister, for a trifling or mere imaginary fault, or for no fault at all, who you think ought to have been retained; or that it has employed an unworthy minister, one who you believe to be unworthy of fellowship and support, or done any other act that you disapprove; are you, even in *such* case, justified in forsaking the society?

I answer no; certainly not. For your presence, your influence and your action are more necessary now than ever. You are bound to stay with them; and if they have done wrong, to seek to right that wrong—to bring them back to the true and right path. 'Behold, how great a matter a little fire kindleth!' 'A little leaven leaveneth the whole lump;' and your presence and action may save the society from still greater wrong; and bring it back to duty, truth and God. On no account therefore leave it while you believe its doctrines to be true.

Again, in the case supposed of members leaving the society, and abandoning its meetings, because they have taken offence at a word, an expression or an act, of their preacher that did not exactly accord with all their notions of propriety; let me ask, are such men justified in the course they pursue? Let me ask them, are your certain your own ideas of propriety are correct and that the minister was wrong? Are you certain that all sensible and prudent men would agree with you, instead of him, in relation to it? If so, have you ever gone to him, like a Christian, and kindly told him of his fault, if it was one, and expostulated with him, and sought to correct his practice? If so, are you certain that he meant to do wrong; or that he had any evil intention? You answer, 'O, no; but he was imprudent—he mistook his duty and true interest, and I will never hear him preach again!' But stop, brother, let me ask again, Have you never done wrong, or made a misstep in life? Do you expect perfection in any man? Do you expect to find a minister entirely free from faults—one whose judgment is never at fault, and all whose thoughts, words and deeds are the *ne plus ultra* of perfection? If so, let me assure you you will never find such an one. You acknowledge your minister is a good man and a good preacher—that he means to do right; but he erred once, perhaps twice, through imperfection of knowledge or weakness of judgment; and for this you will abandon and forsake him! Pray God that he may not deal with you as you do with your minister.

Nay, brother; forsake not your minister; leave not your society; abandon not the cause—neither of the former for any trifling consideration, nor the latter for *any* consideration. If your society has done wrong, still stay with them, be one among them and try to rectify the wrong and repair the mischief. If your minister has done wrong, or made a mistake through error of judgment, forsake him not, but go to him like a man and a Christian brother, advise with him, and be his true friend; and he will listen to you, and be more cautious ever after, if he is a good man, as you say he is. But as long as he is your pastor and the choice of a majority of your society, being of good standing and unblemished reputation in the denomination, forsake him not, but adhere to and give him your cordial support. But on the other hand, if he be a *bad man*, (though I take it for granted your society would not employ such an one if they knew it,) or, being a good man, a majority of your society believe his talents and manner not such as to promote the best interests of the cause, why then, act with the majority, and dismiss him, and employ one whose standing, talents and manner will be calculated to advance the cause of truth in your society. But never forsake your minister for a trivial cause, nor leave the society and its meetings in a pet, but 'hope on, hope ever,' act on and act ever for the good of the cause, and use all your energies and influence for its promotion and advancement in the world, and especially for the maintenance of union, harmony and peace in your society. Union is strength and life. Discord is weakness and death.

'It must needs be that offences will come; but woe to that man by whom the offence cometh.' Let not this sin rest upon thy head. There are enough other causes of offence without thy efforts to multiply them. Avoid them then as you would the most deadly pestilence. 'Seek for those things that make for peace, and things whereby one may edify (not offend) another.' 'Great peace have they that love thy law and nothing shall offend them.' 'Blessed are the peace makers; for they shall be called the children of God.'

CLINTON, N. Y. AND THE LIBERAL INSTITUTE.

I can make no pretensions to talent or tact, in the science of *tour-writing*. The very idea of parading the fact in print—that Mr. A. received me with every demonstration of kindness and pleasure; and that his amiable, and accomplished, and excellent wife, actually provided a fine cup of tea for my refreshment after the fatigue of riding half a mile—brings over me a faintness and lassitude that defies my powers of resistance. Besides I have always deemed it extremely hazardous for a visiting clergyman to speak very confidently of the condition, progress, and prospects of societies with which he is not intimately acquainted. He is exceedingly liable to be misled by appearances; and because there happens to be a full house, and some other indications of zeal, to overrate the fact. Not a few mistakes of this kind have occurred among us—to the great annoyance of the sober part of the congregation interested, and very little to the credit of the glorifying minister.

But those who are aware that Clinton was for many years not only my home, but the scene of my most arduous labors—that the friends and enemies of liberal Christianity—the old and young there, are all personally known to me—those I say will hardly believe that I am liable to any important misapprehension respecting the state of affairs in that place.

A recent visit of some two weeks, in that village, has enabled me to form an opinion of the condition of the Universalist society and of the Liberal Institute—to the former the Rev. T. J. Sawyer now statedly ministers; and of the latter, the public is aware that he is the Principal. And while for the last two years a very efficient and successful ministry has been exerted there by Rev. D. S. Morey, he will not deem it invidious when it is said, that the society was never more prosperous than at the present time. The Free Church—in other words, the Universalist Meeting House, was originally built, without a porch and with the pulpit in front,—an arrangement which proved greatly to the discomfort of the preacher, and which most effectually neutralized all attempts to warm the house to the standard of human comfort. By the zeal and enterprise of the ladies of the congregation, these inconveniences have been not merely remedied, but removed. A substantial entry embracing the gallery stairs, has succeeded the pulpit, which has been both wisely and benevolently placed at the other end of the house. The congregation has increased with the means of comfort—and where, while shivering with the cold, I have spoken to some thirty or fifty equally cold hearers—there is now a well filled house of comfortable and attentive listeners to the message of eternal truth.

The time is also favorable to the progress of liberal principles in that village. The several sects—Presbyterians, Baptists, Methodists, have respectively exhausted their energies and wearied the public, with successive efforts to promote a state of morbid religious excitement. And after some ten years of exertion, the usual reaction is beginning to be felt throughout the community. Under these circumstances—with the ministerial capabilities of Mr. Sawyer, with the increasing activity of the Universalist society, with a circle of females unsurpassed for talents, worth and zeal, every thing compatible with reason, may be hoped for the advancement of Universalism in Clinton.

I have so long and so repeatedly asked the public attention—and especially the attention of Universalists, to the Liberal Institute, that any thing which I can say respecting it, will probably be regarded as a matter of course. Be it so—for it is difficult to find a respectable reason why that institution has not always, *as a matter of course*, attracted the consideration and awakened an interest in the minds of the great body of Universalists in this State. It may therefore be expected, that when a good word can be spoken for the Institute, I shall not hesitate to utter it—whatever may be the light in which it is regarded.

The public has already been informed by Mr. Sawyer, that the noble and spacious building occupied by the Male Department, had been thoroughly repaired and painted.

Early in September he took charge of the Institution; and being effectually sustained by the other Professors, as well as by the Executive Committee—a new order of things was soon apparent. The confidence of the denomination was to a great extent revived; and before the close of the first term, both patrons and pupils were very generally satisfied, that all the legitimate ends of the Institution were at length to be realized. There was energy and kindness in the government of the school, respect and obedience in the pupils, and order, harmony, and prosperity in every department. And it is confidently believed, that the management and course of instruction are at this time, as near what they should be, as in any similar institution in the State or the Union, and therefore all that its friends and the public have a right to expect.

In the meantime, the Female Department of the Institute, which had been languishing several years, has again revived under the patient toil and judicious management of Miss Richards, sustained by the efficient co-operation of the agent, (Mr. Morey,) and other friends. Parents are once more turning their attention to this branch of the Institute; and pupils are coming in—their reasonable expectations are gratified—and there can be little doubt that the summer term will open with as large a number of female pupils as ever attended the institution. What honorable reason can exist why it should not be so? Are there not daughters enough in the Universalist families of this State—and who will be sent to school somewhere, to fill this department of the Institute to overflowing? Will not the wealth be expended in the tuition of these daughters, whether they be sent to Clinton or elsewhere? What then is wanting to secure their attendance at the Institute? Nothing, but the perception that it is wiser and better to educate them under our own auspices, than to throw them into the institutions and subject them to the control and religious influence of our opposers.

Of the Theological Seminary, it will suffice to say that so far its success has abundantly justified the experiment. It should however, be more generally known than it appears to be, that it is *not* a department of the Institute. The number of young gentlemen who have already attended the instructions of Mr. Sawyer, and who propose devoting themselves to the ministry, has been much greater than was anticipated for the present. And it has conclusively shown, that they at least, were not insensible to the importance of adequate preparation for the work of the ministry. This, they did not expect—but by availing themselves of existing means, they pledge their endeavors to keep up as far as practicable with the progress of the public mind. And as they come from the various conditions of society—they may be regarded as indices which point out the popular views of the undertaking. It is therefore no longer a matter of doubt, that the public mind of the denomination has kept pace with the views and wishes of the projectors and patrons of this enterprise—and that in due time the necessary means will be embodied, and this incipient school become in *fact* what it is in *name*—a Theological Seminary. S. R. S.

'GOD IS LOVE.'

That God is love, is a truth well spoken, both by nature and revelation. These unite in declaring this great and glorious truth; and upon all other subjects upon which they speak, there will be found existing between them, the utmost harmony, when both nature and revelation are properly understood. Nature emanated from the Supreme Being; or perhaps more properly speaking, nature is the workmanship of his hands; the laws which govern the various changes and revolutions of nature, and the laws governing mind, were formed by the all-creative hand of God; and we may rest assured that he has not given to the world, a revelation to contradict the instruction found in the book of nature. Hence if we suppose that we observe any inconsistency between nature and revelation, relative to any subject whatever, we may well conclude that we have misapprehended the meaning of one or the other, and should forthwith apply our minds to

a better understanding of the same. But relative to the proposition, that God is love; we ask, does nature so instruct us?

There is not an institution which Heaven has established, but what contributes to the happiness and enjoyment of mankind. None but what has the welfare of the intelligent creation in view, as the great end and aim of the economy of God. Go forth and look upon the great volume of nature, wide-spread and filled with instruction; upon the cloudless sun, pouring his golden beams in glowing splendor upon the world; upon the falling showers with their refreshing influences; upon 'seed time and harvest,' summer and winter, and a thousand other things which might be spoken, and all of them contributing to the happiness and enjoyment of the children of men.—Blessings numberless conferred, morning, noon, and evening, and do they not all speak with the same great voice? Declaring that the Supreme Being is ever mindful of our welfare? that his benevolence is unbounded? and that surely he is love? This truth can not be denied with any show of reason, for it may be read upon all the wonderful works of nature by which we are surrounded, and must carry conviction to the heart of every candid and reflecting man.

Now what says revelation? 1 John iv: 16.—'God is love.' How plain and comprehensive is this teaching.—No ambiguity to confuse and distract the mind, but brought down even to the comprehension of a child. It may be read and understood by 'the wayfaring man,' and observed to be in harmony with the instruction given to man by the works of nature. Yea, both nature and revelation speak to the intelligent world and declare the same great truth, that the Being who created and governs the universe; who breathed the breath of life into man and placed him here as lord of this lower sphere, is *love*!—Not a love frail and changing in its nature, but the same throughout all periods and all time; *now*, as when, 'the stars sang together and the sons of God shouted for joy,' and when time is swallowed up in eternity, the same as at present that love shall continue.

This truth contributes no little to the sum of man's enjoyment while upon earth. How cheering and strengthening to the mind in the hour of calm and sober reflection, to realize that there is a God above, watching over our destinies, and that he is love! It comes like a healing balm to a wounded spirit; like the cool breeze to a feverish brow; like joy to the desponding soul, to drive far away the burden of many sorrows. And never should we be unmindful of this truth, so important and powerful in its nature and so necessary to our happiness while upon earth. And we should at all times, and especially when a shadow of adversity seems to gather around, cherish the reflection, that we are in the hands of a Being whose name and nature is love, and that hence, all shall be well.

S. J. G.

VERNON, N. Y.

On Sunday, the 11th inst., I had the pleasure of exchanging services, with Rev. H. Emmons, (Unitarian,) of the above place—('will our good Br. Smith excuse us.') For a long time I have not enjoyed a more agreeable season. The friends seemed to vie with each other to make my stay among them agreeable. The society over which Mr. Emmons is settled at Vernon, is composed of Unitarians and Universalists, in about equal numbers, as I should judge. They have a beautiful church, in a central and pleasant location, which is filled with a good congregation. They appear perfectly united in their pastor, who is greatly devoted to their interests—and all things move on harmoniously and pleasantly, as they ever will, where [the spirit of true Christian toleration prevails!—My message was received with marked respect and excellent satisfaction, by a full congregation.

What sight more beautiful than to behold brethren attached perhaps, formally, to different denominations, thus sitting down harmoniously and pleasantly together to worship the same God and rejoice in the same Redeemer! Thus *should* it be with all sects. Why should Christians of different classes, who all believe in, a com-

mon Father and Saviour, stand apart and *scowl* at each other, and indulge in bitter and acrimonious feelings, rather than to meet and extend the hand of fraternal regard as brethren should, and mingle their thanksgivings sweetly together?

I am much pleased with this union at Vernon between Universalists and Unitarians. Why should it not be so? Why should those who have so many sentiments, and so many sympathies in common, stand aloof from each other? Where neither party are capable of sustaining preaching themselves, it is assuredly the dictate of wisdom, and Christian charity, to unite and provide themselves with a ministration that shall be mutually satisfactory and instructive.

There are in Vernon, besides the church belonging to the Unitarians and Universalists, three churches—a Presbyterian, Baptist and Methodist. The Presbyterians have of late been unfortunate in their minister, Rev. Mr. Brisbane, who was deposed not long since, I understand, for the crime of *adultery*. Poor, boasting, self-righteous *orthodoxy*, which has so long put forth a monopolizing claim to all the piety and morality in the land! How often is it compelled to hang its head, and blush for shame, at the continued exposure of the corruption, long festering in its bosom! Will it not at length learn, by these repeated judgments of heaven, to practice a little of the Christian duty of *humility*—and instead of continually reiterating the arrogant declaration, to their neighbors—'stand by thyself—I am holier than thou'—utter the more *truthful* and appropriate prayer—'Lord be merciful to me, a sinner'?

Vernon, which includes the place long known as 'Oneida Castle,' is a most interesting locality, connected as it is, with many historical associations in relation to the aborigines of our country. This, from time immemorial, has been the head quarters of the ancient and brave 'Oneidas,' one of the most powerful tribes of that well known confederacy, the 'Six Nations of Indians.' Here is yet standing the hut of their last renowned and eloquent chief, *Skenendoah*, [I do not know that I spell this name correctly,] whose name frequently occurs in the history of the American Revolution, and of the early settlement of Central New York. And here too, are a few butter-nut trees, the wasting remnants of the 'Sacred Grove' of the Oneidas, where, in the days of their Paganism, their priests yearly offered the sacrifice of 'the white dog,' to their gods, and where in later days, the tribe met in grave council, to smoke the calumet of peace, or engage in the fatal war dance. But these ancient lords of the soil, have mostly departed. The greater portion of the tribe emigrated some years since to Green Bay. A few families yet remain, lingering around the graves of their fathers, as if loath to leave the spot endeared by a thousand associations, connected with their nation's former greatness! Sad relics of a past age—of a vanishing race! May they ever be treated kindly by the white man, whose plough now turns its broad furrows on the ancient battle fields and play-grounds of the noble hearted Oneidas!

J. M. A.

THE MORMONS.

These miserable and deluded people are now being rent into fragments and scattered to the four winds of heaven. The frauds, iniquities and crimes of their leaders are being exposed to the world by their own members. Debaucheries, thefts, robberies, forgeries and even bloodshed have long been rife among them, and can no longer be concealed. Still, there are among them, simpletons and dupes, apparently willing still longer to be imposed upon, and are ready to gulp down, as the true revelations of God, any and all marvels, wonders and monstrosities that unprincipled and aspiring mountebanks please to impose upon them.

We have just received a miserable spawn of one of these mountebanks, entitled the 'Voree Warrior,' published at Voree (near Burlington) W. T., by James J. Strang, entitling himself 'a Prophet of the Most High God and an Apostle of the Lord Jesus Christ, unto the Elders of the Church of Jesus Christ of Latter Day Saints.'

He pretends to have received a special commission, from Jo. Smith, just before his death, prognosticating his own speedy death, and commissioning him (Strang) to 'lead the flock to pleasant pastures' after death, directing him to build a city at Voree, which should be the Holy City, the city of the Most High, where peace and prosperity, plenty and glory should be their portion. He comes out strongly against the claims of *The Twelve*, who have assumed to rule the Mormon church since Jo.'s death, and claims himself to have discovered new brassen plates and dug them up from beneath an oak tree, by four of his pliant tools, who of course certify to their having dug them up from the solid and long undisturbed earth, and that this prophet, James J. Strang, by Urim and Thummim, did translate the characters and revelations contained in the brassen plates. And thus assuming the prophetic character, he says, 'The Angel of the Lord came unto me, James, on the first day of September in the year 1845, and the light shined about him above the brightness of the sun, and he showed me the plates of the sealed record, and he gave into my hands the Urim and the Thummim,' &c., &c. This little contemptible sheet is filled throughout with a tissue of this same kind of blasphemous nonsense, mock solemnity, sickening folly and wickedness, to impose on the weak and credulous creatures who are willing to be deceived and apparently anxious to be duped to their own ruin. It is heart-sickening to think of the weakness, folly and gullibility of poor humanity exhibited in these wretched Mormons. But there is no law against people being fools if they are bent upon it.—But against these unprincipled mountebanks and wicked leaders of these poor creatures a stronger feeling of indignation arises, and the voice of the whole community seems to call aloud for their exemplary punishment. Still, it should not be done rashly, nor contrary to law, lest it should seem to be persecution for conscience's sake, and justify the very sins and evils it was intended to cure.

Some astounding disclosures have lately been made of iniquities long practiced among the Mormons at Nauvoo, such as robberies, murders, counterfeiting, &c. It is said the Prophet Joe Smith himself used to work at the business of counterfeiting with his own hands—that among the number now indicted for this crime are Brigham Young, president of *THE TWELVE*, and Orson Pratt, a prominent leader. We close this notice of the Mormons by the following communication published in a late number of the New York Tribune.

D. S.

'The U. S. District Court—Judge Pore presiding—is still in session. A fearful disclosure has been made before the Grand Jury—no less than the fact—that 'the twelve' leaders of the Mormons have been engaged in counterfeiting the coin of the United States. The disclosures—to those who had any confidence in Mormon virtues—are astounding. It appears that the Holy Twelve have long had a bogus press in operation, and which was worked by these holy rascals themselves. They called it among themselves, 'The Land Office Press.'

This I will explain. Uncle Sam, at the sales of public lands, will receive nothing in payment but specie. The holy twelve, on such occasions, pack up their spurious coin in bones—start off a waggon with it, together with some light articles, shoes, or calicoes, having the appearance of a peddling expedition. As soon as they get into the land district, where specie is wanted, they exchange their specie, which is readily done, for paper:—that accomplished, return for another supply. This is done as long as there is a demand. The spurious coin, from the adulterations and labor, is worth or costs the holy brotherhood about 27 cents the dollar. The article they make must be a very clever one. No doubt a very considerable portion of the money in some parts of the country, where the Mormons perform their operations, is spurious; yet little or none of the counterfeit has been detected.

The Grand Jury, of course, indicted 'the twelve,' (perhaps I should be more correct in saying ten of the twelve) and the Marshal immediately communicated the fact to Gov. Ford and asked him for the assistance of a force to enable him to arrest the culprits. *The Governor refused.* On this fact I offer no comments. The Marshal, it is now said, will proceed to Nauvoo for the purpose of arresting the indicted, with the hope of obtaining a posse in Hancock county sufficient for the purpose. If he can not succeed, it is understood that he will apply for a U. S. force at the Jefferson Barracks. But before that takes place the 'holy' rascals will make themselves scarce.

Don't you think, Mr. Greeley, that these Mormons will make a sorry nucleus on which to build a great enlightened and virtuous republic on the shores of the Pacific? Do you suppose, because the founders of some of the greatest republics and empires in ancient times were great rascals, such facts are precedents for permitting these Mormons to start an independent community within our territory of Oregon?

THANKS—SECOND EDITION.

We are again impelled to tender our thanks to our kind friends, both ministering and lay, for their exertions in behalf of the Magazine and Advocate. We find that many, in places where the paper has not been heretofore taken, having received a number and taken it upon them to exert their influence and manifest their interest by a small share of well directed effort, have succeeded beyond their expectations, as well as ours. We have long thought that our list might be greatly increased by such means, and that nearly all had those means, and only needed to use them to attain the desired object. Let every one then who feels such interest, (and what true Universalist does not,) use his influence among his neighbors and friends to increase the circulation of the paper, and consequently the good that it may be the means of doing.—It will be seen by a short article in this week's paper that new subscribers can have the paper from the commencement of the volume at the same price that a club does, according as to the number composing that club, by receiving the paper at the same office.

The northern counties of Lewis, Jefferson and St. Lawrence, have nobly come up to the work. Those East have done well, the South hath kept not back and the West has far exceeded our most sanguine expectations. We are specially gratified to see our ministering brethren in the Western part of the State, manifest a growing interest in the prosperity of the paper, some by their pens and some by sending us good lists of subscribers, and some by both. We had long feared from some indications, that a feeling of jealousy and prejudice existed in their minds against the conductors, and editors of the Magazine, that it was covertly infused by certain individuals in various ways. Those fears were continually gaining strength until recent developments have proved conclusively that such was the fact. But we now begin to hope that the tide is turned—that those unfounded prejudices are giving way to holier and better feelings, and that the day is not far distant when all shall be firmly united in peaceful bonds to the furtherance of our good cause.

Brethren, we greet your contributions to our columns, and your efforts in our behalf with a hearty welcome, and may you be amply rewarded by the reflection that those efforts have been made, not only to the benefit of society generally, but to yourselves, and us. Continue then in the good work, assist us to make the Magazine equal if not superior to any other paper in the denomination, and while through your means it is dispensing light, life and truth to others, may God's blessing rest with you as does the gratitude of the PUBLISHER.

Any one subscribing for the Magazine at any time and taking it at the same office with a club, can have it at the same price that the club does with the back numbers. Will our friends who do, or who have kindly taken it upon themselves to obtain subscribers, notice this fact and govern themselves accordingly. PCB.

We have received the 5th number of 2d volume of the GAVEL a neat monthly, devoted to Odd Fellowship and general literature. Edited by T. L. Harris and John Tanner,—published by John Tanner, Albany, N. Y.

It is neatly got up containing some 30 pages 8vo., and is filled with well written tales elucidative of the principles of the Order. The number before us is prefaced with an expressive and well executed engraving of David and Jonathan at the Stone Ezel. One dollar per annum, in advance.

From the same publisher we have also received the first number of volume 1, of the MECHANICS' MIRROR, devoted to the interests of Mechanics and Mutual Protection.

Edited by Robert McFarlane. This number contains 28 pages 8vo., of good and useful reading, specially for those engaged in mechanical business. We heartily commend it to people of that sphere. Monthly, at one dollar a year in advance. Address John Tanner, Albany, N. Y.

Harpers Publications.

No 47 of the ILLUMINATED BIBLE, contains the remainder of the book of Acts, from the xii chapter to its close, inclusive, and four chapters of the book of Romans.—The large engravings in this number are, Samuel appointing Saul, and St. Paul healing a cripple, besides the usual profusion of small engravings. 25 cents per number, at Beesley's.

The life of JOHN PAUL JONES, by Alexander Slidell McKenzie, U. S. N., in 2 Vols., one of 260 and the other of 308 pages, 32 mo., on fine paper and clear type, neatly bound in cloth. The name and many of the exploits of this distinguished naval hero and warrior, in the struggle for American independence with England during the Revolution, are doubtless familiar to most of our readers.—A more interesting work to an American can hardly be found. For sale at Tracy's.

No. 9 of Harpers illustrated edition of the WANDERING JEW completes the first volume. 25 cents per number at Beesley's.

No. 70 of the Library of Select Novels is the CITIZEN OF PRAGUE, translated by Mary Howitt, and contains 230 double column 8vo pages of closely printed matter, for the low price of 25 cents, at Beesley's.

Br. A. C. Barry wishes all communications intended for him, addressed to Minden, Montgomery county, N. Y., as his family reside at that place. He has gone to Richmond, Virginia, to spend a few months for the recovery of his health. We hope soon to receive some excellent articles from him for publication.

The Ladies' Repository for January is at hand with its usual variety. Also the Miscellany.

A few hundreds of the Register and Almanac for 1846 yet left, and for sale at this office.

A few copies of the Rose of Sharon for 1846 for sale at this office.

The Post Office heretofore called Tyler, Onondaga county, N. Y., is changed to Fair Mount.

RELIGIOUS NOTICES.

The EDITOR will preach at Remington's next Sunday.

The EDITOR will preach at Canajoharie village on the first day (Sunday) of February, at 10 1-2 o'clock A. M., and at Ames meeting house at 2, P. M.

Br. J. T. GOODRICH will preach in Hamden, Delaware county, on Sunday February 1st, at 10 1-2 o'clock, A. M., and in Walton, at 2 1-2 o'clock, P. M.

Br. G. W. VAN VLECK will preach in Bridgeport, on the fourth Sunday inst.

CONFERENCE.—A Universalist Conference will be held at Paine's Hollow, (town of German Flats,) on the first Wednesday and Thursday (4th and 5th,) in February next. A general attendance of ministers and laymen is desired and expected, both of the Mohawk River and Otsego Associations, the place being just about on the line between the two.

CONFERENCE.—The First Conference of the Otsego Association will be holden at Fly Creek, Otsego co., on the fourth Wednesday and Thursday in Jan. (28th and 29th inst.) Ministering brethren and friends, are respectfully invited to be present, where they will meet with a cordial reception by the committee who will be in attendance to receive them. O. WHISTON, Standing Clerk.

CONFERENCE.—There will be a Universalist Conference in Speeds Ville, on Wednesday and Thursday, the 28th and 29th of January inst. Ministering and lay brethren are respectfully invited to attend. Come brethren, let us have a feast of fat things, of wines on the lees well refined. L. LEAG JR.

[Original.]

THE UPPER LIFE.

Look down from out your azure spheres,
Bright angels of the deep blue sky;
Bend gently down, ye golden orbs,
To this low world, where all must die;
O, hang your harps upon the clouds,
Draw back your fingers from the strings!
While in the broad and airy halls,
The dying notes in parting ring;
Until we think each high-spread wall,
Is but a space of air and dew;
Which, as the seraph's sweetly call,
The music-notes are passing through;
To mingle with the holy strains,
Awaked by the sinless choir,
That gather round the throne of God,
As children gathered round their Sire.
Look down—look down, and let me read
Within your glowing eyes, a truth,
That I have waited to receive,
Since first began my fleeting youth.
Once step aside, from out the track,
Which for long years, you nightly tread;
Or if not all—let one depart,
To whisper blessings o'er my head.
I'll find the brightest, purest star,
That's shining in your courts to-night,
And beg, that to my spirit's eye,
'Twill give one ray of its own light.

Ah! here you are, just o'er the brow
Of this old, rugged, cloud-capp'd hill,
Around whose base, with murr'ring flow,
There sweetly sings a tiny rill.
I've crept unto its very height,
And made a mossy seat my throne;
I've hush'd the echoes of my voice,
That I may better hear your own.
Oh! grant my prayer—in love bend down,
And whisper to my heart a tale,
To give it hope through weary years—
An anchor, that shall never fail.
Now, let me look within your face!
There—on my braids, just rest your hand,
And tell me of the future life,
Oh! tell me of the better land.
For I have wearied of the earth,
E'en though its vales be green and fair;
I'm pining for a brighter home,
Say! shall I find my lov'd ones there?—

The gentle girl who fled away,
In young life's early spring,
Ere o'er her heart despair had spread
Her tempest blacken'd wing—
Whose cup of life seem'd ever sweet,
As dew-drops from the flowers,
Drank, when the sunbeams first awake,
O'er garden, grove, and bower?—

The light-hair'd boy, who long ago,
Gave unto God his breath,
And with a rose-bud in his hand,
Slept on the bed of death?—
The mother, whose fond heart could not
Lay in the dust, its idol down,
Still kept her arms around his form,
And wore with him the marble crown?—

The tender friend, who lov'd me well,
Through childish hours and later years;
Whose eye grew bright, when I would smile,
And dim, when mine was wet with tears?—
We saw the dark hair on her brow,
All smooth, and damp, and cold it lay.
The sunshine of our life hath gone—
She bore it from the world away.

The aged man, whose locks were white,
As drops of frost, or flakes of snow;
Whose heart was but a darken'd book,
All written o'er with tales of woe?
The child, whose sparkling eye grew dim,
Ere shaded by a dream of fear;
The sharer of our early sports,
The sister of our baby years?—

We saw them sleeping on a couch,
All cover'd o'er with snowy lawn,

And deem'd they'd waken with the light;
But ah, the morning never dawn'd!
The grave—the grave! 'tis there they rest—
The dearest of our household band—
Say! will they waken from their dreams—
Awaken, in the better land?

There's wailing in those higher spheres,—
The starry host the strain prolong;
A minstrel's vanished from his throne;
Hushed in the music of his song!
Hark! hear them strike their golden lyres,
With gentle songs they woo thee back;
On—upward, through the dewy air,
Speed homeward, in the diamond track.
But ere you gather up your robes,
All sprinkled o'er with gems of light;
Or whisper to my waiting ear,
In gentle tones, a fond good night;
Oh! if it be, that you may know,
One half the praises I would speak;
E'en though they fell from off my lips,
In trembling accents low and weak;
Then listen, ere you plume your wings,
And hasten from my sight away;
Oh! know the thanks I'll ever give,
While I am wearing robes of clay.
Thanks—for the many joys I've found,
Since this soot evening's hours had birth;
Thanks—for the kindness thou hast shown,
In stooping to the curtain'd earth,
And graving on my young heart's page,
In thy soft, glowing, golden beams;
A picture of that upper home,
Brighter than ever seen in dreams—
A picture of the far-spread halls,
Of ruby walls and pearly doors;
O'er which the moon-beams sometimes fall,
And rest upon the silver floor;
That echoes with the gentle tread
Of Angels, through each sunny day;
Who, with white-rose wreaths in their hands,
Seem smiling all the hours away.
No human artist ere could draw,
One half the charms that greet my sight,
E'en, though his pencil he should dip,
In brightest hues of living light.
Ah, gentle star! thine was the hand,
Left the impress and the shade;
Thy skill hath given to my heart
A likeness that can never fade.
And by the glory of the sight,
By each bright eye, I know so well,
By each soft cheek I oft have kiss'd,
Ere o'er it death's cold waters fell,
I judge the upper, Eden-land
Must be all bright, and clear, and fair;
And that our lost ones pass'd from here
To endless life and beauty there.

Bridgewater, 1845.

LYRA.

[Original.]

GOOD WISHES—BUT WRONG MEANS....NO. 3.

The locks of Mr. H. are whitened with age, and for many years he has been a believer in the great restitution.

His anxiety for the spread of this doctrine is great. He takes many steps and uses many words to convince his neighbors of its truth.

He lives—were those of an opposite faith are numerous, and his opportunities are frequent of presenting his views; and in addition to his colloquial powers, which are good, he is faithful in the distribution of papers and books advocating our faith, and yet after years of toil to advance the cause—not one convert has been gained by his labors.—His faith is strong and unwavering—his zeal is warlike—his desires are good, and for a good cause—his arguments sound and reasons clear and strong, and in the main his conduct is good, but he has failings.

He has not yet learned 'that more flies can be caught with molasses than vinegar;' and hence he deals too profusely in acids. There is another failing. While he brings forth reasons 'strong as proofs from Holy Writ' for the truth of the restitution—his breath is tainted with the poisons of the groggery, which casts a mildew over every reason.

No marvel that his converts are scarce. His daughter with whom he resides is a sensible lady—a member of a Presbyterian church, and she can have no faith in his doctrine, and but little charity for its believers, while his example is the only evidence before her of its influence on the heart and life.

Papers and books however clearly they prove this faith to be the teaching of revelation, will not reach the understanding, or carry home to the heart, the universal love of the Father, while this practice remains. Neither is it of any avail, in counteracting this influence to say, there are many believers in the Partialists' doctrine, who are equally, or more sinful. For they verily believe when their members err, it is through the direct agency of the devil; but when a believer in the restitution does wrong, why it must be the legitimate fruits of his faith!! Well, well, it is a sorry comment on that faith, which discards the being of a devil, for any of its professors to act like one.

If H. would 'cease to do evil and learn to do well,' he would give evidence to all that his 'faith worked by love and purified the heart,' and thus with one half of the efforts now made, a thousand fold more good would be done for our common cause and the world at large. Try it, is the advice of

UNCLE ZEKE.

[Original.]

EXTRACT OF A LETTER.

Saratoga Springs, Jan. 14, 1846.

Mr. WALKER—We are getting along but slowly here, as yet, but now that we have Br. Aspinwall settled with us, we hope to build up the good cause. I have a good anecdote for you that occurred near here, about one year ago.

The Rev. Mr. Brown, who is stationed here by the Methodists, was preaching at a school house about two miles south of this village, against Universalism, bringing up arguments in its favor, then attempting to answer them. After proceeding some time in this manner, a young man got up and addressed Mr. B. thus:—'I say, if you want to put down Universalism, you must not bring forward quite so strong arguments, as you have got them a great ways ahead of your own already.' It is said that Mr. Brown had some trouble to resume the thread of his discourse that had been thus rudely broken.

Hoping that your paper will be more fully supported than heretofore, I subscribe myself,

Yours in the Gospel bonds,

E. J. HULING.

[Original.]

Canton, January 13, '46.

Br. BACON—Dear Sir, We would respectfully inform you, that we can not sign the 'Protest' you sent us soon after the late Session of the U. S. Convention, and our reasons for not signing, are embraced in the article upon this subject, which appeared in the Magazine and Advocate a few weeks since, from the well known pen of Br. S. R. S. of Buffalo.

C. H. WAGGONER,
E. A. HOLBROOK,
A. M. WORDEN.

TERMS.

A WALKER, PUBLISHER AND PROPRIETOR.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

VOL. XVII.

UTICA, N. Y., FRIDAY, JANUARY 30, 1846.

NO. 5.

[Original.]

FRIENDSHIP; ITS NATURE AND OFFICE.

A SERMON.

BY REV. J. BRITTON, JR.

'Faithful are the wounds of a friend.' Prov. xxvii. 6.

Among the great and valuable blessings, with which the benevolent Author of our being has been pleased to bestrew the pathway of human existence, none are more precious than those which flow from friendship. Unblessed with the joys of friendship, our pilgrimage through life would be dreary and cheerless. We are formed for society, and we delight to form attachments and associations with those, to whom we may unbosom our sorrows and reveal our griefs. How gratifying at all times, and especially in seasons of distress and adversity, to grasp the hand of a true friend, to behold the countenance of one who, we are assured, will be to us more than a brother! I believe in the existence of true friendship, though I am constrained to admit that it is a plant of rare growth. We sometimes flatter ourselves that we have many friends, but when the day of trial comes, when adversity with its iron grasp seizes upon us, many of our friends, like gay birds of summer, which disappear upon the approach of autumn winds, forsake us and we are left to contend without their aid, with the bleak winds of misfortune. Such is man. Society must undergo a thorough change, before genuine friendship will extensively prevail. The selfish, cold and calculating policy of the world is opposed to its mature growth. Thousands mistake the true foundation of genuine and lasting friendship. We choose for our friends those who move in a certain circle, who, perhaps, are wealthy and make a fine appearance in the world; and many, too, are received on these grounds. But it is better to be without friends, than to have only those, who are induced to become so, on account of our wealth or station in life. Let me have for my friends, those who will not avoid me when greater personages may be present, and who can appreciate the worth of an individual independent of wealth and station.

That which bears the name of friendship in thousands of instances, is unworthy the name. I speak of those alliances which are formed, and continued just so long as interest is promoted and no longer, or those which are liable to be broken by the caprice or whim of either party. Solomon describes a true friend when he says, 'A friend loveth at all times;' that is not only in prosperity but also in adversity. He says, also, 'there is a friend that sticketh closer than a brother;' 'he is more hearty in the performance of all friendly offices. He reproves and rebukes when he sees any thing amiss.' A brother is backward in reproving a brother, that is, generally speaking, more unwilling to rebuke than a friend. Near relatives may not be so quick to discern, or to acknowledge the faults of each other, as those who are bound by no ties of natural relationship, but only by the ties of friendship. Friendship differs from natural affection. This subsists between members of the same family: it springs out of their natural relationship, and is kept alive by their close intercourse and constant interchange of kindnesses; friendship excludes the idea of any tender and natural relationship.⁽¹⁾ Love or affection is to be found in children, but friendship is the growth of maturer years.

Friendship differs from that strong and passionate attachment which exists between persons of different sexes. Like natural affection, there are

several characteristics by which this is distinguished from friendship. Love which is not founded upon esteem or real worth is simply a passion, with which the understanding has but little to do.—'Friendship on the other hand is the entire work of the understanding.'

'Love is blind to the faults of the object of its devotion; it adores, it idolizes; it is fond, it is foolish; friendship sees faults, and strives to correct them, it aims to render the object more worthy of esteem and regard. Love has all the errors attendant upon passion, but friendship which is an affection tempered by reason, is exempt from every such exceptionable quality.'⁽²⁾ Those who form matrimonial alliances should not only be lovers but friends, since without friendship such alliances are productive not of connubial bliss, but of the extreme of wretchedness and misery.

'Friendship is a mutual attachment subsisting between two persons, and arising, not merely from the general principle of benevolence, from emotions of gratitude for favors received, nor from views of interest, but from an opinion entertained by each of them, that the other is adorned with some able or respectable qualities.'⁽³⁾ Mutual friendship, therefore, has its foundation in principle. Unless each person discovers in the other something worthy of esteem, friendship formed by such persons is of an unstable character; it will not abide the test of adversity.

I have remarked that the general character of society was unfavorable to the growth of true and lasting friendship. There is every where and with us all, probably, too much selfishness. We are apt to suspect the friendship of a man, who says or does any thing, which we think prejudicial to our interest. And hence it may be the case, that those whom we regard as friends, are only flatterers. A flatterer, a mere pretender in friendship, is cautious, or rather cunning, and by fair speeches and agreeable words he gains our confidence. Thus the flatterer is taken for the friend. It is by no means certain that those are our best, our truest friends, who take the most pains to please us. I allow that a worthy friend will not uselessly give us pain of mind, or unnecessarily wound our feelings. I allow, too, that 'a friend should bear with a friend's infirmities.' But there is a point beyond which we can not bear with our friend's fault, without forfeiting the reputation of a friend. That is, we do in fact forfeit the reputation of a friend. But the forms and customs of society are such, that we are still called friends to those, whom we see going on in the way of sin without giving them a word of caution. O, we say, these men are our friends, we do not like to displease them, we are for harmony and good feeling; it is an unpleasant task, and therefore, we refrain from uttering a word—and the world calls us friends. And thus the opinions and usages of society operate against the performance of those acts, which true kindness and friendship demand.

But of what use are friends, if they are not permitted to utter a word of admonition? I consider those my best friends, who in the spirit of kindness have spoken to me concerning my faults, and encouraged me to take somewhat a different course. To be sure it is painful to know that our friends are not pleased with our course, but if such knowledge will probably be beneficial to us, it can not in friendship be withholden.

Reason as we may on this subject, it must be conceded that those are our best friends who give us good advice, who warn us of danger, and en-

deavor to establish our goings in virtue, that we may enjoy consequent happiness. Better would it be for the cause of human happiness, were there more such friends.

The position assumed in this discourse, in relation to the duty of a friend is substantiated by the text and other passages. Thus 'open rebuke is better than secret love.' By this I understand, that a friend who reproves is better, more valuable, than one whose prudence overcomes the promptings of conscience to do his duty, and who is, therefore, silent. The text reads, Faithful are the wounds of a friend. A friend, then may inflict pain, may cause us to feel pain of soul; and moreover these wounds are an evidence of the faithfulness of the friend who inflicts them.

A true friend 'is known by his good and faithful counsel, as well as by his seasonable rebukes. His sharpest reproofs proceed from an upright mind and a feeling heart.'⁽⁴⁾ As I have intimated there are reasons for believing that the happiness of man would be extensively promoted, were there more such faithful friends in the world. All need the kind offices of such friends. All are liable to go astray from the path of duty, and to enter upon practices which will cause us anguish and pain.—The services of a kind friend are peculiarly valuable, and the admonitions of friendship ought to be gratefully acknowledged, and received in the spirit of kindness.

But I regret to say that compliments and flattering expressions, are oftentimes received with more favor, than the gentle, yet faithful expressions of true friendship. I would that a change were wrought in the opinions of men, and that the usages of society were more in accordance with the precepts and examples of our blessed Lord and Master. He taught his disciples, and the command is binding upon us who profess his name, 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone.' A brother trespasses against us, when he acts in such a manner as to endanger his own happiness, and also when he brings reproach upon the cause, we mutually profess to hold dear.

The practice of many in the Christian world, is, I fear, far from being in accordance with the spirit of this precept. I ask my friends, if we are sufficiently faithful in this respect? We are governed I think, too much by motives of worldly caution, and pursue the course which the multitude pursue, and that is, to talk with all others about our friend's faults while to him we have said nothing.

There would be comparatively but little difficulty in this matter, if those who are reproved, would consider that those who admonish them were their friends, and not consider them as enemies, because they tell some unwelcome truth. Paul in addressing his Galatian brethren, inquires, 'Am I, therefore, become your enemy because I tell you the truth?' We should esteem no one an enemy, who is striving to do us good. And we should be willing to receive his gentle rebukes without manifestations of ill will. If we have the assurance, or if we believe, that an individual's intentions are good, we should not suffer ourselves to be displeased, even though we may not approve of his course in relation to us.

When friends speak, it is for our interest to listen. We all have friends more or less dear. Husbands and wives have friends in each other. And they may mutually encourage and aid each other to maintain an upright walk and a virtuous conversation. Their words should be those of affection and kindness and of faithful friendship. Each

(2) Crabb.

(3) Ruck.

(4) Calmet.

(1) Crabb.

is capable of exercising the influence he or she possesses for evil or for good. Adam, our great progenitor, was led into the path of transgression at the suggestion of our mother Eve. I will say, however, for I believe the facts will truly warrant the assertion, that her fair daughters by their steadfast virtue, have more than redeemed the character of their maternal parent. Since that period many husbands have been saved from wretchedness and ruin by listening to the voice of their wives, while not a few have gone down to their graves in disgrace and shame, because they did not listen to the faithful words of a faithful friend. Let the influence which the wife possesses, always be exercised for good. Let it be exerted in cherishing in her husband the love of home and domestic enjoyments. Let it be her endeavor, as she values her own peace, and would avoid wretchedness in after life, be careful how she encourages him to resort to scenes calculated to unfit the mind to engage in those studies and pursuits, which confer dignity on man, and entitle him to the confidence and respect of an intelligent and virtuous community.

The husband, too, has claims which should secure the considerate attention of the wife, and she should not hastily endeavor to thwart his plans, but reflect candidly upon his suggestions, and learn to regard his words as the words of one, who has solemnly pledged himself to be to her more than a friend. In the conjugal relation there is occasion for much forbearance, and yet it may be deemed necessary to utter words calculated to wound the feelings, though this should never unnecessarily be the case. At all times the husband and wife are to regard each other as friends. This consideration duly regarded will prevent unhappy consequences, when either deems it necessary to admonish the other. In the present imperfect state of human nature, there is occasion in all situations in life, for a reciprocity of kind attentions and well meant admonitions.

Brothers and sisters should be mutually friendly. They are capable, on account of their relation to each other, and their different positions in society, of rendering each other invaluable aid. A brother, how much can he do for a sister in the way of protection and by faithful words? And who can estimate the influence of a gentle and loving sister upon a worthy or a wayward brother? And how may sisters become blessings to each other, if careful to keep alive the true and genuine spirit of friendship! And brothers should ever find friends in each other. Faithful and true are the words of a brother, who is a friend. Why should not such words be appreciated? Strange that men will turn a deaf ear to the kind warning and faithful advice of a son of the same parents, and yet eagerly listen to those persons who have no real interest in their true welfare!

The relation existing between preacher and people, is one in which there ought to exist a reciprocity of friendship. The people should esteem their preacher their friend and in them he should find friends in return. And this should be kept in remembrance at all times, and it will serve to prevent the occurrence of jarring, discord and unprofitable altercation. No man is fit to come before the people as the minister of Jesus Christ, unless he possesses in some good degree that friendship for man, which was so eminently characteristic of the Master we professedly serve. And when the people consider and bear in mind, that their minister is their friend—that their prosperity is identified with his, they will appreciate his words, though these may cause unpleasant sensations, for they will consider him as a faithful friend. It is the province of the preacher as a friend to rebuke and exhort—he must possess long suffering and patience and strive in all possible ways to benefit those for whom he labors.

And permit me to say, also, that as professed believers in the common origin, the universal brotherhood, and the common and equal destiny of our race, that we should show ourselves as the friends of all. We should not suffer ourselves to be the enemies of any. We should indulge and cherish

no unkind feelings towards any, for such a course is altogether incompatible with the spirit and character of our religion. We are not to wait till others become our friends, before we become theirs, but imbibing the spirit of universal philanthropy, we are to regard ourselves as the friends of universal humanity.

I have spoken, heretofore, of mutual friendship, of that friendship which subsists between friend and friend. But we must go further than this. It does not necessarily follow, that because a man is not my friend, that I can not be his. I have no fellowship for any such doctrine or sentiment. I do not find it in that Gospel, by which I profess to be governed, which is my rule and guide in matters of faith and practice.

Remember, my friends, the God whom we serve and adore is the friend of all, though some are enemies to him in their minds manifested by their wicked works. He does not wait till we become his friends, before he bestows upon us the blessings of his providence and grace. These he continually bestows upon us. He is kind to the evil and to the unthankful. Think too of Jesus Christ, he who was called in contempt by the proud Pharisees of his age, the *friend of sinners*. Jesus *is* the friend, not of the righteous only, but of sinners. As a friend to sinners he is faithful. His intercourse among men and with his disciples was characterized throughout by true friendship. They manifested, at different times, much prejudice and a desire to forsake him, when danger was apprehended, yet there was no diminution of the love of Jesus for them. He was also the friend of his enemies. Notwithstanding all their opposition and hatred, there was no abatement of his desire to do them good. And with his expiring breath, he uttered a prayer for their forgiveness.

‘It becomes us to be guided by his precepts, and to imitate his example, especially in his love for sinners.’ (5) And as we meet in his name from Sabbath to Sabbath, we should think of the friendship of him who died for us all. He spurned none from his presence, he associated with sinners—he sought to raise the degraded from their loathsome condition. Do we possess this spirit? Are we striving to save our fellow creatures from sin?—Have we encouraged them to break off their sinful habits and to come in and enjoy the Gospel feast? Have we taken them by the hand in all their degradation and sinfulness, and said, come with us and we will do you good? I fear we have not done this as faithfully as we ought. As it has been said, ‘none need our pity so much as those who have no pity on themselves.’ Transgressors can be won to duty and virtue only by kindness. And I rejoice in the thought that this principle which constitutes the very foundation of religion is beginning to be better understood. Let all remember, that friendship, love and virtue are the most powerful weapons, we can use in destroying hatred and vice. Let us use them constantly and faithfully. Amen.

NOTE.—The writer of the foregoing sermon submits it for publication, by the request of those he has reason to think his friends. A few sentences are included in quotation marks. Some expressions may occur which are not thus acknowledged.

(5) Titles of Jesus, p. 147.

[Original.]

VICTORY IS SILENT.

BY J. W. MCMASTER.

Yes, victory is silent. True victory has ever been, and ever will be noiseless and unpretending. The deep peals of the approaching thunder, the sullen roar of the vengeful cannon, so far from being preludes of victory, are indications of disorder and defeat! That rumbling in the skies is but the hoarse moaning, arising from the impurity, and disorder of the ethereal element. That roar of hostile cannon speaks not the language of victory, but of death! When and where, has the mere force of arms, with all its noise and thunders ever achieved a true and lasting victory? When, and

in what age of the world, has it achieved anything like victory? Perhaps I may be pointed to the battles and bloody fields of Merengo, Lodi and Austerlitz, for an answer. But dost thou call these scenes of victory, O man? Dost thou point me to those rivers of human gore, as instances of triumph? Dost thou tell me to listen to the groans of the wounded, to the last death moan of the expiring, as instances of signal victory? It can not be possible. If this is victory, then what is defeat?—Though Bonaparte fought many a battle, and crimsoned as many fields with human gore; though he destroyed lives enough to immortalize his name with the deepest infamy, yet strictly speaking, he never gained one real and true victory. The destruction of life—a mere triumph over physical strength, is not worthy the name of victory. That alone is victory, which elevates the mind, and convinces it of the right, and the just. And he alone merits the title of conqueror, who achieves such victories. But Bonaparte, amidst all the destruction he heaped upon mankind, never conquered a *man*. Though he destroyed their bodies, he did not subdue their minds. The lowest, the weakest might say to him, ‘Though it would be in vain for me to resist your power, though my life is in your hands, and though I must yield my breath at your word, yet you and all your hosts have not sufficient potency to subdue my *spirit* to your unhallowed tyranny.’ Physical instruments may destroy; but they have not the power to subdue. Loud sounds may terrify; but they can not convince. The earthquake, with its roar, may rock the mountains, and shake isle, sea, and earth; but the still small voice alone, can arouse the inner *man*, and make him work for virtue, and for God. Silence is divine. It is the voice of Deity—the breath of Heaven.

Whenever man is permitted to look into the deep recess of his own soul; whenever he achieves a lasting victory over himself; and whenever the inner triumphs over the outer—the new over the old—it is when his thoughts are hushed in silence, and when a sacred stillness has taken possession of all the faculties of his mind. The most powerful and effective agents in the universe, are those that are most silent, and least observed; among which, are the air we inhale; the gases that support life and combustion; the all powerful and pervading electric fluid; and last, though not least, the attraction of gravitation, that principle which, though unheard and unseen, is the *sine qua non*; without which man would lose his identity with the earth, and wander into unknown regions of space, without chart or compass to direct him, roving every where, yet tending no where; without which, ‘planets and suns,’ would ‘rush lawless through the skies’—system be piled upon system, and universal anarchy pervade the entire field of creation. It is the *deep* river that flows most gently—the silent man, that thinks most profoundly. Perhaps he is least the benefactor of his race, who makes the most noise, and thunders most loudly.

Let us turn our attention for a moment to Jesus. It is beautifully published of him, ‘He shall not strive nor cry aloud, neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, until he send forth judgment to victory.’ In our great Benefactor, silence and victory met. One of his chief characteristics was his uniform calmness, and self possession. He thought and felt too deeply, to indulge in loud vociferations, and hollow declamation. When about entering upon his public ministry, he conveyed himself away to the wilderness, where, forty days, and as many nights,—wrapped in his own loved silence, entirely alone, save the presence of the God that watched over him, and the angels, who, in their sacred silence, ministered unto him; he fortified himself, and devised plans, with a God’s wisdom, how he should accomplish effectually and victoriously, the great object of his mission. Of his success, time has ever since been bringing to view the most indubitable evidence. Throughout his whole life, success crowned his efforts. At his death, he overcame the world—prospectively finished the work of his

mission, and subdued all things to himself. In his resurrection, he led captivity captive, and gave gifts to men. He is now silently carrying on his great work; triumphing over sin; dispelling the clouds of error, and erecting his throne in the human heart. Yes, under him, our religion is finding its way into the dark corners of the earth;—lifting the veil that has so long covered the face of the universal Father, and reconciling man to his God. Perhaps I may say, *our* religion, with a peculiar emphasis; for true it is, that that system of Theology which we embrace is, above all others, characterized by its noiseless march and its silent yet signal victories. Universalism utters no loud appeals to the fears and passions of men. It predicts no endless groans and eternal wailings. It points to no molten seas, whose sullen roar goes up and rends hell's concave: but it speaks mildly, yet audibly, to the judgment—to the heart; and points to Heaven, as man's peaceful and everlasting home. It is the only system that aims at victory for the whole human race. All others plead either for partial, or universal defeat! All others declare in substance, if not in words, that countless millions will be defeated in their immortal hopes and desires, and be shut up in dismal dungeons of midnight darkness and sin for ever; that Christ and all the angelic host, will be disappointed; nay, that defeat shall be written upon the larger portion of God's universe for ever; yes, and even upon his own eternal Throne!! But Universalism contends for universal victory. And it must and will triumph. The desires of all the good are enlisted on its side. Angels and all celestial beings are waiting for its accomplishment. Every attribute of Jehovah demands it. The mighty Son of God is now seated on the silently moving car of universal salvation, and will there continue to sit, until every being for whom he shed his blood, is seated by his side; until he has brought forth judgment unto immortal victory, and every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue shall confess Him, to be Lord, to the glory of God the Father.

Clinton Liberal Inst., 1846.

[Original.]

LETTER TO THE PUBLISHER.

BR. WALKER—What is every body's business seems to be nobody's, with regard to your paper. Too much asleep and waiting for one another. I again volunteer, feeling for man's happiness here as well as hereafter. It is strange that those feeling friendly to the cause of Universalism, and look upon endless punishment as a heathen notion; are not more vigilant and active in procuring subscribers and extending the circulation of the Magazine or some other paper that teaches the better covenant. I believe that such action even better than with small means to try to support preaching. I would by no means wish to be understood as speaking against the latter, but ten copies of your paper, one year, rightly disposed of, would in comparison with ten dollars expended for preaching, spread the 'glad tidings' far more, and thus do a greater amount of good. It is much more difficult to persuade opposers to hear Universalist preaching, while they will sometimes read a Universalist paper. Should a discourse or two reach their ears, there is no room in their hearts for the good seed to take root, they are such sticklers for endless misery (not for themselves but) for all those who differ from them in opinion, and specially those who believe that in God's own time, all will be made alive in Christ, and God be all in all.

When I use no partiality in soliciting patrons to your paper, it is not a little amusing to hear the remarks made by different persons. Some groan with great seeming pain—Oh!—they can not rest in their belief. And they do not pray in faith nothing doubting, when they pray (as commanded) for all men. This class appears to me like the Pharisee, who thanked God that he was not as other men. What is the matter with them?—are they not a little too strongly possessed with a belief in the devil, and lacking faith and reliance in

God? It seems so to me. Another class, that once would groan with horror and despair, now say, that they are *physicked* out of all sectarianism, have been through the mill and now believe true religion to be this—to visit the fatherless and the widow in their affliction, and keep themselves unspotted from the world, and add, I have paid five, ten, fifteen and thirty dollars per year to support (support what?) my own will, and the creeds of men—making merchandise of religion. I take no religious paper—I know not that I should differ from the general views of your paper, but it is tainted with sectarianism. Now this class seem to think as the young man thought of his father, whose release from purgatory he had procured by paying the priest a sum of money, 'ye will never catch my father in that scrape again.'

With many, reason and truth have done a good work, and dispelled clouds of darkness and unbelief, and taught them that 'self righteousness is as filthy rags.'

The concluding paragraph of the above letter which here follows, shows what the exertions of our friend accomplished for us.

I enclose \$12.00 in this. Please forward 13 copies addressed to R—d P. O., and oblige your well wisher,

PUB.

C. V.

[Original.]

'HOW LONG HALT YE BETWEEN TWO OPINIONS?'

That there are many persons in the present day to be found in almost every community who profess great love for the 'doctrine every where spoken against,' and often under *certain* circumstances talk long and loudly in its behalf, is known to almost every one. And yet they will use their influence to build up and countenance sentiments directly the reverse—sentiments that are as far removed from theirs, as the east is from the west. I have frequently been led to reflect upon the inconsistency of the procedure of this part of mankind. Many of them are respectable, honorable and good men in other respects; but why they pursue such a worldly and time-serving policy I can not conjecture.

Why is this procedure? Do they expect by this means—by bartering away their soul's free and independent birthright, to become popular, to be in favor with all men? Do they expect by being fawning and cringing sycophants, to become honored and respected by the multitude? If this is their scheme, let me tell them, be not disappointed if you find yourselves in the end woefully deceived, and your high and ardent hopes ere they have half been realised crushed and blasted. Declare your honest sentiments to the world; be free, frank and independent; defend them from the assaults of the enemy whenever a favorable opportunity occurs, and always maintain them with dignity and respect. The language of the prophet is very applicable to their condition, 'How long halt ye between two opinions? If the Lord be God, follow him; if Baal, then follow him.' But it may be that they are not seeking popularity. Is it then, that they are yet in the bonds of a former creed—that they are yet in love with what is denominated 'orthodoxy'—that they are yet under the control of its magic influence—that they love the pomp and show of its profession? This we hardly dare affirm, if we believe the words of their mouth, if we hear them maintain in private the faith, which with their lips, they profess.

Is it that they have doubts in their minds? are they fearful as to what is truth? Then I say they have not yet embraced the faith once delivered to the saints—they have not yet tasted that the Lord is good. Hence again their profession and practice disagree.

To all such let me say, from whatever motive you act, or if from none at all, remember that one has said, 'ye can not serve God and Mammon,' 'that ye can not serve two masters, for either ye will hate the one and love the other; or else hold to the one and despise the other.' Let me put you in remembrance also of the words of Elijah to the

unbelieving Israelites, 'How long halt ye between two opinions? If the Lord be God, follow him; if Baal, then follow him.'

N. S.

Minden, Jan., 1846.

MARRIAGES.

In Salisbury, January 8th, by Rev. J. Douglas, Mr. ABRAHAM MARSH, to Miss ELIZA E. MORSE, formerly of Northville, Mich., now of Salisbury, N. Y.

In Smithville, December 24th, by Rev. J. T. Goodrich, Mr. HARVEY KNICKERBOCKER, to Miss HARRIET WEBB, both of Smithville.

In Greene, December 31st, by the same, Mr. EDSON HUBBARD, of Smithville, to Miss ORILLIA FRADENBURGH, of Greene.

DEATHS.

In Whitesborough, Oneida county, on the 6th inst., after a short but distressing illness, which she bore with great patience and Christian composure, Mrs. MARGARET FAXTON, relict of the late Mr. Allen Faxton of Marcy, aged 75. The subject of this notice was distinguished for her kindness of heart, her charity and benevolence to the poor and the destitute. She was a Universalist both in theory and practice; having imbibed her faith at the early age of 14, she cherished it to her latest breath with unwavering firmness, and died rejoicing in the full assurance of a blessed immortality for herself and a ransomed world. By her request the writer of this attended her funeral, and preached a discourse to her surviving kindred and friends from Heb. vi: 19. May the rich consolations of the Gospel in which she so firmly believed be freely shared by all her friends and children, the latter, with one exception, being now at the far west.

* * Will other denominational papers please copy this notice? D. S.

In Troy Grove, Ill., Nov. 27th, Mr. JASON GURLEY, Sen., the father of Rev. John A. Gurley of Cincinnati, in the 67th year of his age.

In McLean, Jan 8th, Mrs. MARY ADALINE, companion of D. B. Marsh, and daughter of Hon. J. Boynton, aged 28 years. Thus has fallen in the prime of life one of the best of wives, one of the best of children, one of the best of mothers, and a sincere and devoted Christian. Universalism comforted her in health and life, and it gave her great joy in the hour of sickness and death. Her funeral was attended by the writer on the 10th inst., when the consolations of the Gospel were delivered to one of the largest and most sympathising congregations that ever assembled in our village. May Heaven's blessing rest upon husband, parents, brothers, sisters, and all the family of man.

A. G. CLARK.

In Guilford, on the 8th inst., of consumption, WILLIAM W. THOMPSON, aged 22 years.

Thus has fallen a dutiful son, an affectionate brother, a sincere friend, and a worthy and useful citizen. Ever modest in his deportment, reverent in his language, pure in his morals, and amiable in his intercourse, he was a model well worthy the imitation of the young. His faith in the final salvation of all men gave him happiness in life and calmness and reconciliation in the hour of death. Though early called from earth, he had become strongly endeared to all classes of community, and his death has spread a deep gloom throughout the place in which he resided. Yet loved as he was, he is gone; leaving parents, brothers and sisters, and many relatives and friends to mourn their loss! Gone to that perfect circle, where all shall meet again: where sorrow, nor sickness, shall never come; where death can never tear him from the embraces of those united with him by ties of love; and where parting shall be known no more forever.

His funeral was attended by an immense congregation, in the Presbyterian Meeting House, near the dwelling of his father, on the 10th inst., and in accordance with his request, a sermon was delivered by the Rev. J. T. Goodrich. The Rev. Mr. Cobb, Presbyterian, and the Rev. Mr. Peck, Methodist, aided in the services.

Weep for the dead! the young, the fair
A mind exalted and refined—
Unsuited fame, and virtue rare,
A heart all tender and all kind.

Weep for the dead! the virtuous dead,
No more by worldly tempests driven;
His body sleeps: his spirit's fled,
To find a resting place in heaven!

[Oxford Times of Dec. 19th.]

[Original.]

THE STAR OF THE NEW YEAR'S MORN.

BY E. CASE, JR.

'Twas early morn, ere the dim twilight grey,
Had mingled with the sky's cerulean shade;
And one bright star threw down its mellow ray,
As night's pale host around it seems to fade.
Around my heart, like a sweet, solemn theme,
Did gathering thoughts from their deep fount arise,
Like angel voices in a midnight dream,
Till teary moisture filled my glistening eyes.

Methought that lovely orb did seem to say,
In cherub whispers to my bending ear:
'Behold in me and my bright burning ray,
The star of love that leads the new-born year!
When on the 'verge of chaos and old night,'
It, softly stealing, trembles into time,
'Tis mine in love to pour my early light,
And guide its steps to Earth's ungenial clime.

'Long years ago, when on the Syrian plains,
The Chaldean shepherds fed their gathered flocks,
And wandering bards tuned forth their joyful strains,
Mid tree crowned hills, and mossy caverned rocks:—
As through the dim and starlit realms of night,
O'er them was breathed the music of the spheres,
They worshipped me, as one that beams love's light;
And numbered me to lead the coming years.

'And o'er men's destinies they gave me power,
That prophet bards in my foreshadowing ray,
Might read of fate, with deep and skillful lore,
Foretelling things that wait life's future day.
But years have fled, and with them fled the spell
That then earth's children sought as things divine,
Till scarce a single worshipper doth tell
The spirit's mysteries at my dreamy shrine.

'Yet though no more my altar's incense rise,
And sister orbs have paled in dim decay,
My beam serene still lights the early skies,
And leads the New Year on its joyous way.
And there are those that love, not worship, yet
The cherished memories of my ancient fame;
And dreams of love, and thoughts they'd ne'er forget,
They render hallowed by my vestal name.

'Gaze on thou dreamer! drink life's festal bowl,
While youth and gladness spring in joyous play;
Ere yet it dreams of sadness tinge thy soul,
Or clouds float darkly o'er thy morning way.
Hadst thou but faith, to thee I could reveal
All that the future now conceals of thee;
But, no! I will not mar thy present weal;
A happy New Year! and thy heart be free!
Clinton Liberal Institute, Jan. 1, 1846.

THE SUFFERINGS OF CHRIST OUR EXAMPLE.

BY REV. HOSEA BALLOU.

'For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps.'—1 Peter ii: 21.

Two important subjects are presented in the passage above quoted. 1st. That the sufferings of Christ were designed and endured for the benefit of mankind. 2d. That one benefit, which is provided by the sufferings of Christ in our behalf, is an example for our imitation. In support of the first of these subjects, numerous passages of Scripture might be quoted; a few will suffice. 'Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.'—But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.' Isa. liii: 4-6. Let this passage answer as a sample of the prophecies concerning this subject. 'But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.' Heb. ii: 9. 'But God commendeth his love toward us, in that, while we were yet sinners, Christ died

for us.' Rom. v: 8. 'He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?' Rom. viii: 32. 'For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them, and rose again.' 2 Cor. v: 14, 15. 'Who gave himself a ransom for all to be testified in due time.' 1 Tim. ii: 6. 'For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.' 1 Peter iii: 18. These passages may serve as a sample of the abundant testimony of the New Testament, which fully supports the fact that Christ suffered for mankind, and that he so suffered for all men.

But the principle object of this communication is to present the sufferings of Christ as an example for the imitation of all who profess Christianity and a discipleship of Jesus.

If the doctrine which has been taught by the doctors of the church, and which is now believed by those who style themselves orthodox, be true, that Christ suffered in room and stead of sinners, an infinite penalty of the divine law, of course his sufferings could not constitute an example for our imitation. Christians are not required to suffer an infinite penalty, in room and stead of their wicked neighbors; but they are under obligation to follow the steps of the divine master, and suffer the just for the unjust, in any way which may lead the unjust to God.—There are many instances in which good men may suffer much for the benefit of the wicked; and if all who profess to be disciples of Christ were faithful in such service, sinners would be converted by thousands and tens of thousands, and converts would be as numerous as the drops of morning dew. There is a *fellowship* of the sufferings of Christ, of which Paul thus speaks:—'That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.' Phil. iii: 10. The apostle has the same subject in view when he says: 'Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.' Col. i: 24. If Paul had believed that Christ suffered an infinite penalty in room and stead of sinners, should we have read in his writings anything like this? Dr. Adam Clarke, on this text, makes an effort, by a criticism on the Greek text, to guard against what was evidently the apostle's meaning. He says, 'It is worthy of remark, that the apostle does not say *pathemala*, the passion of Christ; but simply *thlipseis*, the afflictions such as are common to all good men who bear a testimony against the ways and fashions of a wicked world. In these the apostle had his share; in the *passion* of Christ he could have none; he trod the wine-press *alone*; of the people, there were none with him.' Why the learned commentator should present his readers with such a criticism is difficult to imagine, except we allow that his preconceived notions blinded him. The very word which he says the apostle does not use, the apostle does use in the passage on which he commented. The apostle says, 'Who now rejoice in my sufferings (*pathemasi*) for you,' &c. See the same word rendered *afflictions* in Hebrews x: 32. 'But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions,' (*pathematon*.) See 1 Peter iv: 13.—'But rejoice, inasmuch as ye are partakers of Christ's sufferings,' (*pathemasi*.) The reference which Dr. Clarke makes to a passage in Isaiah is nothing more than a flourish unsuited to his subject. See Isa. lxiii: 2, 3. 'Wherefore art thou red in thine apparel? I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.' No reasonable person can apply this passage to the sufferings of Christ.

The belief which tradition has fixed in the minds of the people, that the sufferings of Christ consisted of a mysterious something, of which mortal man can have no con-

ception,—a penalty of the divine law which doomed the whole human race to endless woe, has dishonored our Creator; and, in the minds of many, has rendered the Scriptures incredible. If man, for his sins, justly deserved endless torments, it certainly is not within our comprehension how it was just for one who was innocent to suffer such a penalty in room and stead of the guilty.

It is a matter of no little wonder that Dr. Clarke, and other learned doctors of his belief, could have overlooked the fact, that none of the apostles, who so much urge it as a duty on Christians to follow the example of Christ, and suffer afflictions according to his example, ever made the distinction between the nature of Christ's sufferings and those which were suffered by his disciples after his example, which they endeavored to make.

We find the sufferings of Christ presented as an example for Christians to follow, in 1 Peter iii: 17, 18. 'For it is better, if the will of God be so, that ye suffer for well doing than for evil doing. For Christ also hath suffered for sins, the just for the unjust, that he might bring us to God.' If Peter did not believe that the sufferings which the disciples of Jesus endured for well doing, were of the same nature with the sufferings of Christ, why should he mention the two different kinds of suffering, and one as an example of the other? This duty of imitating the example which Christ has left for his disciples to follow, is thus expressed by the disciple whom Jesus loved: 'Hereby we understand what love is, since he laid down his life for us; and we ought to lay down our lives for the brethren.' This passage is quoted from Wakefield.

'Be not overcome of evil; but overcome evil with good,' is a divine injunction. It is the righteousness of God manifested in the gospel of Christ; and no man is a disciple of the divine Master, in any greater degree than he obeys this command. Let every professing Christian examine himself; look impartially into his own heart;—compare his motives and actions by this divine rule, and, looking unto Jesus, who endured such contradiction of sinners, be faithful to imitate the divine example.—[Universalist Miscellany.]

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. B. Smith, A. B. Grosh, J. M. Austin, A. C. Barray, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, JANUARY 30, 1846.

THE REVIVAL.

Well, after a sojourn of nearly three months, Professor Maffit, the great Revivalist, has at length departed from Auburn. He has gone to mix up somewhere else, I suppose, his strange compound of religion and 'Boz'—the Gospel, and 'woman as she was and is.' To say that he caused some excitement here, among certain classes, is but to reiterate what I have already stated to the public. It was a marked peculiarity of this excitement, that it was confined almost exclusively to the *ladies*. Matrons, and grand-mothers, of the mature age of the revivalist himself—ancient spinters and maidens, of uncertain ages—young widows, girls in their *teens*, and below their *teens*, have all been touched with the fever. How far this feature of the excitement can be accounted for, by the fact that Maffit declares that he is *divorced* from his wife, (of which, however, there is some little doubt in my mind,) and is now considered by the ladies, as *marriageable*, I leave for the reader to determine!

Do you ask how many converts Maffit has made. Yes; that is the right question. They are Maffit's converts—he *made* them. The Lord, I sincerely believe has had very little to do with the whole affair. So this revivalist is justly entitled to the honor of having them called *his* converts. There is great reason to believe a large majority of them were converted to Maffit, rather than to God! If it is not so, why could not these ladies, old and young, be converted by Br. Crandall, and the other clergyman of the evangelical stamp, settled in this place?—Could not God convert souls through their labors as well

as Maffit's? To deny this would be the height of absurdity. But these settled ministers could not accomplish the conversion of these women and girls, and Maffit could. How is this to be accounted for? Not that God's spirit had any thing to do in the matter—for surely that spirit would be as likely to work through a good, honest, sincere settled clergyman, as through a wandering revivalist of doubtful reputation—but that Maffit, by his person, voice, and manners, exerted a certain *fascination* over the ladies, that the other plain, every-day ministers, did not possess! *This is the whole secret of his success!!*

Never have I seen an instance, where the *creature* more entirely eclipsed the Creator than in this! It is not uncharitable to suppose that Maffit was the great attraction, in the minds of his converts, rather than the Lord Jesus—that his person, his hair, his voice, was much more the theme of their remarks, than the beauties of Christ, or the glories of God. If we may judge his numerous lady admirers, by their actions, they gave ten thoughts to their demi-god, where they bestowed one on their Creator. When beautiful, and dressy young ladies, who profess to have been converted to Christ, instead of retiring to their closets and weeping over their past follies and sins, or showing the genuineness of their conversion, by seeking out and relieving the poor, and needy, and sick, who are suffering around them—are seen flocking day after day, for weeks in succession, to the boarding house of 'dear Br. Maffit,'—greeting him with a warmth of the most *feverish* description, and passing hours in his company—what conclusions can the sober, thoughtful, unexcited portion of the community adopt, but those above recorded? Let not the reader imagine that I paint these transactions in too high colors. The only deficiency is, they do not come up to the reality! Could I describe all the foolish, nauseating things that have been said and done—all the ridiculous, disgusting scenes that have been enacted—all the improprieties that have been seen during this revival, especially in the great revivalist himself—his straying through the congregation, gazing into the faces of females, while some good, honest Methodist brother is vociferously praying at the altar—his *whispering* with the ladies, *getting hold of their hands*, and *kneeling before them!*—the picture as a whole, would be almost incredible!

As to the number of converts made, Maffit and his followers boast of large numbers—some two hundred or more. But it is curious to note the sex, age and standing of the converts! The most of them are *females*—young females—who were before members of the different partialist congregations in Auburn—and who, from their age, and inexperience, and ignorance, were totally incapable of judging of the nature of the doctrines to which they listened, or of the influences and measures to which they gave themselves up. Among those who profess to have been converted, are some *men* and *lads*. Their number, however, does not at all compare with the other sex. But they are from the more ignorant and fickle-minded ranks in society—men who have been and are still, in most lamentable ignorance of the Scriptures—and who are moved solely by their passions—whose fears have been wrought upon by uproar, shouting, terrific groans, and doleful stories of death bed scenes, winding-sheets, rattling skeletons, and hollow sounding coffins. And some of these stories have been as absurdly ridiculous, as they have been palpably false! But among the intelligent, thinking, calm, stable, sober minded portion of the community, who exercise some degree of judgment and common sense, in matters of religion, I can not hear of a single conversion, either male or female! Indeed, on this class—composed of people of all sects—Maffit exerted not the *slightest* influence. This is a *significant* fact, which speaks plainer of the true character of this revival operation, than any language I can use.

That *some* good may come from this long excitement, is most devoutly to be desired. That those who have been wrought upon, may be permanently reformed, and hereafter lead more sober and honest lives—of which God knows there was great need in many cases—I do most ardently wish. Though to believe this, in any considera-

ble number of instances, is to violate the lessons of experience furnished by similar excitements in past years!—But before the entire influence of this revival campaign can be estimated, the other and *darker* side of the picture must be contemplated. The number of converts who will ere long relapse into a state more hardened and wicked than their former condition—the number of young people whose confidence in the Gospel ministry, has been shaken by the ridiculous antics and suspicious operations of a professed minister of the Gospel—the number who have become disgusted with the very name of religion, and sent into the cheerless and hopeless regions of skepticism, by disgusting scenes they have witnessed in the house of God—the seeds of profanity sowed in many young minds by listening, night after night, to imprecations, curses and anathemas, uttered from the sacred desk—by hearing the changes of 'damn,' 'be damned,' 'damnation,' 'hell,' 'go to hell,' 'the devil,' etc., rang again and again upon their ears, until the very urchins catch them up and reiterate them in the streets—the numbers of the most licentious and abandoned who have made the Methodist church their nightly resort, and all the *iniquity* and *devilry*, that has been transacted in and around the church, during the continued and late night meetings of this long revival—all, all, this must be taken into the account, in judging of the influence and results of Maffit's sojourn in Auburn!—And when the *good* and *evil* are thus faithfully and candidly compared, and the balance struck, I am satisfied the evil will vastly outweigh the good. I am not alone in this opinion. The most intelligent and Christian portion of this community, of all sects, will fully coincide in this opinion!!

As Maffit has departed and the Methodist revival is drawing to a close, lo! the *Presbyterians* and *Baptists* have opened their churches, rung their bells, and commenced protracted meetings each in their own line.—Their object is so self-evident that none can mistake it. The Methodists having labored and toiled, and wore themselves out, in gathering a crowd of nominal converts, to fill up their own weakened and waning ranks, their evangelical brother Presbyterians and Baptists, now 'put in,' for the lion's share of the 'spoils.' And they will succeed in obtaining it! By using certain well known influences—fashion, popularity, wealth, decrying the Methodists as poor, unpopular, made up of the lower classes (and new born saints, are not at all proof against these seductive means)—they will decoy into their more fashionable churches, all the converts who are worth having, and leave to the poor Methodists nought but the 'flood wood!' Thus, as a Methodist clergyman once complainingly said, 'the Methodists shake the bush, and their neighbor *evangelicals*, catch the birds!' And the bickerings which will grow out of these attempts to see who shall catch most of the birds, will soon be heard in our midst. Mark my words!

J. M. A.

BEAUTIES OF ELDER D. HOLMES' 'HOUSE UPON THE SAND.'

In the 49th and 50th numbers of the last volume of this paper, Br. A. C. Barray noticed and pointed out some of the beauties and consistencies of this work; but he did not take time to point out the one half of them. They are so liberally scattered throughout the whole of his long discourse that the mere enumeration of them all would occupy considerable space. We do not propose this task, at present, but merely propose to mention a few of the most *sublime*, that our readers may enjoy the benefits of this *great light* in the modern religious world.

Elder H. charges Universalism with maintaining that men will be 'saved by punishment,' albeit the charge is false, as we only maintain that punishment will be administered according to human deserts, and may be employed as one of the *means*, under God, of bringing the sinner to repentance and reformation. But granting the charge to be true, for argument's sake, let us see how he treats it. He says, p. 20. 'This notion of being saved by punishment is opposed to reason,' and proves it thus: 'While he (the sinner) is being punished what his sins deserve, he is committing more sin, and deserving more punish-

ment.' And as he can not cease to sin while his punishment continues, so he can not cease to be punished while he continues to sin; it follows therefore, if he is punished all his sins deserve, he can never be saved, but his sin and punishment must be perpetual.'

Corollary 1. The prodigal, while he was suffering the just punishment of his sins, in his poverty, starvation, rags, filth and remorse of conscience, could not cease to sin; and as he could not cease to be punished while he continued to sin, it follows therefore, that he never did cease to sin and suffer—that he never did arise and go to his father, and was never welcomed back to the paternal mansion, but is sinning and suffering still!

Corollary 2. The wicked brethren of Joseph, while they were suffering the just punishment of their crime, in long years of remorseful condemnation and sorrow; and deep confusion of face, when they came into his presence, could not cease from sinning while their punishment continued, and could not cease to be punished while they continued to sin; it follows therefore that they are still sinning and still suffering punishment, and must so continue to all eternity. And so with all other sinners: God can never punish them at all; or if he does, he must punish them to all eternity! Beautiful! Sublime logic!

On page 21, Elder H. says, 'The attributes of God can only act or be exercised upon a principle that will harmonise them. His goodness can never desire a thing which is not consistent with wisdom: nor can his wisdom devise a plan, or his power execute it, which does not harmonise with his goodness, holiness and justice * * * That God desires the holiness and happiness of all men I freely admit.'

This is a *beauty* indeed, and not in appearance merely; albeit Mr. H. did not see nor understand it himself. This is Universalism as completely and triumphantly as was ever expressed: and all that our author has ever said and written before and after, and all that he can say and write, can never overthrow it. Let us look at it in the form of a syllogism:

1. God's goodness can never desire a thing which is not consistent with his wisdom; nor can his wisdom devise a plan, or his power execute it, which does not harmonise with his goodness, holiness and justice.

2. God does desire the holiness and happiness of all men. *Ergo*

3. The holiness and happiness of all men is consistent with his wisdom, and harmonises with his goodness, holiness and justice.

Or put it in another form:

1. God desires the holiness and happiness of all men.

2. He can never desire a thing inconsistent with wisdom; nor can his wisdom devise a plan, or his power execute it, which does not harmonise with his goodness, holiness and justice. Therefore

3. The endless misery of a part of mankind being inconsistent with the holiness and happiness of all men, can not be an object of God's desire, nor consistent with his wisdom; neither can it harmonise with his goodness, holiness and justice; nor can his wisdom have devised it, or his power ever execute it. Glory to God! Elder Holmes, of the Oneida Conference, has proved Universalism, and disproved endless misery, by the clearest logic and the most incontrovertible argument! But alas, how soon does his gold become dim and his fine gold changed! How soon does he lose sight of what he has just proved so clearly! On page 23 he says:—

'Nothing is more plain from the Scriptures generally, than that the will of God is not always done. In the chapter from which the last passage is taken, (1 Tim. ii: 4.) the apostle says, 'I will that men pray everywhere, lifting up holy hands,' &c. Men do not pray everywhere, nor do they lift up holy hands 'without wrath and doubting.' God said to the Laodiceans, I would that ye were either cold or hot, but at the same time declares they are neither, but lukewarm. And Christ wept over Jerusalem, because it resisted his will in refusing to be 'gathered.' All these are instances in which the will of God was not done, and from the preceding considerations, it is sufficiently plain that God does not will the salvation of all men, in an absolute, and unconditional manner.'

Was there ever a weaker, or more fallacious, or un-

scriptural argument than the above? Now we aver that 'nothing is more plain from the Scriptures generally, than that God 'worketh all things after the counsel of his own will'—that 'he doeth according to his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?'—that his 'counsel shall stand, and he will do all his pleasure.' Mr. Holmes' great blunder in the above paragraph was, that he represents Christ and the apostle to be God himself, and their wills to be none other than his will.—Now the apostle might will, or desire a thousand things, and not be able to accomplish one of them. And had our author forgotten that Christ expressly declares, 'I came down from heaven, *not to do mine own will*, but the will of him that sent me'—'*I seek not mine own will*, but the will of the Father that sent me'—that he prayed, 'not my will, but thine be done?' (Eph. i: 11. Dan. iv: 35. Isa. xlii: 10. John v: 30, vi: 38. Luke xxii: 42.) Is it honest for him to substitute the will of other beings besides God; and then call it the will of God? Again, should he even prove that God willed a certain event that has not taken place, it would be no evidence of the inefficacy of the divine will. For if God has willed it, the event will surely take place in God's own time and way. Though he willed the creation of this earth from all eternity, yet he did not execute that will till this earth was created. Suppose he had revealed that will ages before to the angels of heaven; and they had reasoned thus: 'now God has willed the creation of the earth, and it is not created; therefore God's will is not an absolute unconditional will, or it is inefficient, and will never be accomplished;' they would have reasoned quite as logically as Mr. H. does.

Mr. H. admits 1. That the salvation of all men can be effected. 2. That there is in existence a God of infinite goodness, wisdom and power. 3. That God wills the salvation of all men. 4. That He has purposed the salvation of all men. 5. That he has promised it. 6. That he has confirmed that promise by his oath. and 7. That He has provided the means necessary for accomplishing the salvation of all men. He then turns directly around, and virtually contradicts and attempts to overthrow the whole, and denies that this great, and glorious, and desirable end will ever be accomplished—denies that these attributes furnish any pledge for the end desired, maintaining that the will is inefficacious, the purpose futile and foolish, the promise of no effect, the path itself conditional and doubtful, and that the means will prove utterly abortive! Of all the weak things ever published, we deem this one of the weakest. Our author virtually undeifies the Creator and orphanizes the universe.

He says, p. 25, 'the declared purpose of God corresponds with his revealed will, and both are of a conditional nature.' Again he says, p. 27, 'the promises of God are contingent, and his confirming oath of the same nature.'

According to him, God most sincerely *desires* the salvation of all men, but can not effect it; of course he must be *unhappy* in proportion to the strength of this desire. He has *purposed* the salvation of all men, knowing from all eternity that it could never be accomplished! Of course, he must have been either foolish or deranged—pardon the expression, reader, for it is the legitimate result of his theory—no sane and rational being ever deliberately *purposed* to do what he knew he could not, or would not do. Suppose it were possible for me to *desire* to turn the current of the Hudson River up stream; yet knowing the utter impossibility of the thing, could I ever *deliberately purpose* to do it? Certainly not; nor any other sane being. If it be said that God purposed to save all men on certain *conditions*, that he eternally knew they would not comply with; we answer this is impossible. For purpose implies *determination, a fixed resolve* to do the thing purposed. And God could never purpose, determine, resolve, to do a thing that he knew could not be done. God never had a *conditional purpose*—He never purposed a thing with an IF in the middle of it.—For absolutely and infallibly knowing all things, there could not be any such thing as an *if* or *contingency* in his

mind. He either purposed the salvation of all men, without exception, or he did not purpose it. If he did, all the universe can never prevent it. If he did not, all the universe can never effect it. But Mr. H. says, p. 24, 'We have no evidence that God has purposed the salvation of a single adult individual, irrespective of his moral agency.' Very well; who said he had? But as you allow *he has purposed the salvation of all men*, if he has not purposed it irrespective of their moral agency, then he has purposed it with respect to, or in connection with, their moral agency; and the latter as a means was as much embraced in the purpose and as certain in its results as the end was. If you say God has not purposed to save sinners without repentance, regeneration and holiness, we will not dispute you. But as you contend, nevertheless, that he has purposed to save all, and they can not be saved without these, we shall contend that these were the necessary means embraced in the purpose of God, and just as certain of proving ultimately efficacious as the end was of being attained; and this end was as certain as it is true that God is God. What may appear to men as *conditions*, and may be such with them in regard to time and circumstances, are not conditions with God in any such sense as to render contingent or doubtful his own purposes or their accomplishment. With him and his purposes there can not be any such thing as contingency.—For 'his counsel shall stand, and he will do all his pleasure.'

Suppose I wish to build me a house. I look around and see whether I have, or can procure, the means. Finding they are at my command, I then purpose or resolve to build, which I should not do if I had not the means. Does not my purpose embrace the means, such as stone, brick, mortar, timber, boards, shingles, nails, mechanics, &c., just as distinctly as it does the end to be accomplished? Certainly it does, unless I am like the foolish man in the parable who undertook to build a tower without counting the cost. And it seems to us the Arminian's God is very much such a being.

There are many other beauties and consistencies in Elder H.'s 'House upon the sand' similar to those we have pointed out, which we might notice had we time. We know not whether we shall find time to notice any more of them or not. The above must suffice for the present. In conclusion we would suggest an alteration in the title, should he not see fit to adopt that suggested by Br. Barry. We would suggest, seeing his 'House upon the sand' is fallen about his head, that he call it henceforth 'a rope of sand.'

D. S.

THE RESOLUTION, CIRCULAR AND PROTEST.

Br. I. D. Williamson, of Mobile, has lately published in the (Wetumpka, Ala.) 'Gospel Messenger,' a long, earnest and spirited article, entitled, 'Reasons for refusing to sign a Protest against American Slavery.' It will be recollected that at the mass meeting held in Boston the day after the session of the U. S. General Convention of Universalists, a committee of five very respectable and worthy Universalist clergymen was appointed to prepare a Protest against American Slavery, and send it to every Universalist clergyman in the United States for his signature, and requesting of all who refused, their reasons for so refusing. Br. W.'s article is a response to that call, and contains his reasons for refusing his signature to the protest. The following are some of his principal reasons: viz.

That the measure is *unnecessary, inexpedient*, and positively *pernicious* in its tendency.—That the Universalist ministry was instituted to promulgate the Gospel of universal benevolence, and not to mingle in the party strifes and political contests of the day.—That a party meeting or committee might as well ask our opinions on Texas annexation or the Oregon question.—That American slavery is a matter of civil law and social organization, not of theological science or church discipline, and as such, properly belongs to the *citizen* and ballot box, and not to the ministry of the Universalist church.—That bulls of excommunication, decisions of ecclesiastical Councils, Synods and Presbyteries, are useless in this matter.—That many other social and moral evils exist, besides that

of negro slavery, and yet we do not think of party and denominational protests in relation to them.—That no good can possibly result from such a protest as this, but much positive mischief and evil.—That it will tend to rend our denomination into fragments as it has done other denominations.—That slavery exists, a positive, political and social evil, and it is not to be treated in the abstract merely, nor cured by Resolutions and Protests.—That though it is a great evil compared to the freedom and elevation of enlightened and refined Christian nations, yet, in comparison to his former barbarism and degradation, it is an elevation, an improvement and a blessing to the African, being far in advance of his former condition. On these reasons Br. W. enlarges and expatiates at considerable length, and concludes by expressing his belief that at some distant period a remedy for slavery will be found and applied, but can not be forced on, till the time has come. 'The light will come when the sun rises and not before.' Without pretending to decide whether all his reasoning is correct or not, we give the abstract from his reasons for the information of the public.

With regard to our own views on the subject of the Protest, we remark that, with the *general sentiment* therein expressed we find no fault at all. Our views on the subject of slavery have never been concealed. We have freely expressed them, publicly and privately, at the North and the South, and repeatedly exhibited them in the columns of this paper. But as to the right or propriety of a mass meeting in Boston, or a committee appointed thereby, demanding my signature to such a protest, or my reasons for declining, should I not see fit to sign it, I do not concede it, however respectfully such demand or request may be preferred. The article from our co-editor, Br. S. R. Smith, published in No. 52 of the last volume of this paper, expresses, as nearly as may be, my own views and feelings on the subject.

The measure proposed by the resolution was evidently intended for *political* effect, and as a *party measure*, to enlist our entire denomination, or at least its entire ministry, on one side or the other of a question pertaining not to *religious denominations*, but to *civil, legal and political* decision and enactment. And for this reason we can not give it our sanction. The melancholy and deplorable effects of allowing such a measure to be pushed, as an entering wedge, into any denomination, are sufficiently manifest in the divisions, contentions and strifes it has occasioned in every denomination where it has been allowed. We have our opinion upon this as upon all other similar subjects that agitate the public mind at the present day; and we are not afraid to express that opinion. But we do not wish to make the Universalist denomination responsible for our individual opinion; nor do we wish to assume or share the responsibility of the political opinions of a majority of our denomination, or of its ministry. Our professional and appropriate duties are to preach the Gospel, and seek, by every laudable means, to promulgate, exemplify, and infuse into society as widely as possible, its holy and peace giving principles. And we should never encumber ourselves with Saul's armor, nor tie our hands or trammel our efforts, by political combinations or party measures relating to civil and legal enactments. 'Render to Cæsar the things that be Cæsar's and to God the things that be God's.'

On a certain occasion (see Luke xiii: 14,) our blessed Master had the following request preferred: 'Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?' And we can not more appropriately close this article than by quoting the comments on the passage by one of the very brethren who sent out this Circular and Protest:

D. S.

'Who made me a judge, &c.' Our Lord declined acting as a civil magistrate, or interfering with the details of human transactions. He dealt only with general principles. He exhibited and illustrated the great fundamental principles of duty towards God and towards man.—But whenever he was requested to act as a judge in special cases, he declined, lest he should give offence to them who were in authority, afford his adversaries occasion for an accusation, or appear to be assuming an authority which

did not belong to him as a religious teacher. Matt. xxii: 15-22. John viii: 3-11. Moreover had he indulged the requests of such applicants and undertaken to settle private controversies, he would have been materially hindered in the prosecution of his great work, a work vastly more important. But he freely taught those great general truths, which, when properly applied, would end all controversies among men, and all opposition to God. And in this particular case, while he declined officiating as a judge, he imparted a moral lesson which would naturally abate the violence of the controversy and lead to a peaceable adjustment.—*Paige's Comment. in loco.*

A SPECIMEN OF PARTIALIST BIGOTRY.

A writer in a late number of the Baptist Register, published in this city, over the euphonious and sanctimonious title of 'A member of the church of Christ, embodying every thing good,' in an article cautioning his brethren of the Baptist churches against uniting with the order of Odd Fellows, gives, among other reasons, the following as a principal one for not supporting a publication devoted to Odd-Fellowism.

'One of their publications—the *Gavel*—is edited by a Universalist,* who takes occasion to publish Universalism as well as the principles of the society. On looking over a recent number, in an article against capital punishment, I notice the phrase, 'All punishment is reformatory in its character,'—pure Universalism. And will members of our churches support a publication of this character?'

It would seem that the fact of the editor of the *Gavel* being a Universalist is a sufficient reason for this sapient religionist to discountenance and use his influence against that publication, and because the principles it advocates are the same in essence, and quite agreeing with those of Universalism. When we reflect however that this good Baptist brother is a believer in the doctrine that the universal Father created man without his knowledge or consent—thrust him into the world—made him a free, moral agent, knowing at the same time that millions on millions of such creation, would use this free agency to their endless ruin, or at least neglect to use it to their salvation, when we reflect we say, that this brother believes in, and worships such a God, it does not excite our wonder that he should be so diametrically opposed to the dissemination of the principles of benevolence and charity, nor that he should caution his brethren to beware of placing themselves in a situation to imbibe them. He is doubtless well aware that if such principles should become instilled into the independent minds of his church brethren, that moment will those minds discard the God-dishonoring dogma of endless misery—that moment will the foundations of his peculiar church be undermined, and its rotten fabric fall about his ears with an astounding crash.

This 'member of the church of Christ' (?) sneeringly calls the phrase 'all punishment is reformatory in its character,' pure Universalism. If reformation is not the object of punishment generally, we would inquire what it is instituted for. We do not contend that all punishments inflicted by man upon man, are always intended to reform the punished, or that it always produces that effect—for instance, in the infliction of the death penalty; we believe it cuts off the only means of reform from the subject of its infliction—yet it was instituted by the wise law makers, if not a means of reform, as a means of restraint to other wickedly disposed persons. Whether even this object is always attained is a matter of very serious doubt.

Again, man may inflict severe corporeal punishment upon his brother man from pure revenge, without the least object of reform, but would our Baptist friend inflict chastisement upon a child of his for a sinful act, with any other object than to reform the child? We think not, and if he, an imperfect human being, has a good, a reformatory object in view, what may not be implied from the

* It is quite probable that our Baptist brother was well aware that this same Universalist was formerly a resident of this city—was preparing himself for a Baptist preacher, but having by a careful perusal of the Scriptures been led to embrace the light of truth and salvation, and thereby had the dark clouds of partialism dispelled from his mind—that he is now a shining star in the firmament and an able advocate of Universalism—it is quite probable we say, that these facts served to augment the proscriptive sentiments of this partialist brother against the *Gavel*.

language of the good book, that God 'does not willingly afflict or grieve the children of men,' and again in the language of Paul, 'he (God) punisheth us for our profit that we may be partakers of his holiness.' We hope this member of the church 'embodying every thing good,' will reflect upon these things and endeavor to let friendship, love and truth, benevolence and charity have a place in his heart, and discard the baneful and proscriptive sentiment of bigotry and intolerance. W.

Harpers Publications.

No. 48 of the ILLUMINATED BIBLE, is got up in the usual splendid style of the preceding numbers, and contains the sacred text from the vi chapter of Romans to the iv chapter of 2 Corinthians inclusive. 25 cents, at Beesley's.

THE COUSINS, a tale of early life, by the author of 'Conquest and Self-conquest,' 'Praise and Principle,' &c. This is a neat 12 mo. volume of 205 pages, handsomely bound in muslin. This book is, we judge from a hasty examination, calculated to interest the young reader, and exercise a healthful and beneficial influence upon the mind and morals. The motto upon its title page is an excellent one, and it seems to be written in a tone in accordance with, and calculated to instill into the mind the principles of that motto. It is this:—'Little children love one another.' 'Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.' 1 Cor. xiii: 4, 5. At Tracy's.

No. 71 of the Library of Select Novels is the story of a ROYAL FAVORITE. By Mrs. Gore, author of 'The Banker's Wife,' 'The Birthright,' &c. It contains 138 double column octavo pages of closely printed matter, at the low price of 25 cents. At Beesley's.

No. 10 of the illustrated edition of the WANDERING JEW, is got up in the same beautiful style of the preceding numbers, and with the usual profusion of well executed engravings. 25 cents, at Beesley's.

Editorial Withdrawal.

Brs. A. A. Miner and E. G. Brooks have lately withdrawn from the editorial charge of the 'Star of Bethlehem,' published at Lowell, on account of the difficulties subsisting between them and Br. H. G. Smith, another of its editors, or rather because they believe and allege that he has repeatedly advanced and continues to advance in the columns of that paper, doctrines and opinions subversive of Christianity, and is allowed from week to week to assail their characters and motives in such a manner as greatly to detract from the usefulness of the paper and seriously to injure the cause which they love. The present aspect of affairs at Lowell is truly melancholy from this cause. If we are to judge of this step of Brs. M. and B. only by what has appeared in the 'Star' we can not blame them. We most sincerely hope our cause in the 'city of spindles and looms' will soon assume a better and brighter aspect than at present.

GRAHAM'S MAGAZINE for February is issued. We find in it, contributions from Fanny Forrester, N. P. Willis, Edward T. Weld, Ann S. Stephens, Park Benjamin, James K. Paulding, Wm. C. Hosmer, Mrs. T. S. Osgood, and several others. Two fine engravings exclusive of the fashion plate accompany this number, to wit: Catharine Seyton in tragic costume, and the Young Astronomer. This is one of the best monthlies published in the United States. 25 cents per number, or \$3.00 a year. G. N. Beesley, Utica.

The COLUMBIAN, Lady and Gentleman's Magazine, for February has also been laid on our table by Mr. Beesley. This is another excellent monthly, edited by two distinguished literateurs, John Inman and Robert A. West, Israel Post, publisher, 140 Nassau street, N. Y. This work has a list of some 130 contributors, the best writers of the day. The present number contains articles by Mrs. Osgood, Mrs. E. F. Ellett, Mrs. L. M. Child, Mrs. C. M. Kirkland, Fanny Forrester, Miss E. A. White, Miss C. M. Sedgwick, Miss A. Middleton. Also contributions by H. T. Tuckerman, J. W. Butler, H. Hast-

ings Weld, H. P. Grattan and others. A handsome Mezzotint engraving representing the 'rescue of Moses' from his concealment in the bulrushes, accompanies this number. Also a scene from Cooper's 'Spy'—Harvey Birch's warning to young Wharton, and a fashion plate. 25 cents per number, \$3.00 a year, or two copies for \$5.00. It can be had of Mr. G. N. Beesley, No. 1 Exchange Buildings, Utica, at the publisher's price.

Br. Tompkins—Credit John S. Avery, of Ilion, Herkimer county, N. Y., four dollars for the current and next volumes (14 and 15) of the Repository, charge A. W.

Br. Ballou—your letter is received—also the box in good order.

SHARP REBUKES.—A correspondent of one of our Western Universalist papers, in a long and serious article lately published, rebukes most sharply some of our Editors and Publishers for having rebuked each other sharply for sins of which they were supposed to be guilty. He cites for his authority, Paul to Titus, i: 13. 'Wherefore, rebuke them sharply: that they may be sound in the faith;' but seems to forget that those whom he rebukes had the same authority for the rebukes they gave to others.

A LARGE BUSINESS.—Rev. S. Streeter, pastor of the First Universalist church in Boston, at the close of a sermon on the first Sunday of the present year, in giving an account of his pastoral labors, stated that he had, during the past year, attended 98 funerals and solemnized 158 marriages; and that during his ministry in Boston (a little over 20 years) he had married 2,228 couples. A pretty good business that, in the marrying line especially. At this rate, we should not expect Br. Streeter's church would be depopulated very soon, notwithstanding the orthodox have, for twenty years, been telling their hearers that 'Universalism is running down.'

TO CORRESPONDENTS.—In addition to the sermons before noticed, we have received one from Br. E. W. Reynolds, and a funeral sermon each from Brs. O. Roberts and M. B. Smith; also articles from Fides, Celia, J. M. Day, J. J. Austin, N. S., J. R. Johnson, L. D. Johnson, and others, all of whom will have a place soon.

CARD.—The undersigned tender their grateful acknowledgments to the members of the Universalist congregation and other friends in the city of Buffalo, for the visit and very liberal donation, on the evening of the 14th inst., and for the no less generous donations of the two preceding years.

S. R. SMITH,
LUCY S. SMITH.

The name of Br. Orton of Groveland, Michigan, should be Amos instead of J. Orton as it now appears in the Register.

Br. G. W. Montgomery should be addressed at Buffalo, for the present, his family being there constantly and he frequently. He is still supplying the society at Rochester, but he requests to be addressed at Buffalo.

A few hundreds of the Register and Almanac for 1846 yet left, and for sale at this office.

A few copies of the Rose of Sharon for 1846 for sale at this office.

Receipts for the Clinton Liberal Institute.

H. B. Torrence, Buffalo,	\$5.00,	} S. R. Smith.
A. C. Moore, " "	5.00	
James Young, Geneva,	5.00.	
P. FAKE, Chairman Ex. Com.		

RELIGIOUS NOTICES.

The EDITOR will preach at Canajoharie village on the first day (Sunday) of February, at 10 1-2 o'clock A. M., and at Ames meeting house at 2, P. M.

Br. J. T. GOODRICH will preach in Hamden, Delaware county, on Sunday February 1st, at 10 1-2 o'clock, A. M., and in Walton, at 2 1-2 o'clock, P. M.

[Original.]
TRUTH.

BY MISS LAURA EGGLESTON.

Celestial Truth! thy votaries cheer!
In our fair clime thy temple rear,
Diffuse thy radiance far and wide,
And o'er the deathless mind preside,
Fair science will impart a name,
And lofty genius soar to fame,
But thou,—immortal, rich and free,
Alone can give felicity,
Thy peaceful pathways upward tend,
And in divine fruition end.
Let virtue pave thy walks oh, Truth,
And sway the pliant mind of youth,
And bright Improvements golden sun,
Unchecked by Error freely run,
Onward the march of mind should be
Till every intellect is free,
For all misguided ones I feel
A lively interest in their weal,
I would that each were set a gem
In Truth's unfading diadem,
That each in wisdom's path might shine,
And wear the olive wreath divine.
Truth is our aim, or ought to be,—
Embrace it and be ever free,
Above the mists of Error rise,
And win the bright immortal prize.

German, N. Y., 1846.

[Original.]

DR. DWIGHT AND ENDLESS PUNISHMENT.

BY REV. T. J. SAWYER.

Br. SKINNER—Without the time, and I might almost say the ability, to add any thing to your columns by contributions from my own pen, I propose by your permission to show at least a friendly disposition by forwarding for your use such extracts furnished by my reading, as I may deem interesting or useful. I shall begin with some remarks of Dr. Dwight, on the Eternity of Punishment.—Theol. Vol. IV. p 456-7.

'Before I begin the investigation of the subject, I shall make a few observations for the purpose of removing, or, if that can not be done, of lessening, a prejudice (the strongest, perhaps, cherished by the human mind) against the doctrine in question. The subject is immeasurably awful, and beyond all others affecting. Few persons can behold it in near vision with a steady eye. The very preacher, who teaches the doctrine to others, can not but know, unless certainly assured of his own salvation (a case undoubtedly very rare) that he may at the very time be alleging arguments which are to effect himself and to evince his own final destruction, as well as that of others. If his heart is not made of stone, he can not contemplate the subject as it relates to his fellow men, without overwhelming amazement. The destiny of one immortal mind is an object whose importance no finite thought can conceive, no numbers estimate. How vast must be this object, when the number of such minds becomes so great as to reach to the lowest limit, to which the most enlarged charity will be compelled to extend it! How entirely overwhelmed must he be who contemplates it, when he remembers and beholds a melancholy experience verify the declaration of our Saviour that 'wide is the gate, and broad is the way that leadeth to destruction and many there be who go in thereat!'

At the same time the subject is unquestionably perplexing as well as distressing. There are, I know, persons who speak concerning it with an air of cool self-complacency, as being in their view easy of investigation and free from embarrassment. I am inclined, perhaps uncharitably, to give them little credit for candor, clearness of intellect or soundness of character; and greatly doubt whether the doctrine has been investigated by them to such an extent or with such a spirit, as might furnish them with just views of its nature. There are others who discourse of it, in the desk, in the phraseology, the style, and the utterance belonging to

vehement eloquence, such as we often find attached to a strain of powerful invective, or vigorous controversy. Something may here be allowed for the strong impulses of ardent minds; something to the influence, unhappy as it may be deemed, of controversial feelings; and something to mistaken apprehensions of duty. In this manner we may in some measure excuse, but can not justify, this unfortunate conduct. Were such persons to remember, that they may, at this very time, be pronouncing the final doom of their own parents, brothers, sisters, wives, children, and even of themselves, I can not but believe that their mode of address would be essentially changed; would lose all its violence and exaggeration, and would become deeply humble, solemn and affectionate. Every preacher ought to remember that the latter of these modes of addressing a congregation on this subject, is, incomparably better fitted to produce the best effects on those who hear him; while the former will usually terminate on awakening mere horror concerning the subject, and mere disgust at the preacher!

It appears to me that there is a great deal of truth in this paragraph. That there is a strong prejudice against the horrible dogma of endless punishment, is, however, notoriously false. Among the ignorant, the superstitious and depraved, the prejudice on the contrary, is almost wholly in favor of that doctrine. But passing that grand misstatement, the remainder is well worthy of serious consideration. It contains a very severe but merited censure of ninety-nine in a hundred of all the preachers of endless punishment in the world. Let them heed it, and particularly let them remember, when they are pronouncing the doom of so many of their fellow men, they may very possibly be pronouncing that of their nearest relatives, and even of themselves. I seriously commend the passage to the attention of the public advocates of that terrible doctrine.

[Original.]

'FAITH WITHOUT WORKS IS DEAD.'

It is the duty of every professed Christian, and especially of every Universalist, to exhibit to the world the fruits of his faith. It is a truth very much to be lamented, that many who profess our holy religion, do not live up to its requirements.—I know well, that the pure and perfect Universalist can not be found upon earth. But all can approach nearer, and nearer, to the holy character of the Saviour; and it is the duty of all to do so. Our faith was given us to be our guide through life; and we are happy indeed if we follow its dictation. Hence I say, whenever a new course of action is open before us, we should pause, consult our guide, and then turn to the right, or the left, or go straight forward, according as its counsel shall be. As individuals, we should not act as though we think honesty the best policy for others, not for ourselves. But our lives should be one unbroken commentary on our faith, proving that we have a living faith, that we cherish it deeply, and that its worth is beyond all estimation.

Here I wish to say,—and it will be well for Universalists generally, especially Universalist writers, speakers, editors, publishers, &c., to weigh well the truth of this saying, and apply it to practical life,—that the votaries of error and sin will be much sooner persuaded than driven to the knowledge and practice of the true and the right. If our faith is worth any thing, it is worth every thing to live by. Its leading requirement, in the line of duty, is, that we 'render good for evil,' and 'overcome evil with good.' Now, why do not Universalists generally, and other professed Christians also, practice this principle in their every day social life? It can be practiced, or it would never have been given as the rule of practice. And if this be so, we are the ones who should practice it. We may rest assured of this truth, that Universalism can never be permanently prosperous until Universalists live their faith; and a compliance with this condition will render it permanently prosperous. Why do not our speakers treat religious error with a cautious regard to the feelings of its

votaries, thus endeavoring to win the heart by love, while we labor to purify the mind and bring it to a knowledge of the truth? The conflict of opinions will not prevent the union of souls, if the affinities of love be strong and real; but truth spreads her wings and flies away, if the heart feels repelled by the heart of the speaker. I can not labor this truth further: let the writer ever keep it in mind; but he will not, if his heart be not right in the sight of Heaven. And above all, (being what I wish to come at now,) why, in the name of Heaven, why do our editors and publishers depart from the most obvious feature of our faith, the command of God, 'render good for evil,' by going backward to the age of chivalry and breaking a wordy lance with the gallant knight who dare enter the field!—or, perhaps I should rather ask, why do they shoot school boy squibs at each other, with the vain expectation that our brethren will look on and enjoy the game, and pay them for the privilege of doing so! Do they expect to create parties in the denomination? It is too shameful to think of a moment! Or, do they expect to be greeted in this unholy work, by the voice of the world and of other sects, 'see how these Christians love one another!' Oh, away with all this, henceforth and forever!—Let reform commence, the people say, among the leading reformers! Let us ever live, and speak, and write, as though we really believe what we profess! Yes, the requirement should be constantly ringing in our ears, and sounding through the world, UNIVERSALISTS, LIVE YOUR FAITH!

As a denomination, too, we should ever remember the language of St. Paul, 'Happy is he that condemneth not himself in that thing which he alloweth.' In the present position, and prospective increase of our denomination, we shall undoubtedly be called upon to reciprocate occasional deeds of kindness,—and perhaps in some instances, to 'render good for evil.' We already have it in our power to do so; and we should ever remember, that he that doeth good shall reap a double good in return. Then let us ever be tolerant and charitable and liberal toward all sects; and we shall first gain their gratitude, and afterward their hearts.—Some are apprehensive, I know, that we may be too liberal for our own good. But such should remember, that the liberal spirit of Christianity goes out after every child of the human family; that we can not come up to the liberality of Christ, to say nothing about transcending it; that we had better be too liberal than too selfish; and that, if we must err at all, it should always be on the side of charity and liberality. The selfishness of some men, will not allow them to see the beauty and usefulness of the Christian spirit. That spirit consists in rendering 'good for evil.' And if we would preserve the continued prosperity of our denomination, and prove to the world that we cherish in love the faith of Christ, we must exhibit to the world those benevolent deeds, without which our faith is dead. Happy indeed is that denomination, which condemns not itself by doing what it condemns in others.

J. J. A.

Lebanon, N. Y.

TERMS.

A WALKER, PUBLISHER AND PROPRIETOR.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

VOL. XVII.

UTICA, N. Y., FRIDAY, FEBRUARY 6, 1846.

NO. 6.

[Original.]

THE RESOLUTION AND CIRCULAR AGAIN.

Br. SKINNER—I think I do not presume too much, in sending this for publication; for it is hoped there are none in our denomination who are opposed to a manly and Christian-like discussion of the matter that naturally comes under the above head.

Although I fully believe the time has come in which we as a denomination are morally bound to publish our protest against American slavery, yet, others differ; so we will 'agree to disagree.' And Br. Smith will not wish any to understand that it is his opinion there is not moral cement enough in the denomination of Universalists to hold it together, though we feel disposed to speak out upon the greatest sin of the age; let that be what it may. Yet one reason he gives for not making slavery sectarian, is given in referring to 'the mischiefs of ecclesiastical action on this delicate subject in other denominations.' The intention of this is, to give the reader to understand, that if we thus act, destruction awaits us. Such a concession with my limited means to understand the Gospel, (and believing we possess its spirit in a measure,) I am not prepared to make.

In speaking upon this subject, Br. Smith will not think there is on my part a disposition to have a controversy with him, or to catechize him upon a subject that is 'above and beyond our control.' 'However clear it may be to many religious minds that Slavery is repugnant to the spirit and intentions of Christianity, it is quite certain, that many other great and good men view the subject in a very different light.' If these 'other great and good men' are not in the right, why should we withhold from them our light? and if they are in the right, why not give us their arguments in favor of the right, and thus put the candle on the candlestick? There was a time, when at the East we were divided in relation to Sabbath Schools; but did the agitation of the subject destroy us? No, because there was the spirit of Christ manifested in the discussion; and it has leavened the whole lump. So it was with prayer and conference meetings: some even went so far in their opposition to them, that they gave their whole influence against them, would not attend, and with a sneer would say, if we sang a Methodist hymn, or tune, (no matter how devotional,) there! that is exactly like the Methodists! or, it is too much like the Orthodox! And have we not out-lived all this? yes; and the obvious reason is, that the Lord is with us. So it will be with us on the subject of slavery, if we have courage to do our duty as preachers.—But now, 'it is too much like the Abolitionists,' or it appears like 'meddling with politics.' Why do we not think of interfering with this subject when we speak, lecture, preach and pray, for the abolition of capital punishment? this is all right, and why? because it is humane; it is Christian.

Suppose the Methodists have sung hymns and tunes that are devotional; shall we be debarred the use of the same means of Christian growth? And so, if the Abolitionists have the start of us in a good cause, shall we say we will not go at all? not so much as give our disapprobation of slavery in this public manner? Again: if a political party have spoken a great and universal truth, may we not be permitted as Christians to speak upon the same subject? If not, suppose one of the great political parties of the present day should be pleased to attempt to pass a law, that no Universalist in the Union should be permitted to receive an education, and that should become a party move;

and also, a third party should be built upon the great truth, that all are born free, and should be permitted to enjoy the same advantages? Would Br. Smith, or any other preacher say we have no right to speak in the capacity of a denomination, because we should then favor a political party?—In such a move, I think Br. Smith would violate his own rule; even if such a bill had been passed by a portion of the State legislatures. And still slavery prevents the education of more of God's children, than now believe in the Gospel truth of a world's redemption from sin and slavery. If the world will give us but little credit for our professions, it will make no difference which course we take in this matter, (so far as it relates to the world) so long as we are not seeking the applause of the world, but are endeavoring to do our duty in the sight of God and toward man. If others endeavor to 'construe our actions into a disposition to meddle with others, while we neglect our own duty,' will it not depend upon our own motives whether the charge be correct.

Shall we take it for granted that Br. Smith's opinion is, that we can not speak against one of the greatest sins of the day, without 'neglecting our duty in our appropriate calling?' This I can not believe, although his article (to me) would seem to imply such an opinion. This we are told is a party measure; so it is; and have we not our party measures on other matters? and is this of any less importance because a portion of the people have opened their eyes, and have concluded to speak what they see and feel? We have had our party measures upon temperance, passed resolutions in our ecclesiastical bodies; and now shall we back out since it has become a political measure, one party for, and the other against? And yet all the difference I can see in the two cases is, that in the latter we had courage enough to do our duty and lead the people on to victory, and in the former, the people have gone ahead; and like most of shepherds in modern times, we are obliged to go behind or not at all. This is humiliating I know, but we had better do our duty at the eleventh hour than not at all. I say duty, because the world is looking (and they have a right so to do) to us, for a better state of things than they can find in any other denomination. And it is curious if 'there are but few among us who are in favor of slavery,' and yet to protest against it would be our downfall. 'Our crude opinions'—Is it a fact, as Br. S. will have it, if we are called out on this subject, that our opinions will be likely to come in a crude state? What! 'crude opinions' upon this subject, come from a denomination who have given more time to investigation than any other people? and that too upon a subject that has caused so much discussion, and has cost other denominations nearly their lives?—Can it be possible that we have so far neglected our duty, to become acquainted with so important a subject as that of slavery? God forbid that such a charge at this late day, be true of us. I can not believe it is. The resolution before us, gives a better idea; that presumes that if there are any who do not wish to sign the Protest, that their reasons would be worth placing before the public. Worth respectfully asking for instead of endeavoring to coerce; yes, they wish the world to have their 'strong reasons.' As to getting the views of every minister; is not this tried in other matters? and why not get them, if there are but 'few, if any Universalist ministers, who are unwilling that the public should know their opinions on this subject?' If this is so, and there are few if any who are in favor of slavery, where I respectfully ask, is the hazard of peace spoken of, except in that spirit, of those who

are afraid they shall 'gratify some who regard their own opinions more than the peace of the denomination.' Does any one know of such a class among us? and if so, will they inform us to what extent that body of preachers who met at Boston the day after the Convention, are guilty of exercising their self-esteem to such an unwarrantable extent, with so little regard for the 'peace of the denomination'? I would again ask, if our life depends upon our silence upon one of the greatest sins of the age, is not the hand of Joab to be seen in such a course of policy, instead of principle? What are we good for if we do not go before the people? Shall we wait for the people to go ahead, and then (as is too often the case with preachers) claim the honor of having brought about the reform?

But I have already written to an unpardonable extent, I fear, and will close by inquiring whether the apostles shunned to 'declare the whole counsel of God,' for fear of losing their influence, or of destroying their societies, or losing their salaries, or even of losing their own lives? Many other inquiries might be made, but enough, the reader may say, unless it is better; so I forbear saying more.

Frankfort, N. Y., Jan., 1846.

W. P.

[Original.]

THE PROTEST AGAINST SLAVERY.

Mr. EDITOR—It was with great surprise and no less regret, that I discovered in the Magazine and Advocate of December 26th. a communication over the signature of S. R. S., (Stephen R. Smith) in which decided ground was taken against the 'protest against American Slavery,' issued by virtue of a resolution passed at the Universalist Convention at Boston, in September last. With surprise, because I supposed that no man, possessed of those benevolent feelings and filled with that universal love which the doctrine of Universalism should inculcate, could be so far forgetful of his position, as to take a stand which strikes at the very root of his creed, and undermines those foundations of expansive benevolence on which it rests. With regret, because in the person of S. R. S., is vested an influence which but few in the denomination possess, and is therefore able to a greater or less degree to shape its course and control its action. I therefore beg the indulgence of your columns while I proceed as briefly as possible to remove what, to my mind, is probably wrong in the positions of Mr. Smith. Be assured, sir, it is from no vain ambition that I appear in this capacity. It is certainly with reluctance that I do it. I had hoped, but vainly hoped, that some one more competent than myself would have stood forth in vindication of the protest. I had expected that it would be defended by leading clergymen of the denomination. But as my expectations have not been realized, I feel myself compelled to undertake the task; not as a minister of the Gospel, but as an humble individual, striving, it is true, with feeble, but earnest efforts to restore to man his God-given rights, and promote the liberty and happiness of my country.

All the positions of Mr. S. neither time nor space will permit me to review. I must therefore content myself with an examination of two or three of the objections most deserving of attention.

His first position which needs particular review, is this. He says, 'However clear it may be to many religious minds that slavery is repugnant to the spirit and intentions of Christianity; it is quite certain that many other great and good men view the subject in a very different light.' To such a sentiment I certainly can not subscribe. The eloquence of earth can not convince me that there

lives 'a great and good man,' who believes slavery in consonance with the spirit of Christianity. That demagogues have asserted it to quiet the conscience of those who viewed it in all its enormity, will not be denied. But nothing more paradoxical can be conceived than that of an individual professing to live in accordance with the precepts of our Saviour, advocating the heavenly origin of an institution which *abrogates the marriage contract; which sunders the dearest and closest ties of earthly kindred, and strips man of those rights and privileges with which the God of nature invested him.*—Can it be possible that a great and good man can believe this a heaven-derived, a heaven-sanctioned institution? If so, the vilest reprobate may indulge the belief that his acts are sanctioned by heaven and merit the approbation of God.

But again, 'the question has become most decidedly one of politics.' Is this, I ask, a reason why clergymen should withhold their testimony against it? Because a few philanthropists, many of them clergymen themselves, in their zeal to emancipate the slave, and rescue their country from the awful brink on which she is tottering, have adopted among other means, that which Washington himself advised, and have resorted to the silent but effective ballot to accomplish their object? Is this I say, a reason why locks should be placed upon the lips of the clergy? I humbly conceive otherwise. If men have become convinced that slavery is a great political cancer, eating out the very vitals of the nation, it is not only their right but their duty, their absolute duty to resort to the ballot box for its peaceful overthrow; and it is equally the duty of ministers to urge upon their hearers the enormous magnitude of the evil in a moral aspect, and to exert their power by protest, and every other way not derogatory to their positions as servants of Jesus to extirpate an evil which the whole civilized and Christian world unite in condemning. Were it a mere political question, the objection of Mr. S. might be tenable; but existing as it does, both in church and state, spreading its demoralizing and blasting influence both through the religious and political community, it becomes every well wisher of humanity, as well as every lover of his country, to apply his efforts in every direction where they can possibly be effective.

But again, it is urged that the denomination is to be injured by it. 'There is probably not a society in the northern or free States which would not be seriously injured in its religious tone—nor a minister who would not lose half his influence, and destroy a large share of his usefulness by the agitation of this vexed question.' This unquestionably was penned by Mr. S. inconsiderately. A moment's reflection would have convinced him, that by such reasoning he placed himself upon a level with the most fawning temporizers and time-servers of the world—an advocate of popular applause and approbation. To move in such a sphere, it certainly strikes me he could have no aspirations. But do I do him injustice when I say, that his argument thus presents him? He himself through the whole tenor of his article carries the impression that he considers slavery a sinful institution; and yet we must preserve the silence of the grave upon it. And why? Simply because by agitating it we lose our influence!! Is it, I would ask, the duty of a Christian minister, bound to declare 'the whole counsel of God,' to withhold condemnation of a wrong because by so doing, he loses the influence of those guilty of that wrong? Beyond a question he who denounced intemperance would lose the support, yea receive the frown, and perhaps condemnation of the drunkard. So the gambler would withhold his support from that faithful minister who denounced this vice. So of kindred vices. But is a man therefore, professing to inculcate the truths and promulgate the doctrines of Jesus, virtually to approve these sins by his silence upon those subjects? If so, farewell to the clergy. If sin, because it exists in high places, is suffered to remain unmolested and uncondemned, farewell to all efforts to Christianize the world. This was not the custom and practice of our Saviour. Like a true and faithful minister of the Gospel as he was,

he hesitated not to condemn the monster crimes of his age. He stopped not first to ascertain whether the promulgation of his sentiments was to be greeted with the applause and approbation of the populace. He was actuated by higher and holier motives.—So in my opinion should the ministers of our age be. They should be faithful sentinels upon the watch-tower of Zion, condemning sin wherever it abounds, regardless of the effect—guided by the ennobling sentiment, 'do what is right and leave the consequences to God.' Such clergy are the true reformers of the land; who win, it is true, not the approbation of the multitude, but the lasting gratitude of the wise and virtuous who come after them.

I then again repeat, that I can not believe that Mr. S. was conscious of the attitude that he was assuming. And I sincerely hope and trust that upon a review of his positions, he will find that he has taken a stand upon which he who commissioned him can not look with approbation—a stand which virtually approves and sustains the God-defying institution of slavery in all its hideous and unmasked deformity. Cherishing this anticipation, I dismiss this brief review, with the ardent hope that it may tend in some slight degree to refute error and remove an evil from our land, which dishonors God, and stamps our national character with infamy.

Richfield Springs, Jan. 15, 1846.

[Original.]

BIGOTRY REBUKED.

Morrisville, January 23d, 1846.

TO JOSEPH HARTWELL, METHODIST E. MINISTER, STOCKBRIDGE, N. Y.

SIR—I make no other apology for addressing you through the medium of the press than that a less public expose of your conduct might fail to correct the errors of a man as selfish and ungentlemanly as yourself. For I confess that, during a ministry of six years, I have not met with that professed minister of Christ, who has exhibited to the world a more perfect specimen of human depravity and worldly wisdom (which the apostle defines as earthly, sensual, devilish) than I saw manifested by you in this village, at the funeral of my friend Lewis. That the public may judge correctly respecting a man of whom I have thus spoken, I make the following statement of facts, hoping that you are not so far gone in wickedness, but that, after a careful review of your conduct on that occasion, you may be led to repent of your sins, and become a more charitable, if it is not possible for you to become an intelligent man.

The deceased was a young man with whom I have associated, more or less, for nearly seven years. His parents and relatives, numbering more than one hundred, (the most of whom were present at his funeral,) are believers in Universalism, excepting some ten or twelve. With nearly all of those persons I am acquainted, and for years we have lived upon terms of intimacy, feeling for each other as none can feel except those who have received the Gospel in its fullness, believing it to be the power of God unto the salvation of the world. The wife of my deceased friend, is a member of your church, and previous to the death of her husband, had expressed to him her desire that you should preach his funeral sermon; to which he very readily assented. Accordingly, you were invited to preach said discourse. The day of the funeral came, and having been invited by the parents, brothers and sisters of the deceased, to aid you in the religious services of the occasion, I repaired to the house of my friend, and there learned that his wife had made a similar request. On being asked if Mr. Hartwell would refuse to grant so reasonable a request, she said, Mr. H. was too good a man to refuse. What confidence in her minister! Little did she think that one claiming to be a disciple of the benevolent Jesus, would in so short a time, and upon an occasion which naturally calls out the sympathies and benevolence of the human heart, manifest his entire disregard of the feelings and earnest appeals of bereaved friends.

Soon after, you, in company with two Methodist clergymen, entered the house. Mr. Lewis (the father of the deceased) informed you what arrangements had been made for the funeral, stating at the same time, that it was his desire—as a majority of the relatives were Universalists—to have Mr. Morey perform a part of the services at the church. Was not this a reasonable request? And would any individual, believing you to be a Christian, suppose you could have refused? Yet such was the case. And what, the public will ask, was the reason you gave for your refusal?

Your first reason was, That you had made arrangements with other clergymen, and could not consistently change the course you had already marked out. Suppose this to have been the case; Are we to infer, that those clergymen are so much like yourself, that, on receiving information that their services were not required, they would pursue a course in opposition to the desires of a large circle of mourners? But, Sir, I have every reason to believe that no such arrangements had been made. The clergyman who made the introductory prayer, you had not seen before entering the church, and I have been credibly informed that nothing had been said to him respecting the services before that hour.

Your second excuse was, That you had 'never united with a Universalist minister in the services of the sanctuary, and if Morey prayed like other Universalists, it would injure your feelings and place you under many embarrassments.' That you have never united with a Universalist minister in worshipping God, is probably true; at least I have no evidence to the contrary; and the probability is, that you never will, until you become a wiser and better man. But how a prayer, made by a sincere Universalist, could have the tendency to injure the feelings of any man, I can not devise. Universalism teaches me to pray for all men, for 'kings, and for such as are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.' It teaches me to pray, that the will of God may be done on earth as it is in heaven. God 'wills that all men should be saved and come to the knowledge of the truth'—that his kingdom may come; 'whose kingdom is an everlasting kingdom and all dominions shall serve and obey him.' The Universalist prays that God may forgive his enemies, that sin may be finished,—truth triumph over error,—that death may be swallowed up in victory, and that every unreconciled being in the universe of God, may be made holy and happy; by embracing the Gospel, and 'confessing that Jesus is Lord to the glory of God the Father.' In short, there is no good in time or eternity, but what the sincere Universalist will ask his Heavenly Father to bestow upon his worst enemies; and more than this, he prays in full confidence, believing that God will answer his prayer. If a prayer like this would injure your feelings, permit me to inquire, what must be the feelings of that man who can not pray for the triumph of good over evil, and for the salvation of the world? Doubtless our Saviour had reference to an individual of this character, in his parable of the pharisee and publican. 'The pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice a week, and give tithes of all I possess.' In all probability, Sir, you felt thus, and could not listen to the prayer of a poor publican, who relies upon the goodness of God, for the salvation of the world. And why did you not give utterance to the feelings of your heart, by saying that you had no fellowship with Universalists, and inasmuch as you believe them to be 'extortioners, unjust, adulterers,' &c., you could not regard them as pharisees; instead of making the hypocritical excuse, that 'if Mr. Morey prayed like other Universalists he would injure your feelings'? Honesty, Sir, is a jewel, and I can assure you that the wearing of it is worth the cost. I do not blame you so much for not wishing to hear a Universalist minister pray, for you believe in a creed which consigns every individual possessing any claims to benevolence, to an endless hell; and it would be strange indeed if one believing in such a sentiment should listen with pleasure

to a petition coming from a heart possessing some little share of the feeling Christ exhibited upon the cross, when his benevolent soul poured out love for sinners, by petitioning his Father, 'to forgive them, for they know not what they do.' But you can not be excused for laying aside every thing belonging to the gentleman, by refusing to comply with the request of at least seventy-five relations, that an individual (though you regard him as a sinner) should be allowed to make one prayer at the funeral of his friend.

Any gentleman (I need not say Christian) would have suffered his own feelings to have been injured, if by so doing, he would have gratified the feelings of one bleeding mourning heart. Neither can you excuse yourself by saying, that you are unacquainted with the customs of society, or that you are ignorant of what constitutes a gentleman. For you have lived long enough in the community where you now reside, to have learned that Universalists belong to the human family; that they look, if they do not act, like Methodists, and can appreciate kindnesses. Therefore, I believe that I am justified in saying, that your conduct was purely the result of selfishness, alike unworthy the character of the gentleman and Christian.

Your sermon was in perfect keeping with the doctrines of the M. E. Church; and had you been equal to what you supposed were the necessities of the case, we should in all probability have listened to a very powerful and effective discourse. But, as you had neither the moral courage, or the ability, to present to your audience the most revolting features in your creed, or to expose the licentious tendencies of Universalism, it proved to be what nearly all of those who listened to you anticipated, a very indifferent affair. It is true that you labored hard to prove the doctrine of total depravity, and came to the very sage conclusion; 'that the love parents have for their offspring, is neither stronger or purer than that exercised by beasts.' Hence, as all of the affections which exist between beasts are annihilated at death, so when we die, our love one for another, as it is neither stronger or purer than the love of beasts, must also be annihilated! How consoing this must be to the mourner! and especially so, to the young widow you endeavored to reconcile to the providences of God on that occasion!!

What do you suppose, my dear Sir, constitutes our humanity? Take from us our affection, and every quality which has a tendency to make us social, affectionate, and kind, and how much of the human being remains? If I understand this subject correctly, love is not a 'mere animal feeling,' but is a principle God created within us, constituting the child an image of the Creator. Annihilate this principle, and you destroy the very image of God in man, or that which constitutes our humanity. It may be well for those who believe in endless misery to consider love a mere 'animal feeling,' as they could not be reconciled to the ultimate consequences of their theory upon any other ground. And those who preach such a sentiment, manifest their benevolence by incorporating enough of atheism with their creed, to annihilate the noblest qualities of our natures, rather than permit us to live in the future world, possessing those affections which would cause us to mourn over the sufferings of the damned. For Heaven, we may suppose, would have but few attractions for a Methodist, were it not destitute of all love. The Atheist believes in the annihilation of the whole man, while the advocates of endless misery believe in the annihilation of the affections only. Which I should prefer I am not able to say. This much, however, is certain; Atheism, if true, puts an end to our existence as human beings, while Methodism continues our existence, after annihilating the very elements of human happiness, and raises from the dead a mere form without a soul.

In regard to my friend, you made some very happy illusions. You spoke of him as being an amiable and worthy man. Your conversations with him, previous to his death, satisfied you that he had embraced the Gospel, and in all probability is now sitting at the right hand of God. For these

charitable allusions as his friend I thank you; for I can assure you that you manifested a degree of charity I did not anticipate. It is seldom that a Methodist minister will acknowledge that an individual dying in the belief of Universalism will be happy hereafter. Whenever we see so liberal a feeling manifested, we feel to thank our heavenly Father, that he has not left our opposers destitute of all charity and benevolence. Yet, you might have spoken thus charitably, being under the impression that Mr. Lewis was a believer of endless misery. Indeed, a friend informs me that you stated last Sabbath, that he had renounced his errors, (meaning Universalism) before his death. If you have made statements of this nature, and if you labored under such impressions at the time of his funeral, you must be entirely ignorant of the effects of Universalism upon individuals in the dying hour. You stated that 'he was reconciled—that he was willing to die—that he was at peace with God and man.' It was truly a happy death scene. But I ask, are these the effects of a belief in the doctrine of endless damnation? Have you the least idea, Sir, that he could have died happy, while believing that his parents, brothers, sisters, and a numerous circle of relatives, were all going down to hell in consequence of their belief in Universalism? No, Sir, such are not the influences of Methodism in the dying hour. I have seen Methodists die, and though they might have had no concern about themselves, they could not leave the world reconciled to what they believed was to be the condition of those they loved, in the future. That stern creed can not make its advocates so destitute of affection (notwithstanding their depravity) as not to cause sorrow, unreconciliation, and even murmurings, in view of the destiny which awaits the impenitent.

Yet my friend was happy; he was calm; his countenance was lit up with smiles. Why should he feel otherwise? He had unbounded confidence in the goodness of God, and as he expressed himself frequently, he believed that he should meet the human family in heaven. The fact that he was 'happy' and 'reconciled,' is enough to convince any individual, in the least acquainted with the influences of Christianity upon the heart, that he could not have been a believer in the horrid dogma of endless damnation. Selfishness is not happiness, and he only can die exhibiting the stoicism which that doctrine produces, who has lived a life of selfishness, and utter indifference toward others. My friend was not selfish; his religion was not the extreme of cruelty. Faith in Christ as the Son of God, and Saviour of the world, produces reconciliation; it takes away the sting of death, and all fear of future and unending miseries. This faith sustained the deceased during his sickness, and cheered him in his dying moments.

But Sir, this dying in the belief of Universalism, Methodism, Mahomedanism, or Mormonism, proves neither of these *isms* true. I thank God that truth is based upon something more durable and of more value than the faith of individuals in a creed. The Mussulman's faith does not prove Mahomet to have been a true prophet, or build a hell for the Christian world. Faith in the doctrines of Joe Smith does not prove Mormonism to be the faith 'once delivered to the saints'; neither does a belief in the creed of John Wesley prove the doctrines of total depravity and endless damnation true. Universalism stands or falls with the word of God, which promises to all men a deliverance from sin and its consequences. The purposes of God, as revealed to the first sinning pair in the day of transgression—his promise made to the fathers Abraham, Isaac and Jacob—the predictions of every prophet who has spoken of the salvation of God—the life, sufferings, death and resurrection of Christ—these are of more importance to me, than the belief of any dying man in the doctrines of his church. If these fail, then Universalism fails, for want of moral power to support it, and with it go the hopes and best interests of the world. For around this sentiment of universal holiness, and the consequent happiness of our race, gather the best affections of the human heart; and from it comes everything that is noble in theory, or good in practice; and to it,

my dear Sir, I entreat you to come. It will give you a new spirit, and teach you what you most need to know—that 'we are brethren.'

When you shall have been converted to Christianity, you will be enabled to look upon yourself in the light, and in the spirit of the following words of Paul: 'When I was a child, I spake as a child. I understood as a child, I thought as a child: but when I became a man, I put away childish things,... And now abideth faith, hope, charity; these three; but the greatest of these is charity.' May God help you, is the prayer of yours in faithfulness,

D. S. MOREY.

[Original.]

ANECDOTE EXTRA.

In the village of P., New York, there lived in days of yore, an old lady of unusual piety. One evening she arose in meeting to deliver a bit of a talk. And certain I am, that very many of earth's children have listened to speakers, who uttered less sense—without half the fun. Here it is. Brethren and sisters—I have been trying for twenty years, to get a contented mind. But finally, I have determined to be contented without it.

PONTIAC.

THE AMERICAN TRACT SOCIETY.

From a report made to the Presbyterian Synod of New York and New Jersey, which we find in the Evangelical Observer, the American Tract Society is charged, in some twenty volumes of the more important of its publications which the committee examined, (1.) with making 'changes which effect the style of the author;' 2, 'many instances of change which effect the meaning and design of the author;' 3, 'in many cases these alterations concern THE FACTS OF HISTORY, 'Historical statements are often suppressed, and others of a different tenor put in their place.' 4, The changes 'affect the doctrines found in these books.' 'In the altered books, the doctrines of God's absolute sovereignty in saving men,—of predestination, election, perseverance,—of the nature and extent of the atonement, of man's ability, and of infant baptism, are, in many instances materially modified, and in others wholly excluded.' Now, I ask, how much confidence should the public place in the publications of a Society who have been proved to be repeatedly guilty of counterfeiting, of fraud, and falsehood?—who have changed the style, the meaning and design, the doctrines, and historical facts, of the works which it has professed to republish? What shall we think of a society who will publish to the world, as the genuine production of an author, with his name attached, language, doctrines and facts, which he never uttered nor held; but which are false, and were forged by the society for sectarian ends? Reader, place no confidence in any work on which you see the imprint of the American Tract Society. They have even altered the Bible itself.

Perhaps it would be well to ask what are the fruits, as to moral honesty and truth, of those evangelical doctrines which they profess to hold; 'Can a good tree bring forth corrupt fruit?' H. T.

[Primitive Expounder.

MARRIAGES.

By Rev. J. S. Flagler, Jan. 1st, 1846, Mr. SAMUEL BURLINGHAM, of Strykersville, Wyoming co., to Miss PHEBE LOGAN, of Marion, Greene co.

In Stockbridge, Nov. 16th, 1845, by Rev. R. Queal, Mr. JAMES CARPENTER, to Miss JANE SWEET, all of Stockbridge.

In Elm Grove, on the 8th ult., by Rev. J. H. Stewart, Mr. HARVEY BUTTS of Laurens, to Miss MARIA HARRISON, of the same place.

In Edmeston, Dec. 4th, last, by Rev. Z. Cook, Mr. T. G. LAMB of Columbus, to Miss MARY D. KINNEY, of Edmeston.

In Columbus, Jan. 18th, by the same, Dr. E. R. HUBBY of Columbus, to Miss E. O. L. MANN of Laona, Cattaraugus county.

WIFE VERSUS LADY.

BY REV. GEORGE ROGERS.

'A bishop must be blameless, the husband of one lady.'
'Husbands love your ladies, as Christ also loved the church.'
'Wherefore shall a man leave father and mother, and cleave unto his lady.'

In ancient times, it would seem, there existed on the part of women toward men a relation called wife. This relation appears to have been one of a close and intimate nature,—so much so, indeed, that it constituted an indissoluble oneness of heart, interest, and fortune between the parties, inasmuch as that 'the twain became one flesh.'

From a diligent comparison of the two things, the writer hereof has been led to think, that, possibly, the *wife* of that day had a sort of correspondence to the *lady* of this, and he hence has ventured to substitute the latter for the former, in the texts which head this article. For example, in ancient times the woman to whom a man was united by the ceremonial of matrimony, became from that union his *wife*; she now, by the same ceremonial, becomes his *lady*. A man's *wife*, moreover, was then the mother of his children, as his *lady* now is. The *wife's* relations became the husband's by virtue of the nuptial union, and his became her's, as is now the case with regard to the *lady*. From these and other points of agreement, the writer feels warranted in assuming that *lady* is but a modern and less vulgar title for what in former times was understood by the term *wife*. He is confirmed in this persuasion by the fact, that no married man now-a-days has a *wife*, from the king down to the cobbler, but each and every one hath a *lady*. Seemeth it not clear, then, that *lady* is but the superfluous of *wife*?

Whether the ancient wife was as pretty as the modern lady,—whether her waist was squeezable into the same pipe-stem dimensions,—whether her silks and plumes constituted as essential a part of her value,—or whether she was, to the same extent, a subject of ailments and doctor's bills,—these are points which the writer's researches have not enabled him very satisfactorily to solve. It is said,—though to modern refinement it would seem scarcely credible,—that the *wife* used to descend to the vulgarity of knitting and darning stockings, and that she knew how to roast a joint and make apple-dumplings. If this was really so, it would seem that the *wife* of past days could hardly have been what the *lady* of modern times is, though she may have been a sort of vulgarized type of her. Certes, however, the wife was a most valuable acquisition to a man, inasmuch that the wise monarch of Israel, who would seem to have had a plentiful experience among *ladies*, testifieth that, 'whoso findeth a wife, findeth a good thing.' Aha! a *wife*, indeed; I doubt me whether he would not willingly have exchanged his thousand and more fine ladies for one such good thing, after he had duly tested their comparative value.

Well-a-day! This question of the identity of wife and lady beginneth to prove perplexing as we push it into particular's; and that the interpretation of the one for the other, moreover, may sometimes infract on a rule which is thought to be authoritative in such cases, namely, that a correct interpretation of a word or phrase will bear to be substituted for it in all its applications. This will hardly hold in respect to wife and lady. For example, it will do to say of a woman that such a man made a *wife* of her; but to say he made a *lady* of her would convey a somewhat doubtful significance. So, too, in the marriage ceremony, 'I pronounce you husband and lady,' would not, perhaps, quite fulfil the intention of the statute. In the parable of the wedding-supper, also, the plea, 'I have married a lady, and therefore can not come,' would sound oddly enough; one, in such a case, would be inclined to conclude with the wight and say, 'Poor fellow, the spell of his lady-mate operated as a sad abridgement of his freedom, and the same should serve as a warning to all unincumbered members of the sex-masculine, to take heed how they peril their liberty by marrying themselves to ladies.'

And what, furthermore, are *spinters* to do in this case?

If *lady* means *wife*, then, as they are not wives, so neither can they be ladies. Shall we, then, term them *young ladies*, for distinction's sake? But how if they are *not* young? They, doubtless,—passive, good natured souls,—would not demur to their being thus termed so long as their memories remained oblivious as to their age; but far down in life, it is said, their recollection marvelously reviveth as to that particular, and after that period their modesty would take alarm at their being termed young. Good faith, the writer begins to doubt if he does not err in supposing a lady a synonyme for wife. When he sees 'Ladies apartment' over a cabin or parlor-door, he understands thereby not, exclusively, *wives'* apartment, but an apartment for women in general. But then, when he sees it announced that such and such distinguished men, with their ladies, have arrived at such and such a place, he understands not their *women in general* to be meant, but certain specific ones, to whom they have been married. This, of course, because *distinguished men* can have no such intimate connexion with *women in general*,—of course not.

On the whole, the writer confesseth himself puzzled on this knotty point; he may err, or he may not, in supposing that a man's *lady* means his *wife*,—or what in old times used so to be called. If he does *not* err, then his substitution of the one for the other in the above quoted texts is correct. If he *does* err, then, good faith, he has only to express his regret that *wives* have gone out of fashion, and *ladies* come in to fill their places. So endeth his chapter on the subject.—[Miscellany.]

SCRAPS FROM MY SKETCH BOOK.

BY REV. PETER BENSON.

Wednesday, Sept. 19, 18—. I returned this afternoon from a visit to Boston, where I preached on Sunday last, on exchange with Br. —. He has a large congregation, as large, if not the largest of the three Universalist societies in the city. In spite of the power of error and the pride of fashion, he exerts a great influence, and is accomplishing a mighty work for God's blessed truth.—He has his trials, however, and what minister has not? Though error does not exert the sway in the city which it does in the country, and though the party walls which divide sects are not so high and strong as they are here, Madam Fashion has more sway there than with us. I may have been unfortunate in the exhibition of her power which I saw; but if not, she is a goddess which reigns supreme in some circles.

While sitting in my sister's parlor yesterday afternoon, she received a call from Mrs. Lovetruth, a sensible and intelligent lady, who has recently been converted to our faith, and has left one of the most fashionable congregations in the city, and become an attendant at Br. —'s meeting. As my sister has long been a member of his church, and is a zealous friend of the truth, she was rejoiced to see the new convert, and to find her strong in faith and happy. She had been sitting with us but a short time, before Mrs. Fashionable and her two daughters called, looking as gay as butterflies. It required but little discernment to see that she was a woman of great pride and little good sense, and though without any grace of manners, she had an ardent desire to be an exquisitely fine lady, and to make her daughters also, one of whom was nineteen and the other seventeen, exquisitely fine ladies. The society to which she had attached herself was the very one which Mrs. L. had just left. As Mrs. Fashionable was unacquainted with the change that had taken place in her religious opinions, and supposed her still an attendant at her meeting, she began, regardless of my sister's feelings, to speak of the graceful manners of her new minister, and of the many fashionable people who attended his church! 'Why,' said she, 'he is a charming man, and he looks sweetly in his surplice! And then, his congregation is chiefly composed of the rich! Does n't our congregation make a splendid appearance? What an assemblage of rich shawls and fine bonnets! Mrs. M., who sits directly in front of us, wears a shawl that costs \$75,00! Such things improve the taste, and add to one's

refinement! O, I feel perfectly happy now; and my daughters, I have no doubt, will make more fine acquaintances than they would if we had remained at the meeting we used to attend!'

'You surprise me,' said Mrs. Lovetruth. 'Have you no higher motive than merely to gratify your love of show and your desire for display, in attending church? You have described the attractions of your minister and meeting; but you have not made the slightest reference to religion or religious feeling. For my part, I attend church to hear the truth and to have my devotional feelings awakened, that I may know and perform my duty, and be sustained by faith and hope in the hour of trial.'

'Hear the truth,' said Mrs. Fashionable, sneeringly, 'hear the truth! I don't care what a man preaches, if he speaks prettily; that is all I ask. I got fairly tired of hearing Parson — illustrate the truth. I say with our minister, if we live right, that's enough. Why, I should think you had better join the Universalists; they think we should all cling to what we believe, but I don't. My faith is not changed in the least; I still believe in the salvation of all, and I can enjoy my faith now as well as I ever did; it is over two months that I have heard Mr. R., and he has never said a word against it. Besides, he has told my husband, who you know, hated to leave his meeting, that he need not give up his faith.'

'I perceive, Mrs. Fashionable,' said Mrs. Lovetruth, 'that you are not aware that I now attend the meeting you left, and that I have indeed become a Universalist. But such is the fact; and I perceive that the very considerations which were held out to induce me to remain where I was, have been effectual in drawing you away from the truth.'

'You astonish me, Mrs. Lovetruth. 'Tis not possible that you have left our fashionable meeting for Parson —'s.'

'Indeed I have, and I bless God for the change I have made. I now hear the Gospel, and in its fulness. My mind is satisfied, and my heart filled with peace.'

'Yes, but your daughters, Mrs. Lovetruth, your daughters! Poor creatures! how I shall pity them when they are excluded from the circles in which they have moved!'

'Madam,' said Mrs. Lovetruth, 'I was once sincerely attached to the religion preached in the church you now attend. My husband was inclined to more enlarged views; and though he generally went with me, he occasionally attended your old meeting, and, once in a great while, I reluctantly consented to accompany him. Every sermon I heard there awakened my religious feelings; and I soon became more fond of the meeting than my husband. I mentioned to my minister, one day, the pleasure with which I heard the doctrine of Universalism. His reply was, 'It is no doubt, substantially true, but then it is an unpopular doctrine; and there are not many fashionable people connected with Universalist societies.' I was astonished; I could hardly believe what I had heard; I felt insulted that any one should suppose me capable of being influenced by so low a motive; and I was grieved that my minister should appeal to such a motive to retain me in his parish. From that moment I ceased to respect him, and have never heard him preach since. With me, it matters not whether truth is fashionable or unfashionable; I shall go where I believe it is preached, if I sit with beggars and worship in an upper chamber, and I am ashamed of the pretended Christian who will sacrifice truth at the shrine of fashion.'

This last remark was uttered with great warmth, and made the eyes of Mrs. Fashionable's daughters drop with mortification; for though they had a large share of vanity and pride, they inherited some of their father's good sense. At least, so thought my sister. But Mrs. F. was wholly incapable of comprehending the motives by which Mrs. L. was governed, and could see no harm in attaching herself to a church from a love of its fashion and show. She was, however, not a little vexed to find one in whom she expected sympathy, repelling her worldly notions with so much decision; and therefore she immediately left.

I found after the vain woman had gone, that she never made any secret of the motives by which she was actuated,

and often made her high expectations of joining a fashionable society the subject of conversation. She thought that she should be introduced into the highest circles, and thus that the way would be open for her daughters to marry genteely. What a fine thing to be a fashionable religionist!

August 22, 18— I have just returned from the city. While there I inquired after Mrs. Fashionable, whom I saw nearly two years ago. Poor woman! Her oldest daughter had married a gay spendthrift without money! She has not yet gained those circles which she then saw opening to receive her, and in which she was to be one of the admired and honored, to which the vulgar multitude would look up with admiration. She is one of a clique, who, like her, hope to become great ladies by court- ing the rich. While the rich of the society will not own her as an acquaintance, Mrs. Lovetruth is still the same honored and admired lady among them that she was before she became a Universalist. None whose friendship was worth having loved her the less for being sincere and honest. She has found too, that there are as respectable persons among Universalists as among any other religious sect.—[Universalist Miscellany.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. B. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, FEBRUARY 6, 1846.

THE CIRCULAR AND PROTEST.

We this day publish two articles, one from Br. Parker, and the other from Br. J. B. Elwood, containing strictures on Br. S. R. Smith's article, published in the last number of the last volume of this paper, on the subject of the Circular and Protest. We give them place, 1. Because our refusal to do so might be construed to indicate a fear of discussion and a disposition to enforce gag-laws against one side, and give freedom to the other side, of those who wish to write on the subject. And 2, (and principally,) because we wish the public to see and know the different views entertained, and the natural tendency in our denomination, and on our own feelings, of unrestrained discussion and controversy, in our religious papers, on so exciting a subject, and on a question in deciding which we have no authority or control.

The attentive reader can not but perceive that much warmth of feeling, and some degree of acrimony, as well as misapprehension and misrepresentation, are already engendered in the very outset of the discussion; and these in most cases, if continued, generally increase and become still more acrimonious the longer the controversy is continued on so exciting a subject.

The two writers in to-day's paper, it seems to us, have both either misstated, misapprehended, or left out of the account some important facts in the case. For instance, when Br. Parker speaks of the freedom with which we talk and act with a view of abolishing Capital Punishment, or checking the progress of Intemperance, and of the unreserve we should manifest in opposing any partial law by which Universalists should be deprived of the privileges of education accorded to others; and when Br. Elwood adverts to the freedom with which we do and ought to condemn intemperance, gambling, and other vices; they seem to forget that these are all evils existing, or supposed to exist, among us, over which we can exercise some control, have some influence, and to regulate and restrain which we have some voice and influence in framing the laws: but in regard to slavery, it does not exist among us—we have long since abolished it, thereby showing to the world that we disapprove it—and we have no voice, no vote in, no controlling power over, other States where the evil does exist; and as they did not interfere with us when we abolished it, they demand that they shall be allowed their own time for its abolition, without our interference. The cases therefore are widely dif-

ferent.—In one case the evil is at home; in the other, abroad. In the one case we are entitled to a legal voice; in the other, not. Suppose we, as a denomination, should issue, and as one man, sign a solemn protest against the Autocrat of the Russias for sending the poor Poles to labor for life in the mines of Siberia; of what use or effect would it be? The Emperor, if he heard of it, might curl his lip with scorn and contempt; but the poor Pole would never be benefitted thereby. Let us, however much we may deplore the evils existing in other States, first seek to cure the evils existing at home, before we seek to interfere with legal enactments abroad.

In his very first sentence Br. Elwood has made two great mistakes: first, in saying Br. Smith had 'taken decided ground against the Protest.' For this is not true. He did not object to the Protest, or the principles or doctrines it contained, nor to any one signing it who might choose to do so; but to the manner and circumstances of its origin, and the attempt to make it authoritative as a denominational document. His second mistake is in stating that the protest was 'issued by virtue of a resolution passed at the Universalist Convention at Boston.'—This was not so: it was issued by virtue of a meeting of individuals of the denomination held the day after the Convention had adjourned.

We should not wonder if Br. E. was also mistaken where he says of one part of Br. S.'s article, 'This unquestionably was penned by Mr. S. inconsiderately.' Br. S. is now far advanced in years, is a man of close observation and deep reflection, and is not apt to pen and publish opinions 'inconsiderately,' and without a 'moment's reflection,' as Br. E. supposed he had done in this case. 'Old men for counsel, and young men for war,' is an old and good maxim; and we think is characteristically illustrated in the instance before us.

But we did not design to answer either of the articles which appear in this paper to-day. Nor shall we do so hereafter. Whether Br. Smith will think proper to do so or not, we can not say. If he does, he will be entitled to be heard. We will only say for him, that his whole life is a triumphant refutation of the charge of cowardice, or of being actuated by a *time-serving and worldly policy*.

In conclusion we remark that, while we retain our present views and the editorial charge of this paper, we shall not allow the discussion of slavery or Abolitionism to occupy a very large or prominent space in our columns.—We may occasionally, though we hope not very often, admit articles on the subject, if well written and in the right spirit. We have given already more room to those differing from us in opinion than we and those agreeing with us have occupied. But no matter. Our views are known; so are those of others. And let us well heed the admonition which Joseph gave to his brethren, 'See that ye fall not out by the way.'

D. S.

LOVE.

Love is the great and main principle upon which are based the doctrines of Christianity. There is no precept taught in that system of religious faith, which does not rest for support upon the principle of love; not a solitary commandment but what brings forth and exhibits the beauties of this heavenly virtue. We look back upon the course which our Saviour pursued while he was upon the earth, and we find this sentiment appearing in every word falling from his lips, and in every deed executed by his hand. It shone out in all of his public ministry, and appeared in his language when about to yield up his spirit into the hands of Him who gave it. We behold him weeping over the woes and miseries of man; his heart deeply sensible to their sorrows and afflictions; deploring their calamities and mourning over the evils which every where surrounded them. Nor did he deplore the miseries and misfortunes of friends alone. No! Selfishness found no home in the Saviour's heart. His love was as extensive as the universe of intelligent beings, comprehending all upon whom had been impressed the name, the likeness, and the image of man. The truth of this fully appears by viewing his course towards the city of Jerusalem.

The inhabitants of that city were those who looked upon him as a vile impostor; declaring his profession to be nothing but the offspring of a blasphemous hypocrisy. They rejected him and the doctrine which he came to proclaim, and treated him in the most contemptible and vicious manner possible, and yet all made no difference in his love. His compassionate spirit was sensible of the afflictions which they were bringing upon themselves by the iniquity and injustice of their career. And though they were to nail him to the ignominious cross; though they were to stand afar off and lift up the mocking voice as he hung there in his agonizing distress; though they were to come near and thrust the glittering steel into his side, and deprive him of that which none but God should take away, yet he wept in view of the doom which awaited them; mourning because of their misfortunes, in the spirit of that heavenly compassion which found a dwelling place in his mind. In a word, such perfect love as that which was in the heart of the Saviour, the world never saw before. It was clothed in the habiliment of perfection. It came down from the realms of everlasting glory, and shall reign in all of its power until all things are subdued unto itself, and throw its charms around the spirit of man as that spirit wings its flight from earth to the bosom of God!

Love being the foundation principle of the Christian religion; every doctrine and precept of that religion partaking of the nature of that love, it follows as a matter of course, that this virtue must influence the heart of the religionist, or else his profession is nought but an empty name. It must not be a love for a few only whose faith is like its own and hatred toward all others! No; such a spirit of selfishness can never find a resting place in the heart of man while the religion of the Saviour is there.—All sectarian feelings must be banished afar, and never be permitted to enter the heart of man and render it estranged to his fellow man. True; others may profess principles of faith which we can not sanction; principles which we may consider to be erroneous in the very extreme, giving an unjust representation of the character of our Father in heaven, and preventing man giving him that glory due to his name. But what then? Shall our love be withheld from those thus professing? Shall we look upon them with the feelings of deep-seated and lasting hatred? Shall we turn from them as strangers to God and to man and to whom we are under no obligations? No! Like ourselves they bear upon their minds the impress of the hand of the Almighty. They are his workmanship, and recipients of his favors and blessings; and though their faith may be unlike our faith; though their walk may be unlike our walk; yet this is no reason why we should withhold from them, the tokens and manifestations of our love. Yet alas! how frequently is this done, and that too by those who arrogate to themselves the name of Christians; who have declared themselves followers of him who eighteen centuries past bequeathed his love to a lost and sinful world. How many there are who can see no good principles; no virtuous sentiments; no qualities to admire, in the minds, words, and actions of those whose faith differs from their own. No love for any beyond the boundary of their own creeds. No affection for him who bows himself in any other temple of worship. No esteem for the man who dare call in question the virtues of sectarian professions.

But one truth may be relied upon, and that is, that it matters not to what denomination such people may belong, yet they are far from being Christians; for love, the sum and substance of religion is not within their hearts as it was within the heart of the Saviour and hence their professions are nought but vanity. Yea; love is the fulfilling of the law; the moving spring of Christianity, whose origin was in heaven above, but which has descended upon the world for the well being of the children of men. And it must rest in our bosoms or we shall be far from being true followers of him who spoke as never man did before. It must not be restricted and restrained by any sectarian consideration whatever, but strictly impartial in its nature; a love for all as offspring of the same great Parent and recipients of the same rights and privileges. Then shall we have the peace and joy of religion. Then

we can rest under all circumstances in which we may be placed, while we have the satisfaction of faithfully discharging the obligations which we are under toward our fellow creatures, of having loved our neighbors as ourselves.

S. J. G.

BR. AUSTIN'S VISIT TO VERNON—THE UNITARIANS.

Some two weeks since Br. Austin exchanged desks with Rev. Mr. Emmons, Unitarian clergyman at Vernon, and gave a very flattering account of his reception. We are glad to learn that there is so great a reciprocity of good feeling between the two denominations, and that a Universalist clergyman is so well received at Vernon. But when we are told (as we have been) by a ministering brother, who ought to know, having lived and preached in that vicinity for some time past, that Mr. Emmon's supporters are at least *three fourths* Universalists, we do not wonder so much that a Universalist preacher meets with a cordial reception.

From articles that have appeared in this paper at various times from the pens of our good brethren S. R. Smith and Austin, it would seem that they differ materially in opinion with regard to the feeling entertained by Unitarians towards Universalists, so much so that when either writes an article and states circumstances confirmatory of his opinion, he begs the other's pardon. Whatever may have been the motives of the Unitarians of Vernon, N. Y., or Danvers, Mass., in manifesting such kind feeling towards Br. Austin we shall not pretend to judge, but a few facts may go to show how Unitarians have heretofore, and do now, manifest their *very liberal* sentiments towards us in this immediate vicinity. To begin then—some years since Dr. Channing came to this city, and his Unitarian friends desiring to hear him preach, engaged the Mechanics' Hall for the purpose. The Doctor declined preaching unless he could do so in a church. Application was made for the First Presbyterian house, the largest in the city, but it was refused them. Application was then made for several other Orthodox churches, and they were refused. The Universalists voluntarily offered them their church, but they would not accept the offer—Universalism was not popular.

Again—Rev. Mr. Storer, (Unitarian) from Syracuse once preached in the Mechanics' Hall, and during intermission, while at the house of an old gentleman, (a Unitarian) whose wife was a Universalist, in conversation, remarked that his congregation in the forenoon was very respectable looking,—expressed himself 'very sorry to hear it' when the old lady informed him that his hearers were mostly Universalists.

Again—while Br. A. B. Grosh resided (and preached to the Universalist society) in this city, some friends in the town of Trenton, some 15 miles north of this, desired him to exchange with Mr. Buckingham, pastor of the Unitarian society in that town. Br. G. expressed his willingness to do so, but when the proposal was made to Mr. B. he utterly declined.

Again—some four months since (and we had this from the lips of the chief actor in the matter) an aged and respectable friend, living in the same town of Trenton, being anxious to have Br. Skinner preach in his neighborhood, went about among the friends to make arrangements for the purpose of attaining that object. He called on one of the best able, and as he thought most liberal Unitarians, to do something, in aid of the object, but what was his surprise to hear the man express himself with this remark, 'that it would be the greatest curse that could happen to the Unitarian society to have Mr. Skinner preach to them,' and refused to give anything. His son however standing by put down his name and a liberal subscription.

Still again—a friend from this same town of Trenton, informed us but a few days since that Mr. Buckingham above alluded to, in a lecture a few evenings previous, had showed his *orthodoxy* by remarking in effect, that 'he could not see what ground Universalists had to build their doctrine or belief upon.' Other specimens of the *liberal* and good feeling entertained towards Universalists by Unitarians, in this quarter, might be given. But these must suffice for the present.

Whether these manifestations would be made in *just such* a way if Universalists were as numerous, rich and powerful, as they are in the Bay State, is a matter of some doubt to us. We are happy to learn however, that in striking contrast with the spirit which Mr. Buckingham has manifested, his predecessor, Mr. Pierce, several times by his own request and that of his society, exchanged with Br. Skinner in former years, and was a regular subscriber to the Magazine and Advocate.

With regard to Mr. Emmons of Vernon, we are not personally acquainted with him, but are happy to say that all with whom we have conversed, who are, speak very highly of him as a gentleman and a liberal minded man. One thing we are certain of, which inclines us quite favorably towards him, which is, that he has taken and paid for the Magazine for the last two years, which is more than any other Unitarian clergyman has ever done since we published it.

W.

Another conversion in the Ministry.

A Baptist clergyman, of Middletown, Conn., by the name of J. Goodwin, after having preached the Baptist doctrine for forty years as faithfully as he knew how, has lately discovered 'more light,' on the great subject of human salvation. By a renewed and prayerful reading of God's word he has discovered that the Book of books does not teach the endless misery of a single soul of Adam's race, but on the contrary clearly teaches the final holiness and happiness of all. He has written a letter to the editor of the 'Trumpet,' expressing the great joy which his new faith affords him. His Baptist brethren have cut him off from all church privileges with them on account of the enlargement of his faith. But he rejoices that they can neither alter his faith nor his final happy destiny. It is indeed matter of joy to us all that Partialists have not the decision of our final destiny in their hands. It is in the hands of him who said, 'The Father loveth the Son, and hath given all things into his hands,' and that 'of all that were given him he would lose nothing, but raise it up at the last day.'

GOVERNOR BRIGGS ON CAPITAL PUNISHMENT.—George Briggs of Massachusetts in his late Message to the Legislature, has given the influence of his name and official character against the present laws on Capital Punishment. There are now four crimes for which the laws of Massachusetts inflict the punishment of death. He recommends that for three of them (treason, rape and arson) imprisonment for life be substituted for the Gallows, and 'also for murder in the second and third degrees.' But he thinks that, for murder in the first degree, with deep malice aforethought, and without any palliating circumstances, capital punishment should still be inflicted; but for no other crime. It is gratifying to the friends of humanity to see the constant progress of liberal and merciful doctrines, and the constant increase of influential men and names on the side of mercy.

ORDINATION.—Br. J. J. Twiss was ordained to the work of the ministry of reconciliation, at Danvers (South Parish) Mass., on Sunday evening 25th ult. Sermon by Br. H. B. Soule, of Gloucester.

NEW MEETING-HOUSES.—The Universalist society in Plattsburgh, N. Y., are making preparations to erect a meetinghouse the ensuing season. At the time the St. Lawrence Association met there in June last, though there were half a dozen partialist churches in the place unoccupied, not one of them could be had for the Association. Our brethren do right in building for themselves; and though they have doubtless helped to build all the other churches, it is questionable whether they will receive any aid from Partialists in building a Universalist house.

A new Universalist meetinghouse is about being built in Bourbon county, Ky., in size 48 by 36 feet.

Another new Universalist meetinghouse is to be built the coming season in Jericho, Vt.

A NEW SOCIETY of Universalists was recently formed in Huntington, Ohio.

A NEW OFFER—PREMIUMS.

Any person hereafter sending us five dollars (postage paid) shall receive five copies current volume of the Magazine (from the commencement of the volume) if sent to one address, and the second volume of the Christian Visitant, published some years since by Br. A. B. Grosh.—This volume contains 144 pages of reading matter. It has an article on the Atonement by Br. S. R. Smith, examination and refutation of the tract entitled 'A strange thing,' by E. D. Wight of West Bloomfield, N. Y., with an appendix, by Br. Grosh, 'The parable of the Rich man and Lazarus,' by Br. S. W. Fuller, 'Harmony of God's attributes,' by Br. Grosh, 'Punishment and forgiveness,' by Br. Sylvanus Cobb, now of Boston, Mass., 'Kingdom of Heaven,' by T. Fisk, 'Confidence in God,' by Br. Lucius R. Page, 'Brief scriptural explanations,' by Br. Grosh, 'To the Candid,' by S. R. Smith, 'To the teachers in Israel,' by Br. Grosh, 'The last judgment,' 'Demoniacs of the New Testament,' and a compendium of an extemporaneous sermon by S. R. Smith. This volume can be sent by mail at trifling postage.

Any one sending seven dollars, shall receive 7 copies of the Magazine, one year to one address, a copy of the Visitant and the Almanac and Register for 1846. For ten dollars eleven copies of the Magazine will be sent to one address, and last year's (1845) volume (unbound) of the Magazine. For fifteen dollars, sixteen copies will be sent to one address, one year, a volume for last year, and a copy each of the Visitant and Register. Who will avail themselves of this offer?

Pun.

THE BETTER COVENANT.—This spirited and excellent advocate of the new and better covenant, established upon better promises than the old or legal covenant, has just entered upon a new (its 5th) volume. It is published at Chicago, Ill., weekly, and is about the size of the Magazine and Advocate. Terms \$2 per annum in advance, \$2.50 in six months, or \$3 at the end of the year. It is published by Cyrus B. Ingham. Brs. W. E. Manley, D. P. Bailey, F. J. Briggs, G. W. Lawrence, W. W. Dean, and S. P. Skinner, contributing Editors. It is ably conducted, and we doubt not is doing much good in the great Western world. We heartily wish it abundant success and many good and promptly paying subscribers.

PRISONER'S FRIEND, vice THE HANGMAN.—Br. C. and J. M. Spear, have, at the commencement of a new volume, very wisely changed the title of their paper from 'The Hangman,' always a most objectionable title, to the 'Prisoner's Friend.' A new volume commenced with the year. It is published weekly, on a half sheet imperial, at \$1 per annum in advance; and devoted to the abolition of Capital Punishment and the improvement of Prison Discipline. The objects of the paper are truly benevolent, and good, and we hope it will receive an extensive patronage, and be eminently useful and efficient in the final overthrow of the Gallows, that relic of barbarism and the dark ages, and infusing into all our laws and discipline the mildness, benignity and mercy which the Gospel of Christ inculcates.

REMOVALS.—Br. W. Sias from Mexico to Henderson, N. Y. Br. J. J. Twiss to North Granby, Ct. Br. J. Harriman to Manchester, N. H. Br. E. C. Rogers has accepted in invitation to remove to Taunton, Mass., and wishes to be addressed at that place. Br. J. B. Sax should be addressed at Cuba, N. Y., instead of Hume. Br. L. J. Fletcher to Cambridge, Mass. Br. J. Gilman to Sacarappa, Me. Br. G. Collins from Yarmouth to New-ton Upper Falls, Mass.

Br. Benjamin F. Gibbs, late of Madison, has been invited to take the pastoral charge of the Universalist society in Perrinton, Monroe county, and has already entered upon the duties of his office. He preaches every Sabbath, and we are happy to hear that the society in Perrinton is in a prosperous condition. May they long continue prosperous, and the richest of Heaven's blessings rest on both pastor and people.

Information Wanted

Will some kind friend be good enough to inform me where Benjamin Collis resides. He probably is in some Wollen Manufacturing Establishment, he being a spinner of wool. Information wanted for the gratification of his friends. Address *Zalman Roberts*, South Rutland, Jefferson county, N. Y.

SETTLEMENT AT THE ORCHARD STREET CHURCH.—We take pleasure in announcing the fact, that the Orchard-st. Universalist society, have extended an unanimous invitation to Br. O. A. Skinner, of Boston, to become their Pastor, and that he has accepted the invitation. Br. Skinner will enter upon his duties here by the first of April, or the first of May, at farthest.

There was great unanimity of feeling in the call, and Br. S. will commence his labors here under the most flattering circumstances.—[*Messenger*.]

The GOSPEL TEACHER commenced a new volume on the first of January. This is an excellent semi-monthly published in Boston and New York, by Br. J. M. Usher and should be placed in the hands of every Sunday School scholar. It is doing a good work. We should have noticed it before but it unfortunately escaped our notice.—Better late than never. One dollar per annum in advance. Address *J. M. Usher*, 27 Cornhill, Boston, Mass.

The February (8th) No. of the FARMERS LIBRARY and Monthly 'Journal of Agriculture' is published. Its contents are a continuance of Mr. Thae's principles of Agriculture, in which the tillage of the soil, or its mechanical amelioration is considered—agricultural implements, harrows, the roll, and plowing. The Monthly Journal is made up of treatises on cows, the potato disease, horses, national sciences, &c., with illustrations. An excellent work, \$5.00 per year. *G. N. Beesley*, No. 1 Exchange Buildings, Utica.

The Post Office heretofore called *Tyler*, Onondaga county, N. Y., is changed to *Fair Mount*.

NEW WORK.

We have received several sheets, as they come from the press, of a new work about being published in Boston. The *Trumpet* contains the following notice of it.

THE BIBLE A UNIVERSALIST BOOK.

'We have now in press, and shall publish with the least possible delay, a work entitled 'REA-SONS FOR OUR HOPE, OR THE BIBLE A UNIVERSALIST BOOK,' by *J. Victor Wilson*. It is the most elaborate work, by far, on this subject that ever appeared. The author has been but little known to our denomination, but he is a gentleman who has made the Bible a subject of long and serious study. Although we may not agree with him in some small particulars, yet, the faithfulness with which the great object of the work has been executed, we do most fully sanction and attest to. As a scriptural argument in favor of Universal Holiness and Happiness, it is, as a whole, absolutely overwhelming; presenting either as 'direct, illustrative or collateral evidences,' over two thousand passages of scripture; and as well acquainted as we thought ourself with the scriptural argument in favor of Universalism, we confess that we have been taken by surprise at the great variety and strength of the facts here brought out,—the new arrangements, and happy classification of passages, that give great weight to the Bible argument. The work will be comprised in a duodecimo of nearly 300 pages, and will be sold at a price not exceeding seventy-five cents.

RELIGIOUS NOTICES.

The EDITOR will preach at Mechanics' Hall in this city, next Sunday, morning and afternoon, and lecture on Capital Punishment in the evening.

SPECIAL NOTICE.—There will be preaching in the 'Lease Town' School house (Onondaga,) the third Sunday

in February; let there be a general attendance. A *three months* sleep is thought to be sufficiently long for the moral health of the society.

CONFERENCE MEETING.—A Conference or Two Day's Meeting will be held at *Tylersville*, South Rutland, the second Wednesday and Thursday, the 11th and 12th of February. Our ministering brethren, and friends from abroad, are earnestly solicited to attend. Come one and all, who can make it convenient; and we shall doubtless have an interesting and profitable meeting.

P. S.—It may be proper to observe that the report so generally circulated abroad, that the small pox is in *Tylersville*, is entirely false. There is not a solitary case of it in that place, nor has there been. *J. MENDELL*.

CONFERENCE.—The Second Conference of the Otsego Association will be held in the new Universalist church at *Pete Hook*, town of Edmeston, Otsego county, on the second Wednesday and Thursday (11th and 12th) of February. Ministering brethren and friends are respectfully invited to attend, as the subject of organizing a Missionary Society will be agitated it is very desirable that we have a full meeting. *O. WHISTON*, Standing Clerk.

NOTICE.—The new Universalist church in Sandusky, Cattaraugus county, N. Y., will be dedicated to the worship of the one only living and true God, on the second Wednesday and Thursday (11th and 12th) of February next. Our friends are respectfully invited to attend, and especially our ministering brethren. Come, brethren, one and all. We anticipate a glorious meeting.

This is the first and only Universalist church in *Cattaraugus* county. *T. L. CLARK*.

DEDICATION.—The new Universalist church at *Glen's Falls*, will be dedicated to the worship of Almighty God, on Wednesday the 18th of February. Sermon by *Br. W. S. Balch*, of N. Y. City. Ministers and brethren from abroad are invited to attend. They will call at the Vestry, where a Committee will be in attendance to direct them to places of entertainment.

CONFERENCE.—The Quarterly Conference meeting of the Hudson River Association of Universalists, will be held at *Glen's Falls*, on Wednesday and Thursday, the 18th and 19th of February, at which time the new church at that place will be dedicated to divine worship. *J. A. ASPINWALL*, Standing Clerk.

DEATHS.

In *Jacksonburg*, Jan. 6th, *MARIA FRALECH*, wife of *Levi Fralech* and daughter of *Charles Delong*, of the same place, aged 25 years, 4 months and 19 days. Consumption was the cause of her premature death. She had been apparently declining for more than a year past; during which time she appeared to feel sensible that the time of her dissolution was fast approaching, and that she was past recovery. She had joined the Lutheran church about three years before her death; yet, for a long time previous to her decease she came to the conclusion that *Jesus Christ* is the Saviour of the world; and thus died in the full belief of a world's salvation.

In her death we have the very striking proof of the falsity of that assertion so often repeated, that 'Universalism will not do to die by.' She came to this conclusion (that supported her in the last and most trying year of her life,) in her most serious hours of contemplation. This glorious view of a world redeemed, she had through faith; and it made her last hours peaceful and happy; resigned to the will of God and ready to depart when the time of her great change should come. As she was esteemed and beloved by all who knew her, not only a husband and child, parents and brothers are left to mourn her early departure, but a circle of friends and neighbors, who deeply feel her loss, are really sympathizing with the mourning friends. May the Gospel of the blessed God, be to one and all, a lamp and guide; may it in its influences turn their mourning into joy, and cause them to rejoice from all their sorrow.

A discourse was preached by the writer to a large audience, from the words recorded in *Matt. v. 7; 8*, which subject was chosen for that occasion by the deceased some time previous to her death. *W. P.*

In *Lebanon*, on the morning of Jan. 7th, *Mrs. DELANA BAKER*, in the 73d year of her age.

In the death of this aged lady, a mother in *Israel* has fallen;—one, of whom it may be truly said, her life was a practical commentary upon the faith she professed,—the faith 'once delivered to the saints,'—the faith which 'works by

love and purifies the heart,' and which 'without works is dead,'—the faith which views God as the Father of all, Christ as the Teacher and Saviour of all, man as, every where and under all circumstances, the brother of man, and heaven as the final home of all the souls which God has made,—the faith which prompts to the willing discharge of every duty, and which cherishes with gratitude and joy the religion of Love, which is 'pure and undefiled' before God, the Father. This faith had been her constant companion for many years, had cheered her here under the various vicissitudes of life, had kept her unspotted of the vices of the world, had prompted her to alleviate the sufferings of the distressed around;—and now, we trust, she has gone to enjoy its full fruition in the blissful paradise of God. May Heaven richly bless the surviving relatives and friends, and especially the aged partner of the deceased. May he feel, in his loneliness, that the grace of God is sufficient for him, and rely with unshaken confidence upon His arm of mercy.

The funeral service was performed at the Universalist church in *Lebanon*, on the 8th ult., in presence of a large concourse of relatives and friends, and with the aid of the service of *Eld. Jerauld*, by the writer. *J. J. A.*

In *Stockbridge*, *Madison* county, Nov. 16th, 1845, in the 37th year of her age, *Mrs. L. STRINGER*, wife of *William Stringer*, Esq. She died as she had lived, an unwavering believer in God's universal grace; and through a painful illness exhibited an extraordinary confidence in God and resignation to his will. May God enable the husband in this hour of sorrow, to say,

'I know thou art gone to the home of thy rest,
Then why should my soul be so sad?
I know thou art gone where the weary are blest,
And the mourner looks up and is glad;
Where Love has put off, in the land of its birth,
The stain it hath gathered in this,
And HOPE, the sweet singer that gladden'd the earth,
Lies asleep on the bosom of Bliss.

'I know thou art gone where thy forehead is star'd
With the beauty that dwelt in thy soul,
Where the light of thy loveliness can not be marr'd,
Nor the heart be flung back from its goal;
I know thou hast drunk of the Lethe that flows
Through a land where they do not forget,
That sheds over memory only repose,
And takes from it only regret.

'In thy far away dwelling, wherever it be,
I believe thou hast visions of mine;
And the love that made all things a music to me,
I have not yet learned to resign;
In the hush of the night, on the waste of the sea,
Or alone with the breeze on the hill,
I have ever a presence that whispers of thee,
And my spirit lies down and is still.' *R. Q.*

In *Guilford*, on the 30th ult., *Mrs. CATHARINE H. COLBURN*, wife of *Mr. Amasa Colburn*, aged 31 years.

The deceased was a confiding friend, an affectionate sister, a dutiful daughter, a kind parent, and a faithful companion. Industrious in her pursuits, unassuming in her manners, social in her habits, exemplary in her deportment, liberal in her views, charitable in her feelings, and amiable in her disposition; she secured the love of a numerous circle of relatives and acquaintances. In her, the most fastidious could find little to censure, and much to approve. Surrounded by those to whom she was strongly attached, she manifested a commendable desire to live. She bore a protracted illness with remarkable patience, cheerfulness, and Christian reconciliation; and was sustained until death by that fortitude which a consciousness of rectitude naturally inspires. An ornament of society, cut off in the bloom of life, and the midst of her usefulness, the loss occasioned by her exit will long be deplored. Her memory is enshrined in the hearts of those who know her best; her spirit rests in that bright world where pain, disease and death shall never be known.

May the mourners be consoled by the expectation that they shall meet her again, where

'There shall friends no more part,
Nor shall farewells be spoken;
There'll be balm for the heart
That with anguish was broken.
From affliction set free,
And from God ne'er to sever;
They his glory shall see,
And enjoy him forever.'—[*Oxford Republican* of

November 13th, 1845.

[Original.]

AN ALBUM TRIBUTE.—To E. M. G.

'And now abideth faith, hope, charity, these three; but the greatest of these is charity.'—ST. PAUL.

Three sister Angels from their Spirit-Home,
With each a mission from their God, came down
To bless mankind, and o'er the earth to roam,
Removing doubt, and fear, and hatred's frown;
And thus their message over land and sea,
Dispensing blessings, setting captives free.

Faith from the store of Truth her tokens brought,
Proving a God, the Father of our race;
The Pagan worshippers their idols sought,
To raise them up, and bring their foes disgrace;
Faith triumphed over Doubt, and in her train
The free-born soul is raised to life again.

Hope radiant with smiles of promise came,
While Fear stepped backward stricken with despair;
Hope for life's present ills—a legion's name—
Spoke of unnumbered blessings thronging there;
Fear with her train of bitter, present sorrows,
Fled, while Hope speaks of blissful, bright to morrow's.

And last of all came Charity, God's soul,
But Hate's dread volley soon with vengeance flew;
Love armed with God's omnipotent control,
Drove Hatred downward with his horrid crew;
Love now stands foremost of the spotless Three,
Incarnate Love is earth-born Charity.

Lady, may each a dwelling find with thee,
And each in turn her holy office fill;
May Faith, and Hope, and Charity, all be
Evermore garnered in thy soul, until,
Divested of its mortal, it shall stand
Immortal with the Three at God's right hand.

Lebanon, N. Y. J. J. A.

[Original.]

EXTRACT OF A LETTER FROM BR. J. M. DAY.

Fort Wayne, Jan. 3, 1846.

BRs. SKINNER & WALKER—I have filled out a sheet for the Advocate, and now I will address you a few lines personally. I am happy to say that the visits of the Advocate have been pleasant and regular during the past year, and I hope to enjoy its blessings for another. Nor would I stop here, but would express my hope, that it may be continued yet many years, and yet be a source of profit to you. I am not able to offer you any other remuneration than such as I can give with my pen. I wish it were otherwise; but such as I can give shall be given cheerfully. I designed to have written you, and sent you some communications for publication long ago, but business has been so pressing that it has not been very convenient; and now I am teaching school, and snatch an hour occasionally to pen a few thoughts for your paper.

I have no personal acquaintance with either of you, but from your kindness to me in the past, I feel that I possess your confidence, as you most certainly do mine. I am not now engaged in preaching, as you are doubtless aware; but I feel no less interest in the advancement of the cause of Universalism, than ever. Whether I shall ever preach again, I am at present unable to say. My health has so much improved, that my friends are urging me to resume the ministry; but I speak the honest sentiments of my heart, when I say, that I do not regard myself worthy of the calling. I dread to assume so great a responsibility as the ministry imposes; for I feel myself unable to discharge it properly and successfully. While I was settled in Western New York as a preacher, I enjoyed a good degree of confidence and popularity; but I could not see those results of my labors, that I was anxious to see, and that others told of realizing. I have not inferred from this, that the Gospel as we understand it, has not the power of producing reformation, and all those good results which the Christian heart rejoices in; but the conclusion to which I have come, is that the fault is in me—that I am not gifted with the requisite abilities for presenting truth in such a manner, as to cause it to produce the desired results.

Besides, I feel that I am not well enough educated to be a teacher of religion. I am disposed to place high the standard of ministerial qualifications at the present time. I fall far short of that standard myself, and to be consistent therefore, I ought not to be a minister. I dislike to see so many rushing into the ministry, so utterly unprepared, as I know some of them to be. But every one must follow his own convictions of right and duty. If, however, I thought that none entered the ministry but such as were actuated by no lower motive than earnest convictions of duty, I should have far more charity than I now have. Many young men look forward to a profession, with the expectation that it will honor them above others. But no man's calling, whatever it be, honors him. He however, may honor his calling. The profession of law, confers of itself, no real honor, upon any of its members; but many lawyers honor the profession: while many more are a disgrace to it. So with the ministry. Many clergymen are an ornament and honor to the profession. But I consider that the profession confers no honor upon them.

I did not think of entering into so lengthy a dissertation on this subject, when I began. My thoughts crowded for utterance, and I have given utterance to them. I would prefer to have the title Rev. left off my name. The simple name of J. M. Day, is all that is necessary and is sufficiently expressive, as well as more agreeable to my feelings. Yours sincerely and fraternally,

J. M. DAY.

REMARKS BY THE EDITOR.—We were not aware, or if we had heard, we had forgotten, that Br. Day was not now engaged in the ministry. We regret that he is not, that is, if his health is sufficient for the labor. For many such men as he is are needed in the great work before us. We hope soon to hear of his re-engagement in the responsible duties of the Gospel ministry, and that his misgivings and scruples with regard to his qualifications will yield to maturer reflection, and the conviction that duty calls him to 'preach the word' and do what he can to enlighten his fellow man.

Aside from his scruples and misgivings concerning his own qualifications, we are pleased with the tone and spirit of his remarks concerning the dignity and high responsibility of the ministerial profession. We wish we could see some others whom we might name, entertaining and expressing the same exalted views—the same veneration—for the calling that he does. But instead of this, we see them proud, imperious, egotistical, supremely in love and admiration of themselves, vainly imagining that because they have assumed the ministerial profession they are therefore entitled to all honors and favors, while by their bearing, conduct and language, they dishonor and degrade the holy calling of the ministry. Iustance a Geo. W. Brooks, who by stratagem and fraud had managed to get a letter of fellowship some years ago, and whose proud, dictatorial and supercilious bearing, combined with deep depravity, ignorance of all he should know and knowledge of all he should not know, rendered him disgusting and contemptible in the eyes of all modest and good men, and who for his iniquities suffered excision from the order.—Also a Matthew H. Smith, and a Whitaker, who primed themselves so much on their personal charms and attractions, whose disgusting dandyism and fopperies, egotism and self-esteem, and, above all, whose hollow hearted hypocrisy and utter want of conscientiousness soon drove them from our denomination into those more congenial with their disposition and temperament, and thus happily rid us of their longer presence among us. And we hope we have few, if any, now remaining with us of similar character. Still we fear there are too many who come far short of what they should be, to confer true and lasting honor on the profession.

But in Br. Day's case, the very fears and apprehensions he feels, lest he should dishonor the profession, are an ample safeguard against it. We have no fears for him in this respect. We wish all entertained similar views, a similar respect and veneration for the calling: we should have no fears of its being dishonored by those who engage in it. Such are the very men we want in it.

But Br. D. says he 'could not see those results of' his 'labors that he was anxious to see, and that others told of realizing.' This is very possible, and yet the fault may not be in him. Many other good men—even great and good men—have felt and said the same. We have no doubt the apostles themselves often failed of seeing and realizing all the good results they desired and anticipated. Sometimes the seed fell on stony places, or among thorns, or by the way side, and yielded no fruit, however pure it was or however faithfully sown. 'Cast thy bread upon the waters: for thou shalt find it after many days.' 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'

Go forth then, Br. D., if health permits, scatter the good seed of the kingdom, and leave the event, the fruits, to God. Let your standard be high, we care not how high, and approach as near to it as possible. D. S.

THE TREASURY OF HISTORY.—Comprising a general introductory outline of universal history, ancient and modern, and a series of separate histories of every principal nation that exists, their rise, progress, and present condition, &c., &c. By Samuel Maunder.—The History of America, edited by John Inman.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

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NO. 7.

ORIGINAL SERMON.*

BY REV. M. B. SMITH.

'Wherefore comfort one another with these words.'

1 Thess. iv: 18.

I know not that it needs to be said that man in his mortal state is an imperfect being, subject to vanity, exposed to disappointment, liable, every moment of his existence, to sorrow, pain and death; that he is, indeed, 'of few days and full of trouble;' but it needs to be said, that the Ordainer of his lot has never left him comfortless. This needs to be said, not because it is not equally evident, but because it is not equally acknowledged; for man, even in his present state of frailty, is endowed with a capacity for enjoyment commensurate with his irrepressible desire of happiness; and the means of enjoyment, the sources of comfort, the fountains of joy, are multiplied around him; they are indeed innumerable. Such is man's condition. And tho' it be indeed subjected to imperfection and vanity, to much that seems like evil, that looks like mystery and mischance; much which to the reflecting mind is trying to the mental powers, and touching to the sensibilities of the heart; yet were we to take this world as all, its enjoyments are worth living for. And though the tenure, by which this present existence is held, be as precarious and uncertain as the ever varying wind that 'bloweth where it listeth;' yet to be born, to have an existence even here is a blessing. But we do not take this world as all. It is *not* all. To live, to suffer, to enjoy, to sorrow and to be comforted, to struggle for existence, three score years and ten, or for an uncertain portion of that brief period, and then to die; is not all that God has ordained for us. And the words, the holy words of divine truth, which assure us that there is in the counsels of Heaven something more and better for us, are the words with which the apostle would have his brethren comfort one another. To arm them with fortitude, to reconcile them to the evils of this life, and to death itself, he would have them anticipate a life to come, free from every evil; he would have them look upon death as the commencement of a change the consummation of which should usher them into the glorious presence of the Lord, 'where are joys forevermore.'

Death is indeed a dark hour, if no hour shall succeed! If it be, and forever the termination of all conscious existence, it would be, methinks, as impossible as it would be unnatural to derive comfort from its contemplation. But it is not so. It can not be, that the ever-existing desire of the human bosom, the longings and aspirations of the human heart for life, for immortality, are thus never to be realized. The future—all beyond the grave, is often, indeed, to mere worldly calculations—to mere earthly views—'a land of darkness, as darkness itself.' And therefore it is that there was, and is, a need, a pressing need, for light to shine above and beyond all the illuminations of science and philosophy. And therefore it is that Revelation is neither strange, unnecessary, nor unnatural. Supernatural it may be, for it supercedes and exceeds all that nature ever taught, or philosophy ever conjectured. All that there is strange or mysterious about

revelation is, that there is no more of it. And I confess that when I consider man's necessity and weakness, his blindness, ignorance and incredulity, his native fear and dread of death, I sometimes wonder that revelations from, and about the invisible world are not more abundant, more frequent, more irresistible. No, I do not marvel, that God saw fit to elevate by inspiration the minds of his chosen servants to the conception of truths far too mighty, too sublime and glorious, for the attainment of human reason. That he saw fit to reveal himself as the universal Father, 'the living God, who is the Saviour of all men.' That moved by a compassion infinite, and boundless, he sent from his paternal bosom his well beloved Son, to bring life and immortality to light, by his death and resurrection; to inspire a love and a hope of heaven by his teachings and example. I only marvel, that the so much needed revealings by inspiration were so soon withheld, that Jesus, 'the desire of all nations,' the light and life of the world, so soon retired.

But though the clearer and more frequent revelations from the spirit-land, which the misgivings of the heart sometimes demands are withheld, yet, I confess, we have enough to exult in the possession of, and to praise God for its bestowment. Enough no doubt for every useful purpose of our present discipline—enough for present comfort and consolation, to know, that God is good, and good to all.—And the regret sometimes felt, that the Saviour of world so soon retired, is lessened by the consideration that he ascended as our forerunner in majesty and love to the glory and bliss of heaven; the regret that he no longer holds *in person* communion with his disciples on earth, is lessened by the consideration that he left not the world comfortless—that he promised to send the *Comforter*, saying, 'I will pray the Father and he shall give you another comforter, that he may abide with you forever, even the spirit of truth.' And truly was this blessed assurance of Jesus verified, when on the day of Pentecost, the apostles were filled with the Holy Ghost, and began to speak with tongues as the spirit gave them utterance.

And it was the province of Jesus—the chief object of his mission—'to bind up the broken-hearted, and comfort all that mourn,' so when the spirit of truth, in his name, descended upon the apostles, they were thereby fully qualified and commissioned to the same benevolent work. Words of truth were committed to them for the reconciliation of the world to God—words of truth which had been from past ages, but now made manifest—words of truth full of comfort and consolation for suffering humanity, all powerful to reconcile men not only to all the seeming evils of this present life, but also to death itself, the most dreaded of all. Hence their ministry was a ministry of life, of joy, of hope. They had received the comforter, the word of reconciliation, and they freely imparted the same to their fellow men. They knew that there was that in death which touched the tenderest sensibilities of our common nature. They knew that if ever men needed a word of comfort and hope, it was when bereft of friends by the hand of death, or when about to encounter its terrors themselves; and they were ready, whenever occasion required, to administer to mourners words fraught with consolation.

The solicitude of the apostle to console the bereaved is manifest in the context. 'I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not as others which have no hope,' clearly implying that there is nothing, in the condition of the dead, to excite sorrow on their account—clearly implying that the dead were not sleeping an endless sleep, nor suffering endless

pain. Again he says, 'To die is gain,' clearly implying that the life to come is better and more to be desired than this. And when this great apostle enters more fully upon the subject of death and the resurrection, in his letter to the Corinthians, he represents death as the preparatory portion of a change which transforms all who die in Adam into the heavenly image of Christ,—a change which transforms from corruption to incorruption, from weakness to power, from dishonor to glory. Thus, in accordance with what the Master had taught when he said, 'In the resurrection all live unto God,' 'are like the angels of God in heaven,' 'are the children of God, being the children of the resurrection,' this devout disciple ever entertained and maintained 'the hope of the resurrection,' ever set forth man's prospects beyond the grave as glorious and joyful. And he seems ever solicitous to impart to the disconsolate, joy and hope—ever anxious that men should comfort one another with these words of truth.

But alas! how little of this solicitude to console the bereaved do we witness at the present day! how seldom do mourners retire from the funeral solemnities reconciled, consoled, and comforted by the words of the speaker! It would seem that by far the greater part of our most able and popular preachers deem it no part of their sacred duty, to impart consolation to the circles of mourners which, from time to time, gather around their altars, and who, with eyes flooded with tears, imploringly look to them to be comforted. Instead of wiping the tear from sorrow's eye, and reducing to quietude and composure the troubled element of disconsolate spirits—instead of pouring the oil and the wine of consolation into the wounded soul, by the soothing words of the Gospel of life, of hope and peace; the funeral occasion is seized upon as a favorable opportunity to harrow up the tender feelings of our nature, to wound still deeper the lacerated bosom—to excite dismal apprehensions of the future—to instil doubt and fear as to the condition of the departed—to clothe death in all the habiliments of terror, and represent it as the soul's exit from a world of sorrow to a world of unutterable and ceaseless torment.

Thus to soul's smitten and afflicted, fainting for the bread of life, wormwood and hemlock are dealt in profuse abundance. And if, with all this, there is exhibited a crumb of comfort, a morsel of consolation, special care is taken to deal it out to a select few only, and to them, even, with a sparing hand. I do not impugn the motives of men who thus observe the light of the Gospel by their own dark and dismal creeds. 'Miserable comforters' are they indeed; yet they may be, and probably are, prompted by motives, which in their view, at least, are truly benevolent. They claim to make men better: they hope to do this by exciting their fears; and seem to imagine that the more of terror they can infuse into their discourses the more successful they will be in the good work of inducing reformation. They honestly believe, no doubt, that the Scriptures sanction the course they pursue. And truly, they seem not much at a loss to find passages, upon which constructions may be put, terrible in their aspect, and most horrible in their results. Anxious to reform the wicked, efforts are made to alarm them by awful descriptions of a day of judgment far off in the invisible world, where men shall give a strict account for every sinful act, and every idle word, where punishment vindictive, shall be inflicted upon all who have done evil—punishment without mercy and without end! Thus the whole human family are doomed to endless perdition! For who is there that has not done evil!

* Br. Skinner, I send you this discourse for publication by the request of Br. G. B. Smith. It was delivered on the occasion of the death of his wife, who died at Albion, Orleans county, Nov. 17, 1845. Sister Smith being a member of the Baptist church, her funeral was attended in that church, by its Pastor, who labored to Ecl. ix: 10.

M. B. S.

Most certainly universal condemnation would be the horrible result of such a judgment, whether its advocates admit it or not. Such a result I know, indeed, they do not admit. They say some, by certain means, will escape the demands of justice, and so go unpunished: forgetting that God has said he 'will by no means clear the guilty,' and that 'the wicked shall not be unpunished.' Overlooking the divine testimony that 'the righteous shall be recompensed in the earth, much more the ungodly and the sinner,' they seem to think that, if men are not threatened with the most severe retributions in eternity, there is no restraint to vice, no encouragement to virtue. Hence, a formal judgment in eternity is, with them, the grand conservative principle of the Gospel: to depict it in all the terrors which a distorted fancy can give to it, the chief business of their office. A business unenviable enough in all conscience. But the Bible, it is said, is full of proof of such a judgment. True, the sacred writers have spoken of judgments; but unfortunately for the advocates of a formal judgment in eternity, they are judgments which have been, and are to be executed in the earth. Isaiah prophecies concerning the Messiah, 'Behold my servant whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment unto the Gentiles. He shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law.' To the same import, Jeremias says, 'Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.' And Jesus himself says, 'For the Father judgeth no man, but hath committed all judgment to the Son, and hath given him authority to execute judgment also, because he is the Son of man.' And again he says, 'for judgment I am come into this world.' These and other like passages so clearly sustain the doctrine of divine judgment in the earth, that comment is deemed unnecessary. There are indeed passages which are supposed to teach not only a judgment in the future state, but that the eternal weal or woe of millions are fixed thereby. The parable of the sheep and goats, is often referred to as a proof of this theory. But that all this was fulfilled, in that age, in that generation, is too manifest to need argumentation.

With much seeming assurance, a notable passage in the 5th chapter of John is relied upon as proof of a future and endless condemnation, to wit, 'Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice; and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.' But by examining the context, it will be seen that Jesus was discoursing of a moral or spiritual resurrection—a resurrection which has no allusion to a future state. No one hesitates to admit that the 'passing from death unto life,' spoken in the 24th verse, is figurative—a moral resurrection. It is also admitted that the dead, spoken of in verse 25th, are the dead in trespasses in sins, and not the literal dead. And as we have no reason to suppose that he changed the subject from a figurative to a literal resurrection—from time to eternity—we must conclude that he meant the same, i. e. the morally dead, by those that were in the graves. The term *graves* may be used in a figurative sense with as much propriety as the term death. That it was used by Ezekiel, (ch. 37,) to represent the dark, degraded, and depressed state of the Jews while in captivity, no one disputes. That it was used by the Saviour in the same sense, to represent the then state of darkness, ignorance and stupidity, in which the whole house of Israel was involved, and that by the term resurrection he meant the *waking-up* of that people at his second coming, which was then near at hand, and which took place within forty years after the crucifixion, when a terrible judgment was executed upon them; from the calamities of which those only escaped who had done good by embracing the Gospel after having heard it—I say all this is so evident that some learned Orthodox commentators have so explained it. And there are

many arguments against the application of this text to a future state, besides those drawn from the connection in which it is found. One or two of which we will notice, and that must suffice, as we have not time to do more. In the first place, then, let it be remarked, that it is one strong objection against the common application of this passage, that it proves too much. For it will be admitted that all men, in the course of their life, have done some evil. Now, if all who have done evil are to be waked up from the literal grave to a resurrection of damnation, and that to be eternal, there is no hope for any; a result not very comforting truly—a result from which the strongest advocates for a judgment and condemnation in eternity, shrink with horror: but a result inevitable from their premises. Their hope of escape through *faith* can avail them nothing in this judgment which is strictly according to *works*. Again, I suppose it may be admitted that all men, in the course of their life, have done some good. The common application of this text, then, will secure to all the resurrection of life, and introduce all into heaven. A result comforting enough indeed to us poor sinners; but equally horrible to those good people who fancy that heaven will be no heaven for them if all are there. Furthermore, the common application of this text makes heaven the reward of good works performed here; but the Scriptures teach that it is 'not of works.' One more argument and we leave this text. By contending that in this passage Jesus was speaking of a resurrection into an immortal state, he is made to contradict himself. In his reply to the caviling Sadducees, he says, 'in the resurrection all live unto God'—that *all* who obtain that world and the resurrection from the dead, 'are as the angels of God in heaven.' Here he is unquestionably speaking of the resurrection of the literal dead: and here there is no intimation of any coming forth to condemnation. Paul's account of the resurrection agrees perfectly with what the Saviour said to the Sadducees; but it does not agree with the common application of the passage under consideration. By him we are assured that 'as we have borne the image of the earthy, we shall also bear the image of the heavenly.' He tells us that 'all are to be made alive in Christ.' Now as this life in Christ is spiritual, immortal and glorious, it entirely excludes the idea of such a distinction and difference in the immortal state as the resurrection spoken of in John, if applied to the immortal state would represent. Our conclusion then, in regard to this notable passage so often quoted for the consolation of those who mourn the death of friends, is that while it assures us that in the dispensation of God, men have been, are now, and ever shall be, while time lasts, rewarded according to their works, it by no means intrudes upon our hope, that ultimately all men will participate in that eternal inheritance given us in Christ Jesus before the world began.

We now come to notice what may be called a *standing* text for funeral discourses. 'It is appointed unto men once to die, but after this the judgment.' Here it is said the question is settled; the day of judgment in which men are tried and awarded according to their works, is after death—God permits men to go through their whole life without chastisement for their sins; but after death, he will call them to a strict account, and then, when there is no possibility of punishment doing any good, it is to be inflicted endlessly. Such is the doctrine drawn from this text, considered so suitable to comfort those who are bereft of friends by the hand of death. I admit, that if the death here referred to were literal, it would settle the question, whether there be a judgment in the world to come; but it would not settle the question whether in that judgment any are condemned, or all justified. But clearly it is not literal death that is meant in this text. Neither is it moral death; but the death here mentioned is what is called *sacrificial* death. By reading the whole sentence 'And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto

salvation.' It will be seen at once that a comparison is made connected by the conjunctions, *as*, and *so*. And by noticing the subject on which the apostle is writing it will be seen, that the comparison contrasts Christ the High priest of the Gospel, with the men who were High priests under the law. That it contrasts the *figurative sacrificial death* of the legal High priest, with the *real sacrificial death* of Christ, proving the latter better than the former—the new dispensation superior to the old: and that it contrasts the *judgment* of the children of Israel, which the legal High priest bore for the justification of the people, with that *better judgment* of the Gospel, for the *free justification* of all men, 'through the redemption that is in Christ Jesus.' I regret that for the want of time, I can not now go into a full exposition of this passage, which, by being forced from its connection, and perverted to sustain a horrible theory, has so frequently 'made sad the hearts of the people whom God hath not made sad,' and so frequently deprived the hearts of those whom the providence of God has made sad, of all that consolation which the Gospel is calculated to impart. But I can not well close these remarks without a brief notice of one more sentiment which is usually rendered quite prominent in the discourses of those whose business it should be, in imitation of their Master, 'to comfort all that mourn.' As if determined not only to exclude the great mass of our race from all that is good and holy and happy in another world; but to prevent also even the best of men from entertaining much hope of future blessedness; they tell us 'there is no change after death—'As the tree falls so it lies: as death leaves us, so judgment finds us.'

Not finding any text for this purpose written, after life and immortality were brought to light, one of the many remarkable sayings of Solomon is selected, as just the very thing: viz. 'There is no work nor device nor knowledge nor wisdom in the grave whither thou goest.' And this same wise man also said, 'The dead know not any thing, neither have they any more a reward.' There are men at the present day, and their number is not few, who have no faith in a hereafter life, who look upon death as the cessation of all conscious existence; 'when a man is dead, he is dead,' they say: 'he can neither act nor think; he can do nothing; he knows nothing; he enjoys nothing; he suffers nothing; he is nothing but a lump of inert corruptible matter, which is soon resolved into its original elements.' And these men are called infidels. They do not believe in any change after death, save the natural decay and dissolution of the carcass. They do not believe in any transformation from mortality to immortality. But they believe, as they say Solomon believed, that death is the final end of man. Whether Solomon had any faith in a conscious existence beyond the grave or not, I do not undertake to say. If he had, he had it to himself, it is not very discernable in his writings. And it is not so very strange that unbelievers in a future existence call themselves the disciples of Solomon, and quote his words to sustain their dark and dismal theory. But it is strange, passing strange, that a *Christian minister* should select these very words as his motto, and give to them the very same construction when discoursing upon the realities of man's condition after death. For if he does not give them the same construction as does the unbelievers, they are no evidence of his favorite position of no change after death. What! no change after death? No transformation, no progression in knowledge and glory, no improvement in any way, in any thing, after the soul quits its mortal tenement? Would not this doctrine imply rather more than its advocates are prepared to embrace? Do they not expect to be divested in the world to come of the frailties, the imperfections, the evil dispositions, the lurking inclinations to sin, under which they groan, and with which they are burdened while they sojourn in the flesh? Yea, we know, they expect it. But vain is there expectation, if there be *no change* after death. It is good logic, I believe, that an argument which proves more, or a sentiment which

embraces more than its advocates will admit to be true, proves nothing in their favor.

Now I must say that of all the strange and dark surmisings in regard to the future state, this is the strangest and the darkest ever engendered in the mind of one who gives credit to revelation. Why! it would render that state inferior to the present.—For here most certainly there is such a thing as human progress; and here are the means, and the motive, and the opportunity, for advancement in knowledge and goodness. Yet, though they be improved to the uttermost, a mere approximation to perfection only is attained. The longest life, though its capacities and opportunities be the most assiduously employed, brings man only to the threshold of knowledge—only to the porch of the temple of truth, wisdom and virtue and love and goodness and glory. If then all this intellectual advancement shall cease when this mortal tabernacle is dissolved—if all this moral progression shall terminate when the impervious veil which holds from our view the spirit world shall fall, then, I ask, is not the future inferior to the present state? The scanty attainments of three score years and ten, or in most cases of not half that period, are all that the immortal and ever-aspiring mind shall know, possess or enjoy if even these are not obliterated. And even these are obliterated and lost forever, if the words of Solomon are true, in the sense in which they are taken, by those who use them to prove that there is no change after death. Are such words comforting? Is such a view of man's future prospect fraught with consolation? Who does it reconcile to God and his dispensations?—Who are comforted by such words? I know what is urged in justification of suspending these horrors over the future. It is, that those who were deemed unworthy may not derive comfort from its contemplation. Doubt and darkness, gloom and uncertainty, are thrown around the celestial mansions, least some might hope to arrive there without a passport from orthodox authority. In short, the apology is, they have no commission to speak words of comfort to the wicked.

But let us see whether the doctrines we have been examining do in reality impart any consolation even to the righteous. And as we must be brief, we will come directly to the point. Here, then, are pious parents called to mourn the death of a child towards which they have felt all the tender emotions of parental affection and love. But the child, the son or the daughter, had lived a few years of accountability, and died—died without faith and hope in Christ Jesus. These parents are strictly orthodox in faith, good Christians in life and conduct, and now in their deep affliction they come around the altar of God's house—they look to the minister of God's word—some ground of hope that it is well with the departed spirit of their child is what they look for, is what they must have. The joy-dispelling—the hope-forbidding features of their creed are intruding continually upon their solemn meditations, perpetually haunting their imaginations with fearful forebodings. They can not, they dare not look that creed full in the face, in connection with the circumstances in which they are now placed. They will not listen to the decision of that creed. Ah no! for it would seal the endless damnation of their child. Ah no! sooner than relinquish all hope for their child they will repudiate that creed, even at the hazard of their hope for themselves. These parents, determined to hope against hope, against the creed of their church, I say, look in their extremity, to their minister for consolation, for encouragement to hope, without which they feel that their hearts must break. Ah! how unenviable the position of such a minister! He would doubtless, gladly comfort these afflicted ones, they are worthy, they are, even in his estimation entitled to the consolations of the Gospel. But need I say he can not comfort them, without compromising his sentiments? He may remind them of the grounds of hope which they have for their own salvation. Alas! this but augments their pain. Imagination points the contrast—themselves in heaven, their child in hell! He may well tell them that their child has gone

to a God who will do no injustice, but this is indeed cold comfort in connection with the creed that teaches that it would be no injustice in God to burn every soul of Adam's race in an endless hell. He may tell them that though this child may be in hell, they do not know that it is so, and that when they do come to a knowledge of it in the light of eternity, they will be divested of all sympathy and love and affection, so that they shall exult and praise God that their child is to be tormented without end! But if this could possible be a comforting reflection to any, (which to me appears most incredible) no one can fail to see that one item of the creed is abandoned for the sake of it. If there is no change after death, the pain of heart, the mental agony, which parents here endure from the mere apprehension of the possible damnation of their children, must be endured throughout eternity, with such augmentation as reality shall give to it.

But I need not dwell here; I can not think it necessary to occupy more time in showing that the doctrines under consideration do not, and can not comfort even the most pious souls. Such words as are requisite to express the popular creeds of the day, could not have been the words which Paul delivered to the Thessalonians to comfort one another with. For it is not to be supposed but that many of the dead for whom they mourned, would by these creeds, be consigned to endless perdition. Yet he would not have them sorrow on account of the dead. Evidence sufficient that these creeds are not in accordance with Paul's creed. And there is the case of Amnon, son of David, whose doom would inevitably be endless misery according to modern theology; but it is recorded in Holy Writ, that 'David was comforted concerning Amnon, seeing that he was dead.' Evidence conclusive that David's views concerning the dead were not in accordance with modern theology. Alas! how seldom do any die in regard to whose happiness in the world to come there would not be room to doubt, if the common doctrine were true! Nay, it may be doubted whether any live and die so perfect as to be sure of justification at such a tribunal as is contended for, 'when every hidden thing shall be brought to light.' Some are better, and consequently happier in this life than others; but none, even the most virtuous, have any claim on heaven on account of their good works. And none who will not need to be changed, essentially changed, to prepare them for its enjoyment. And to the resurrection which imparts life in Christ to all who die in Adam, we look for such a change. Amen.

[Original.]

FREE AGENCY.

Br. A. Scott says, in the fourth No. current vol. of the Magazine and Advocate that, 'man is free to do as he wills, but that, he can not avoid willing as he does.' Now I ask for information on this subject.

1st. How can man be morally accountable to his Creator, or any other being? Is he to blame for willing as he does, when he 'can not avoid it?' It appears to me that this brother's theology on this subject, is a renunciation of moral accountability, the very foundation on which all religions are built. I hold that man is accountable to the extent of his intellectual capacity, his means of information, and his ability to perform. But if he is under the control of circumstances, the force of which compels him to will just as he does always, and then he is 'free to do as he wills,' why do we blame him for doing as he does? Why enact laws to govern him? I should say he was already governed, and that to by a fatal necessity, that would exculpate him from all crimes; and that is not all, nor the worst! it would seem to absolve him from all virtue also, or it identifies vice and virtue, makes them one, and so ushers in the atheistic millennium, with all its ridiculous pomp and its more than contemptible absurdity.

Though I have professed to be a Universalist for some three years, I am aware that I may be quite ignorant yet of some of the essential doctrines of

of Universalism; and I write this to elicit some light on the subject of moral agency. I have always believed that man is capable of reasoning on moral subjects, and of judging what is right, and what is wrong; and that 'he that knoweth to do good and doeth it not, to him it is sin.' 'That he that knoweth his master's will and doeth it not, shall be beaten with many stripes.' But as the principle which I combat, the case of accountability would not be changed, nor altered at all, if man were wholly deprived of his intellectual nature. J. B.

Hartsville, Jan. 25th, 1846.

[Original.]

PROFESSOR BUSH.

Br. SKINNER—A letter that I received last summer from a highly esteemed friend and correspondent, in Western New York, contained the following language in reference to 'Bush on the Resurrection,' a work that was at that time attracting a good deal of attention in the religious world. I would respectfully solicit for it a place in your columns. J. M. DAY.

'I have just read your request to Br. Skinner in the Advocate,' concerning Prof. Bush's work. I have just read his book, and think less of it than I hoped I should. He has lamed himself so much, in his denial of the resurrection of the body of Christ, and in defence of that denial, that one fancies he limps every where else. That chapter will ruin his work in the estimation of the world. I was astonished at his effort on that subject; because to prove what he attempts, would be proving that the disciples of Christ were deceived and imposed upon, at the very point where it seems the least possible for them to be deceived. I think if he had humbled himself a little, and taken some counsel of the 'illiterate Universalist,' on that subject, and suppressed that chapter, he would have stood fairer before the world. You have hinted at the true view of that subject, in my judgment.'

Since the articles were in type which appeared in this paper of last week, on the subject of the Circular and Protest, we have received several other articles of the same character on the same subject from H. P., D. B. W. and others. But as they take the same ground and use nearly the same arguments that Brs. Parker and Elwood do, it is unnecessary to publish their articles, and we presume they would not have sent them had they seen theirs first.

A NEW OFFER—PREMIUMS.

Any person hereafter sending us five dollars (postage paid) shall receive five copies current volume of the Magazine (from the commencement of the volume) if sent to one address, and the second volume of the Christian Visitant, published some years since by Br. A. B. Grosh.—This volume contains 144 pages of reading matter. It has an article on the Atonement by Br. S. R. Smith, examination and refutation of the tract entitled 'A strange thing,' by E. D. Wight of West Bloomfield, N. Y., with an appendix, by Br. Grosh, The parable of the 'Rich man and Lazarus,' by Br. W. Fuller, 'Harmony of God's attributes,' by Br. Grosh, 'Punishment and forgiveness,' by Br. Sylvanus Cobb, now of Boston, Mass., 'Kingdom of Heaven,' by T. Fisk, 'Confidence in God,' by Br. Lucius R. Page, 'Brief scriptural explanations,' by Br. Grosh, 'To the Candid,' by S. R. Smith, 'To the teachers in Israel,' by Br. Grosh, 'The last judgment,' 'Demoniacs of the New Testament,' and a compendium of an extemporaneous sermon by S. R. Smith. This volume can be sent by mail at trifling postage.

Any one sending seven dollars, shall receive 7 copies of the Magazine, one year to one address, a copy of the Visitant and the Almanac and Register for 1846. For ten dollars eleven copies of the Magazine will be sent to one address, and last year's (1845) volume (unbound) of the Magazine. For fifteen dollars, sixteen copies will be sent to one address, one year, a volume for last year, and a copy each of the Visitant and Register. Who will avail themselves of this offer? PUB.

[Original.]

THOUGHTS IN A THUNDER-STORM.

Sweep on, loud winds, and dash, thou rapid rain;
Sound forth, thou thunderpeal, and flash, thou lightning
chain!

Ye have no terrors for the wo-wrought breast—
Your sympathy may soothe its deep unrest.

Nor can ye move with fear the placid mind,
That is to destiny and Heaven resigned,
Ye only show it nature's changing face,
And render more sublime her charming grace.

What though ye veil the welkin's azure arch,
And like the din of warriors in their march,
Your martial numbers sound from pole to pole?
Their echoes purge the air wherein they roll.

What though the earth, when wildest tempests beat,
Reveal the tread of hostile legions' feet?
Her genial breezes soon efface the track,
And bring increased perfume and freshness back.

Pérchance the power ye elements display,
Pictures the conflict of that triumph day,
When death demands the dust that nature gave,
And, struggling with his trophy, seeks the grave.

Hail! glorious, eastern bow, raising thy crest,
Before the broken clouds have quit the west:
And precious sunbeams, gilding earth anew,
Thick strown with glitt'ring pearls, all hail to you!

Ye tell of promised joys and smiles divine,
That on the ransomed soul shall sweetly shine,
When life's last storm subsides, and sleeps its clay,
And soars the spirit from the world away.

Yes, welcome Tempest, though thy headlong force
May shake the solid mountain in its course;
Though frightfully the lightning leaps on high,
And booming thunders thrill the sable sky:

Only let Phœbus follow in thy train,
Chasing with golden gleams the lingering rain—
Lifting in beauty all that's bowed below,
And painting bright above, his matchless bow.

And welcome, Life, with all thy tumults crowned—
With wars, feuds, famines, plagues, and perils bound;
With all thy pangs and passions, doubts and fears—
Thy sighs and sorrows, blights and bitter tears:

Only let knowledge lead us in thy laws,
And reason in her progress never pause;
And oh, let faith conduct us to the tomb,
And hope point upward to the life to come.

South Oxford, N. Y. M. E. TILLOTSON.

An 'Appeal to the Voters of the State of New York relative to the Licence Question.'

This is a pamphlet of 8 pages (double columns) containing extracts from the proceedings of Temperance Conventions held in Albany and Rochester on the subject of the Licence Law, and a most spirited Appeal to the citizens of the State generally, and to several classes in particular, viz. 1. To the Venders of Intoxicating Liquors. 2. To Tax-payers of the State. 3. To philanthropists and friends of humanity, and 4. To Christians and Christian ministers. There is occasionally a sentiment put forth that smacks a little too strong of modern Orthodoxy (so called) to which we can not subscribe; but in the main it is good and stirring. The pamphlet, bating the above exception, should be generally read and widely circulated. It is stereotyped, and will be furnished by O. Scoville, Esq., Secretary of the Exec. Committee, at Albany, to every county in the State, at \$10 per 1000 copies. It is designed to be placed in the hands of every family throughout the State.

We have room only for an extract from the Appeal; and as men generally in these days feel quite as much for their pockets as they do for any other interest, we select that part addressed to Tax Payers: D. S.

TAX PAYERS OF THE STATE OF NEW YORK.

Let not the overshadowing moral and physical evils of the licence system, divert your attention from its unjust pecuniary burdens. All your property, real and personal, the fortune of your inheritance, or the fruits of your toil,

it covers with a mortgage having priority of any lien you have the power to create—a mortgage, the interest of which you are compelled to pay annually at the call of the tax gatherer, and the principal of which must be abated from the purchase money of your property, if sold. An inequitable mortgage, from which the Chancellor has no power to relieve you, and against which you have no redress but a ballot inscribed 'No License'; for it secures a fund for the public expense, occasioned by the victims of the license law, and their beggaried families. Freeholders, men of wealth, you who have hitherto erroneously supposed that your property was your own, we beg your serious attention to the facts which show how deeply it is encumbered by that liquor trade, which we ask your aid to suppress. Mr. Chipman, to whose invaluable report we have already alluded, visited several years since, all the counties of this state, for the purpose of taking the exact guage and dimensions of poverty, and crime, in our almshouses and prisons. He brought to this task as sound a head, as faithful a heart, and zeal as indefatigable, as were ever enlisted in the cause of humanity; and his researches were aided, and their results certified, by well known public officers in each county, and their accuracy in no single case ever disputed. The proportions of those committed in that year to the jails in this state for crime, were of those

Reputed temperate,	641
Doubtful,	1003
Intemperate,	3888
The proportion of paupers in the several poor-houses whose pauperism was occasioned	
Not from intemperance,	1158
Doubtful,	1402
From intemperance,	5874

The whole amount of county taxes levied on the several counties of this state (excepting three counties, the data from which were not fully furnished) was \$1,103,188.72

• The expense of pauperism was	\$272,990.95
Of crime,	358,031.56

Aggregate of pauperism and crime, 631,022.51

Balance for all other purposes, \$472,166.31*

* Look at the following certificates, furnished to Mr. Chipman, the first by Justice Cole, who has often been continued in, and recently appointed to, office by his political opponents,—and the other by a gentleman of equally reliable character, as a specimen of the doings of alcohol at the capital of the State:

'Mr. Chipman: Agreeable to your request, I took particular notice of every case that came before me at the police office in this city during one week; and I now certify that of the FIFTY complaints of a criminal character which were made during the first week in January last, FORTY-EIGHT clearly originated in INTemperance. One of the other two cases partook more of the character of carelessness than of criminal design. The other was the case of a child whose parents are habitual hard drinkers, but are not what are usually called drunkards.

'And the above I have no doubt would be a fair average of all the cases that came before me during the year, that is, NINETY-SIX in a HUNDRED originated in, or were directly caused by intemperance.

'More than TWENTY-FIVE HUNDRED cases come under my cognizance in a year.

J. O. COLE, Police Justice.'

Albany, 20th March, 1834.

ALMS-HOUSE.

Whole number received into this house in one year, 633	
Not from intemperance,	1
Doubtful,	17
Intemperate,	616

The 17 were from remote towns of the county. Of the whole number 196 were females, and at least three-fourths of them were intemperate, and full one half grossly so. There are a few very respectable and interesting women here, but they were reduced to poverty by the intemperance of their husbands. There were 297 persons in the house on the 1st of January, 1833, so that the whole number assisted in the year is 930.

GEO. W. WELCH, Superintendent.'

Look now at the reverse of this sombre picture, in the following slip from a Massachusetts paper:

From the above data, and others furnished by Mr. Chipman's report, it may be shown, if not with mathematical certainty, at least with so much as would govern us in the most important affairs of life, that of the above amount of annual county taxes, at least half a million of dollars is the consequence of, and might be saved by the suppression of the retailing of intoxicating drinks. And this is only the annual interest of that mortgage of which we have spoken, giving, estimated at 7 per cent, a principal of more than seven millions of dollars, which is a first lien upon all your goods, lands and tenements, for the benefit of rum-sellers, and to the intolerable injury of every one else. And yet to this vexatious annual plundering, this continual taxation, beyond comparison more unjust and oppressive than the British stamp act and tea duty, you pusillanimously fold your arms in submission! Sons of Revolutionary sires! where has fled the spirit of Boston Harbor, and Lexington, and Bunker Hill! Where had now been the cause of freedom, if our fathers had been imbued with that spirit of meek submission to wrong which seems to have overtaken their sons?

'Three years ago there were 469 inmates in the poor-house in Worcester. Last year the inmates were reduced to eleven. In consideration of this great reduction in their pauper tax, the town voted \$500 to be paid annually to the Temperance society, together with the use of a large hall, and oil and fuel to light and warm it.'

A CATHOLIC HELL.

Mr. H. C. Wright, a clergyman of some note, is travelling in various parts of the Old Country, and writes notes by the way, which are published in several papers in New England. Under date of July 28th he thus speaks of what we should call a Catholic hell.

'We have just left the town of Manheim. Some of our passengers left us there to go to Baden—now the chief town of the kingdom or country of the same name—and having 45,000 permanent inhabitants. A noted place of resort all over Germany, France, Italy and Great Britain. It is said about 20,000 persons visit it annually. The Hot Springs are the object of attraction. It is a watering place, like Lermington in England, or Saratoga in New York. The castle of the Duke Baden, built about the close of the 17th century, has dungeons beneath it that could tell fearful stories. 'According to tradition, (says one in describing them) prisoners, bound fast in an arm chair, and blindfolded, were let down by a windlass into these vaults, excavated out of the rock on which the castle stands. The dungeons were closed by slabs of stone, some of which weigh 2000 pounds. One chamber is called the Rack Chamber, where stood the instruments of torture, some of which yet remain. There is a deep well, or pit, covered with a trap door. The prisoner, whose doom was sealed, was led to this spot in a narrow passage way, and required to kiss the image of the Virgin on the other side of the door; but as soon as his foot rested on the trap door, it gave way, and he was precipitated down the pit upon a machine at the bottom covered with lancets, by which he was cut to pieces. The punishment was called the 'VIRGIN'S KISS.' When the secrets of this pit were disclosed, many human bones were found.' Scott, in his 'Anne of Geierstein,' has given us a fearful picture of the Judgment Hall and secrets of this old castle.'

That practices of the kind have prevailed in Catholic countries, admits of no more doubt than that such a people have had an existence; and Protestant believers in a vindictive God have been guilty of practices almost as horrible. The partialist religion is the same the world over, and when left to have its legitimate influence, without any counteracting tendencies, it makes people cruel and vindictive.—[Star in the West.

FALSE STATEMENTS OF AN ALMANAC.

The statistics of the different religious denominations in the United States, as recorded in the Protestant Almanac for 1846, frequently find their way into the papers of the day. We have noticed them in several secular prints and they are now before us in the Protestant Unionist, published at Pittsburg, Pa.

The name of the man who compiled the statistics is not known to us, as we have not seen the Almanac itself in which they appear; but whoever he is, he is either profoundly ignorant, or given to writing falsehoods. In either case he is unfit for the task which he undertook, and ought to be exposed. He states that the Universalists have about 600 churches (societies)-520 ministers, and 60,000 members!! Had he consulted our Register and Almanac, which he could easily have done, he would have seen a very different statement. That says, and correctly, that we have 1072 societies (or churches) and 664 preachers; and we estimate that the attendants upon our churches, including believers scattered abroad, who have occasional preaching, do not number much less than a million. I could name two States which contain nearly double the number of Universalists set down in this Almanac. It is presumed that the author of it is a bitter partialist, hence this incorrect information.

The disciples (Campbellites) I notice are set down as having three hundred thousand members. I have received their principal paper for several years, and therefore know that their standard writers only claimed, a few months ago, two hundred thousand, and at that time they supposed they had fifty thousand in Kentucky. Since then they have ascertained by actual count, that they have only about thirty three thousand in the whole State; and it is my candid opinion that more than one third of all their members are in Kentucky. They have not to exceed, I presume, half a dozen congregations in all New England, a region of country where there are tens of thousands of Universalists. In the small State of Massachusetts we have 134 preachers actively engaged, and 145 societies, the most of them large. In Boston there are eight societies, and Br. O. A. Skinner's congregation is the largest Protestant assembly in the city, according to the statement of a Presbyterian gentleman, published in a Presbyterian paper about a year ago. The fact he ascertained by counting the attendants of the different churches as they passed into or out of them.—[Star in the West.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. B. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, FEBRUARY 13, 1846.

ASSOCIATION.

That different members of the human family are endowed with faculties possessing different degrees of strength, is a truth which will not be doubted by any one given to serious thought and reflection. Some also, being in possession of temperaments more active than many others, are enabled to go forward more rapidly in a course of moral and intellectual improvement, leaving those with whom they set out in life far behind. But this difference in original endowment, does not act upon mankind with more power in a moral sense, than does the influence arising from association. The children of men are social beings; were so created by the Supreme Ruler of the universe; propensities, sentiments, and faculties were bestowed upon them, prompting them to seek out and mingle with their fellow beings and reap as a consequence all of the treasures, and receive all the enjoyment arising from the judicious action of their social powers. Attendant upon that association, is an influence which operates with great strength upon the mind. If all are influenced by motives moral and virtuous, the impressions made upon the individual mind are such as to awaken feelings, moral and virtuous, and reward the actor with the pure pleasure of peace, happiness, and joy. But on the other hand, if associates are governed by the passions alone; their moral powers rendered somewhat dull and obtuse, then the influence of companionship is of the most deleterious and destructive kind, bringing around one, the blight and mildew of iniquity and the consequent miseries ever following swift in the footsteps of vice.

In view of the foregoing truth, how responsible the station occupied by the parent; and in fact, how fearful the responsibility resting upon every instructor of the youth. Training minds for weal, or for woe!—for the accomplishment of high, noble, and honorable action, or for deeds of the deepest, blackest villany!—for stations of the most exalted human fame, or to sink deep in disgrace and pollution! Such being the office of the parent and instructor; every word, every act, every look, should be of a nature to leave a virtuous impression upon the mind of those instructed. The utmost care should be exercised; the watch should be diligent and untiring; no deed vicious in its nature and tendency should go unreviewed, and no virtuous act suffered to pass without the expressed approbation of the parent or instructor. And yet, how sadly is this duty neglected, by parents and others, who have taken upon themselves the high, the responsible, and the important office of instructing the rising generation!

There are many parents who have but little, if any care; but small, if any anxiety, respecting the reputations to be established by their offspring. At least this seems to be the truth, if it is not so in reality. It may not unfrequently be the result of heedlessness, that parents neglect to bestow the proper attention upon the subject of youthful instruction, not being fully aware of the many temptations ever surrounding the minds of the young; but if it is the result of such a careless habit, it should forthwith be corrected, for that habit is productive of some of the most direful results. How many a young man has gone the downward road to perdition, who at last as he cast his eye back upon his pathway, with a mind sorrowful and grief-stricken has beheld the truth in all of its sad and mournful reality, that the inattention of his parents to the proper cultivation of his moral powers, was the great first cause of his fall; the great first cause of all his woes, and of the ignominy at last attached to his name. Neglecting to give him the requisite moral instruction; neglecting to teach him the duty which he owed to himself, to others, and to God; upon the Sabbath, instead of directing him to the sanctuary of public worship where he might be benefited by the truths there proclaimed, permitting him to go forth and mingle with those whose characters were anything but virtuous; to spend his leisure hours and his evenings in such society, surrounded by such worthless companions, until his moral susceptibilities became callous to a certain degree; led on by such influence until at last he awoke to the dreadful reality!—his reputation destroyed!—his name synonymous with infamy and disgrace! Oh! how sadly have many parents neglected their duty in this respect;—their bounden duty to their offspring; suffered them to go onward, and onward still in the pathway of sin, until at last destruction came down upon them in its might, overwhelming those who with proper care might have been saved from ruin and despair. And a voice from these sorrowing hearts bound with distress, shall ascend to heaven and bring down a terrible reward upon those who have lived heedless of the ways of their offspring!

Young man; during the present hour, while calmness and sobriety are around your mind, and passion is silent and unmoved; we have a word to say to you. You are now preparing to enter upon the scenes of active manhood. The hour will soon be at hand when you must go forth; and now ever bear this thought in mind, that your future course, your reputation, all that you may have near and dear, depends upon the associations which you may form; upon the selection of companions. If you make choice of those whose sentiments are just and moral; whose dispositions are virtuous, your future pathway will be in that direction where peace and pleasure ever attend the traveller. On the other hand, if you go to places where young men revel in sensual pleasures; where the sneer, the jeer, the scoff, and even the curse, are thrown upon the precepts and ways of rectitude; contamination will be upon you and your barque of life will go down amid the dark and stagnant waters of iniquity and distress.—We have seen a young man stand upon the gallows-fall, with the shroud upon his person and the fatal cord around his neck, and there listened to his tale of sorrow, and

what was it? That his destruction, so horrible in its nature, was only the consequence of associating with those who were regardless of the principles of virtue and integrity! Here you have the truth, and do not let it pass unheeded. Walk circumspectly, and the day of prosperity and enjoyment shall be your reward. S. J. G.

THEOLOGICAL DISCUSSION.

The following article concerning the discussion between Br. P. Morse and Rev. Mr. Hapgood, was received after the sermon was in type for this number, and in order to make room for it this week we are obliged to give it the place which had been designed for some editorial matter. We thank Br. K. for furnishing the account; and give it place the earliest opportunity. Ed.

THE DISCUSSION AT MEXICO.

This discussion, according to previous engagement and notice, commenced on the morning of the 12th inst., and closed in the afternoon of the 17th, between the Rev. Geo. G. Hapgood (Methodist) and Br. P. Morse. There seemed to be an increasing interest from beginning to end, and certain, there was an increase of numbers in attendance, so that on the last day the house was very much crowded. Mr. Hapgood had pledged himself to 'prove Universalism false from the word of God.' Let the reader remember by what he was pledged to prove Universalism false, namely, the word of God, while we proceed to notice some things that occurred and some positions assumed.

Soon after the commencement of Mr. H.'s first speech on the morning of the first day, he stated that 'if he should succeed in proving the main principle of Universalism false, he should assume that he had proved the doctrine false, even though all mankind should be saved.'—This was rather a novel position, and Br. Morse urged very forcibly upon his mind the fact, that the salvation of all men was the great distinguishing feature of Universalism. Mr. H. next proceeds to give his definition of Universalism, and Br. Morse gave that which Universalists usually give, but Mr. H. found it more convenient to battle the system after his own defining, than to take it as it is believed. The reader, in this particular, perhaps will think Mr. H. a very sensible man. He next proceeds to lay down several propositions which we will name in order.

Proposition 1st. Universalism is so far false as it may deny that God is wholly good. To this proposition Br. Morse replied, that any and every system must be false which denied the goodness of God. And not only this, but he very clearly affirmed wherein the salvation of a world demonstrated the goodness of an Eternal God.

2nd. Prop. Universalism is so far false as it may deny that man was created wholly good and sinless. To this it could only be said that God pronounced all his work good, man being a part of that work, he was good, and consequently answered the purpose for which he was created.

3d. Prop. Universalism is so far false as it may deny that man is a moral agent. Br. Morse of course would admit the agency of man. But it should be recollected that when Mr. Hapgood attempted to prove that some men would be endless sufferers by the use of that agency, there was room for argument which no understanding Universalist would fail to occupy. Br. Morse left not this opportunity unimproved. Mr. Hapgood laid great stress upon the depravity of man—his stubbornness and freedom with which he used his agency,—even so free that he would not be saved, and hence God could not save him. Here Br. Morse replied, that if men by the exercise of their free agency could prevent God from saving them in this world, hence God could not save them, they could, by the use of the same agency, prevent God from damning them in eternity, unless God should deprive them of their agency, and convert them into mere machine. And the idea of being a machine is horrible enough to a Methodist.

4th. Prop. Universalism is false in so far as it may deny that by the Adamic transgression death temporal and moral was introduced into the world. While upon this proposition, Mr. Hapgood thought, we suppose, that he had adduced incontrovertible proof of the endless suffering of a part of the human family, thereby proving Universalism false, by the broad and unqualified declaration that death in its very nature is endless. Br. Morse contended that temporal death was not a result of Adam's transgression, and went on to show that men would have died if Adam had not sinned. And as to death being endless from its very nature, as Mr. Hapgood contended, Br. Morse simply said, that if death was endless from its very nature, then we be to us all, for annihilation is our doom. When Mr. Hapgood arose to speak for once or twice, after declaring that death was endless from its very

nature, he attempted to sustain himself by a show of reason in the case. But Br. Morse crowded him close upon this point, and told him that if death was endless from its very nature, as he was a subject of that death, he would forever and eternally remain in its power and dominion. It was nonsense to talk about a thing coming to an end which in its nature was endless, and when he would release himself from the power of an endless death, the rest of us would come out by the same way.

On the morning of the second day of the debate, Mr. Hapgood, probably, not feeling exactly satisfied with his endless death, said he did not mean to assert that death was endless *per se*. Br. Morse remarked in his turn that death endless *per se*, was nothing but death endless in itself, leaving the congregation to judge whether there was any essential difference between death being endless in its nature or endless in itself.

5th. Prop. Universalism is so far false as it may affirm that men are saved by the moral law. While upon this proposition Mr. H. labored long and hard to show that Universalists believed in salvation by punishment. And he came forward with the pompous declaration that he would show from the gentleman's own writings (meaning Br. Morse) that he believed in salvation by punishment. Br. Morse called for the proof, declaring, at the same time, that there was not a Universalist on the footstool of God, that believed in salvation by punishment. Mr. Hapgood read from Luther Lee's work a quotation which Lee had made from Br. Morse's letters to Parker, and attempted to show that such was the plain inference from the quotation. Br. Morse then read from his letters to Parker the same paragraph from which Lee had quoted; which denied the charge, and declared salvation to be by grace. Then Br. Morse called upon Mr. H. to retract his groundless charge. But Mr. H. persisted in his declaration. Br. Morse repeated the call several times the remaining four or five days of the debate. But Mr. H. pertinaciously adhered to the letter and spirit of his assertion, and retired from the debate with the groundless charge unretracted upon his head, thereby giving incontestible proof of the depravity of the human, [his] heart, for which he so stoutly contended.

6th. Prop. Universalism is so far false as it may maintain that the punishment of sin unrepented of may not be endless. Mr. H. did not see fit to show, when he laid down this proposition, that there were some sins that would not be repented of, but attempted to support it by what he called reason. And in connection with the 6th he laid down the 7th proposition—Universalism is so far false as it may deny the divinity of Jesus Christ and the Holy Spirit. To this last proposition Br. Morse replied that it was foreign to the subject, as he had often stated before, to much that Mr. H. had said. But before the debate closed, he digressed from the main point in dispute, so far as to show the inconsistency of the trinity.

And although Br. Morse repeatedly called upon Mr. H. to bring forward his proof texts of the doctrine of endless misery, yet he offered none until Thursday in the afternoon. When he was called upon to adduce his proof texts, he said he wished to expose all of the errors of Universalism. He chose to occupy his time in asserting that Universalists believed this and denied that. Br. Morse corrected him when he charged Universalists with believing and denying what they do not. And Mr. H. complained because Br. Morse kept his sentiments in the dark, as he said. He wanted he should come out and let him know what he did believe—he wanted more light. Br. Morse told Mr. H., that as he had pledged himself to prove Universalism false, he should have known what it was, before he undertook to show its falsity. But Br. Morse responded, at length, to his call for light upon the subject of Universalism in some very eloquent and forcible arguments upon the salvation of all men, drawn from the attributes of God. After which Mr. H. did not call for any more light—it seemed to be satisfactory—it dawned upon him, and, perhaps, he thought he could no more endure it, than can the new-born babe bear the full blaze of noon-day. Mr. H. employed considerable time in reading from Josephus—from quotations said to be opinions of the early fathers—from Hill's sermon—from the notable Holme's 'House upon the sand' (if I mistake not) and from other pamphlets. He also made a quotation from Homer, showing what the opinion of the heathens was concerning *Tartarus*—even that they believed it to be as much deeper than *Hades*, as the earth is below the heavens. What possible bearing all this could have upon the point in dispute, could not be determined, unless Mr. H. brought it forward, thinking as the old lady thought of her tract—that it strengthened the Bible, and that the Bible alone was not sufficient to prove Universalism false. In his quotations from Hill's sermon, they were so made as to leave the impression, upon the congregation that some of our preachers believe in annihilation, and Br. Morse called upon him to retract that charge, but his stubbornness was again his ruling passion, and he showed no signs of repentance to the close of the discussion.

It appeared evident from the beginning to the close of the debate; that Mr. H. intended to rely more upon the prejudices of the people, their preconceived opinions, and the sneers and jeers cast at what he was pleased to call Universalism, the sound of the words *hell, endless, forever, and everlasting*, to sustain him, than upon a critical examination of his proof texts. It seemed as if he was conscious, that what should have been his strongest, was his weakest point, namely his proof texts. And the more so this appears, when we reflect that the most part of his proof of the sufferings of some men in eternity, was adduced in one half hour's speech. Most else was but a mere repetition of those texts. It will not be expected that I shall quote them here. They may be divided into three classes. The first class consisted of those texts in which the English word *hell* occurs, translated from *Gehenna* of Hebrew origin. Most, if not all the texts in the New Testament where this word occurs in the Greek, Mr. H. brought forward. But he could not deny but that the word *literally* meant the valley of *Hinnom*, because all critics agree in this. Then it was clear that if it had any signification beyond its literal, it must be *figurative*, so that *Gehenna* itself could not mean a place of endless punishment. And Mr. H. did not attempt to adduce any word, which designated a place of eternal torments, of which *Gehenna* was the figure or symbol. In Br. Morse's reply he told him, that *Gehenna* was a place near Jerusalem, and as well known to the Jews as Oswego is to the people of Mexico. He also remarked that the punishment of *Gehenna* was only preached to the Jews, and never to the Gentiles—that the word did not occur in St. John's Gospel, neither in the Acts of the apostles which contains a history of thirty years ministry—neither occurs but once in all the Epistles. After this reply, Mr. H. did not lay quite so much stress upon *Gehenna*, but resorted to the two following classes of texts for his strong hold.

The second class are those texts in which the Greek word *aion* and its adjective *aiomios* occur and are rendered in our common version, *age, world, course, ever, forever, evermore, eternal, and everlasting*. Upon this class Mr. H. dwelt for some time. But he agreed with Br. Morse, that they were equivocal in their meaning—that they are often applied to things that have passed away—and that extent of duration of time could not be determined by the words themselves, but by the scope of the passages where they were found, and the nature of the things to which they are applied. They agreed that when they were applied to God, they meant endless duration, because God's nature was such, and also when they were applied to the priesthood of Aaron and the hills, &c., they were limited, because the things to which they were applied were so. Then Br. Morse called upon him to show that punishment in its very nature, was endless—and told him, time and again, that all his texts where *forever, everlasting, eternal* and *never occurred*, and were applied to punishment, availed him nothing, unless he could prove that the nature of punishment was endless, because he had admitted that the words themselves did not mean endless, unless applied to something endless in itself. But Mr. H. never made the least attempt to show that punishment of itself must be endless. And to the call from Br. Morse he would only repeat his texts in which *eternal, everlasting, &c.* occur, with considerable emphasis. So that if Mr. H. proved endless punishment true, it was not from its own nature, on which alone as he tacitly admitted, its proof must rest, but from words equivocal in their meaning. Who would not think that a doctrine embracing such unspeakable consequences, should rest on some surer foundation? The third of this class consisted of texts in which *sheol* and *hades* occur, and are rendered in our Bible *hell, grave and pit*. It was admitted by both disputants that *hades* in Greek of the New Testament corresponded in meaning with the Hebrew *sheol* of the Old. It was admitted by both that *hades* signifies the state of the dead generally—the place of departed spirits. Then Mr. H. contended that Paradise was in *hades* and that the thief upon the cross went there—that the Saviour went there—that Abraham's bosom was in *hades*—that hell was in one part of it—that the good and the bad went there and were separated only by the impassable gulf—and that at last *hades* was to be cast into the lake of fire and brimstone which is the second death, leaving the congregation to infer that heaven and hell which were included in *hades*—the good and the bad, were all cast into the lake of fire. Br. Morse showed him the predicament he had got into, and called upon Mr. H. for more light on this subject on Friday afternoon; but he suffered it to remain without farther explanation during the debate.

Thus much for Mr. H.'s proof texts of the doctrine of endless punishment. It can not be denied but that he labored hard in his own way to sustain his darling sentiment, endless misery. He came forward to the work with a

spirit that would have done honor to a Nero, and in the most stoical manner 'dealt damnation round the land,' continually exhibiting a kind of *exquisite pleasure* both in the thought that some would be eternally punished, and at every seeming triumph he gained. He dealt largely in denominational abuse and misrepresentation—he frequently sneered and jeered at what he said was Universalism—often alluded to what he denominated its tendency, and in his last speech he had to tell the congregation that he had been refused in two instances in this place the privilege of praying with the sick in Universalist families. During all this time we suppose he intended that the congregation should understand that he was proving Universalism 'false by the word of God.'

Another thing of quite a novel character was developed in Mr. H.'s last speech. He assumed that he had proved Universalism false by some twenty four or five propositions, when only seven of them had been named to the congregation during the whole debate until his last time speaking.

He once said he believed that the endless punishment of a part of the human family would be for the good of the whole, but he had sagacity enough to discover that such a position needed no proof or reason whatever to sustain it. Before closing this article we would say that Br. Morse proved from the attributes of the eternal and unchanging God—from his unconditional promises—and from the resurrection of all mankind to immortality and incorruptibility, the salvation of all Adam's numerous race. There were some five or six of our preachers—a number of Methodist—some part of the time two Presbyterian and two Baptist clergymen in attendance, and we trust that some good has been done which some day will appear. This is rather an extended notice of the discussion, longer than I first intended, but I could see no stopping place until now, and I hope both the editor and reader will pardon me for this long infliction. J. S. KIBBE.

** Will the Luminary please copy.
Mexico, Jan. 1846.

INSTALLATION AT PROVIDENCE.—Br. J. M. Cook was installed Pastor of the Second society in Providence, R. I., on Thursday, 22d ult. Sermon by Br. H. Ballou, of Boston, assisted in the services by Br. H. Bacon, pastor of the First society, Brs. J. Boyden, of Woonsocket, S. Streeter and T. D. Cook, of Boston. The services were held in the house of the First society, generously tendered for the occasion. The Trumpet, from which we gather these particulars, says:—[Messenger.]

The services were interspersed with appropriate music, and were attended by a large congregation. It is peculiarly pleasing to see the symptoms of fraternal kindness evinced by the First society and their pastor towards the new enterprise. It is gratifying also to know, that the First society is enjoying a season of prosperity, under the labors of their truly Christian and excellent pastor.

A very interesting Conference Meeting was holden in the evening of the day of installation.

SISTER LAURA EGGLESTON.

The following letter from sister Gibson enclosing some poetic tributes of friendship passed between sisters Laura Eggleston and M. E. Tillotson, together with our remarks will explain themselves to our readers. En.

Bro. Skinner and Walker—To explain, why the accompanying lines appear in my hand. Some two months since, sister Laura Eggleston being in a much better state of health than was usual, set out on a visiting tour to some of her friends, but soon after arriving at the home of sister Mary Tillotson, with whom she purposed to spend a few days, she was taken severely ill—with bleeding at the lungs (a something different from any previous illness) and serious nervous affections, and has never since been able to return home, or even to leave her room. A week since I was down to visit her, when these exchange tributes were shown to me, and Laura expressed an earnest desire to have them published, but on account of their marked personality, Mary hesitated to send them;—she felt too, that L.'s article was too laudatory for her to solicit its publication, and on this account I proposed to copy and send them. She bade me say, if you thought best to suppress the full signature, and give but the initials, you were at liberty to do so. I have carefully copied them from their MSS., and submit them to your disposal.

Do you send Laura the present volume of the Magazine and Advocate? If so, she does not receive it. She thinks the P. M., whom she terms a bigot, is in the fault. If you feel it in your heart to continue it, and to forward,

the back numbers, please enclose them in the wrapper directed to 'A. Tillotson, So. Oxford.' She is very low and weak, and is almost childishly affected by the non-appearance of her much loved paper—it advocates her hope, and this hope it is that buoy her up in this, we fear, her last illness.

She is too weak to pen her own high thoughts; but her friend Mary, has written a number of poetic articles, after repeating, and promises to send them to you ere long, together with a bundle of her own.

You will be sorry to hear of Laura's sickness, but you will rejoice to learn that she is with a family, whose every member have shown themselves worthy of the name of Universalists in their treatment of our unfortunate sister. She has every care and attention, and every token of nothing kindness and affection, which she could ask, or require.

Wednesday evening,—I have just heard from sister Laura: she is fast failing and probably can remain with us but a short time. It would be gratifying to her to know whether you had sent your paper or not, and perhaps no less so, to some others, who would know of the P. M.'s honesty. Yours sincerely,
Feb. 4th, '46. S. ELIZA GIBSON.

REMARKS BY THE EDITOR.—It was with mingled emotions of regret, surprise and indignation, that we perused the above letter from sister Gibson—regret at the protracted and increased afflictions and of sister Laura, surprise that she had not received this paper, which many months past has been regularly and faithfully mailed to her address at German P. O., and indignation at the cold and unfeeling bigotry and intolerance which we must believe has been practiced towards her by the P. M. at German. Is it possible, we inquire, that a man, claiming to be a man, a gentleman and a Christian, can so far forget the duties and obligations resting on either of these characters—to say nothing of the oath and duties of his office as P. M.—as to suppress and withhold our humble sheet from a poor, sick and afflicted daughter of Adam—a devoted Christian, a sincere believer in the Lord Jesus Christ, who deserves so much comfort in her afflictions by perusing its pages? Is it possible that, in the nineteenth century a Post Master in Chenango county in the State of New York, can be found, mean enough, bigoted enough, cold and cruel hearted enough, and unprincipled enough, to be guilty of such an act, such intolerance and such an outrage? It is almost too much to believe; and yet, how otherwise can it be? The paper has been regularly mailed; and if inquired and sent for, and refused to be delivered, where can the fault be but in the P. M. at German? How can he explain it otherwise? We do not believe he can—though we should rejoice if he could. We believe him guilty of wilfully suppressing the paper; and his neighbors and the world will believe him guilty till he can show otherwise. Let the matter be investigated; and if guilty let public indignation be visited upon him; innocent let him be exonerated. Other P. M.'s and their assistants on the route may be able to testify that the paper to her address has past their offices. The man that could be guilty of such an act, would not hesitate to rob the widow and the fatherless, and take bread out of the mouths of the hungry and the starving—nay more than that; he would rob the soul of its food, and snatch away the joy, the peace, the consolation and the hope of the mourning, the sick and the dying. If any other person has taken and destroyed the paper let him be exposed.

We thank sister Gibson for the information she sent us, as well as for the communications. They shall have a place soon in our columns, and we shall endeavor to have sister Laura receive them if living. D. S.

Some time ago we had a correspondent who usually wrote over the signature of 'Iota.' Said correspondent promised us some favors a long time ago, but we have not received an iota of MS. since. What is the cause?

Rev. Josiah M. Graves—An Inquiry.

There are brethren in Auburn who inquire, whether the Rev. J. M. Graves, said to have recently been converted from the Baptist to the Universalist ministry, was formerly pastor of the Baptist society in this place? If so, there are some explanations they would be glad to receive. They

would also like to be informed whether the brother mentioned in the Messenger as having solicited an opportunity for said Graves to preach in New York, is named Joshua Graves? J. M. A.

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

RELIGIOUS NOTICES.

There will be preaching at Mechanics' Hall in this city at the usual hours, on Sunday next.

Br. W. PARKER will preach at Mohawk village next Sabbath, (15th).

Br. J. H. STEWART will preach in Bridgewater on the 2d Sunday (15th) inst.

Br. GIBSON will preach in Stockbridge, Friday evening Feb. 20th—at Madison, Sunday, 22d—at East Hamilton, Sunday, March 1st.

Br. N. BROWN will preach at Onondaga South Hill the fourth Sunday inst.

SPECIAL NOTICE.—There will be preaching in the 'Lease Town' School house (Onondaga,) the third Sunday in February; let there be a general attendance. A three months sleep is thought to be sufficiently long for the moral health of the society.

CONFERENCE.—The Second Conference of the Mohawk River Association of Universalists will be held at Salisbury, Herkimer county, on Wednesday and Thursday of next week, 18th and 19th inst. Ministering brethren in and out of the Association, and laymen generally who can do so, are affectionately invited to attend.

MISSIONARY NOTICE.—An adjourned meeting of the 'Missionary Society of the Cayuga Association of Universalists,' will be held in the village of Ithaca, Tompkins county, on Wednesday and Thursday, the 18th and 19th inst. It is hoped that all parts of our 'Master's moral heritage,' within the limits of this Association, will be faithfully represented by the Trustees; either by personal attendance, or by letter. Come brethren, one and all, let us go up to the 'Town Hall' in Ithaca, rejoicing that there is one spot in that town, which has become proverbial as being the 'strong hold' of Partialism, and semi-infidelity, where the 'One only living and true God can be worshipped in the beauty of holiness,' and we will have such a 'feast of fat things' as will cause us to exclaim, 'It is good for us to be here.' D. H. STRICKLAND, Secretary.

DEDICATION.—The new Universalist church at Glen's Falls, will be dedicated to the worship of Almighty God, on Wednesday the 18th of February. Sermon by Br. W. S. Balch, of N. Y. City. Ministers and brethren from abroad are invited to attend. They will call at the Vestry, where a Committee will be in attendance to direct them to places of entertainment.

CONFERENCE.—The Quarterly Conference meeting of the Hudson River Association of Universalists, will be held at Glens Falls, on Wednesday and Thursday, the 18th and 19th of February, at which time the new church at that place will be dedicated to divine worship.

J. A. ASPINWALL, Standing Clerk.

DEATHS.

In Mexico, Nov. 12th, 1845, of inflammation on the bowels, Mr. CLARK GREEN, in the 52d year of his age. By this dispensation of Providence, a kind and affectionate husband, a much beloved father, has been snatched from the bosom of his family and consigned to the narrow house appointed for all living. His illness which terminated in death was of short duration, but he suffered extreme pain while it lasted. For many years he had been a firm believer in a world's salvation. It was his joyful theme. It made him cheerful in prosperity and adversity. It presented no forebodings for the future, consequently he was resigned in the hour of death. When questioned by his wife, if he was willing to die, he answered, that he was resigned to the will of his heavenly Father and ready to go at his bidding. He was anxious to the last that something should be done to relieve him from pain, but his physician told him he could do nothing to relieve his suffering, and that he had but a few minutes to live, and that he had better compose himself for the struggle of death. He called his family to his bed-side and took leave of them all. He then told

the Methodist clergyman, who had just arrived, that he wished he would pray with him. The request was complied with, and while the throne of mercy was being supplicated, his spirit took its flight to its Father and its God. At his request the writer of this notice preached his funeral discourse, assisted in the exercises by Rev. Mr. Sawyer (Methodist), on the 13th. May the blessings of the Gospel, the faith once delivered to the saints—the hope of eternal life, be enjoyed by the bereaved and afflicted family.

J. S. KIBBE.

In Lebanon, on the morning of the 13th ult., Mrs. ROXY A. GATES, in the 36th year of her age.

Mrs. Gates was the daughter of Mrs. Delana Baker, who was buried the week before, and of which public mention has been made. She is spoken of in high terms of respect by her neighbors (that were). Though probably not, on earth, a confirmed believer in the 'restitution,' yet we believe she generally attended our church, preferred its service, and saw more clearly the truth of our faith than any other; and we doubt not that long ere this, the reality of our future has dissipated the doubt and darkness of her past, and filled her soul with the light of truth, and the warm and ecstatic praises of Heaven. May God of his infinite mercy bless the numerous relatives and friends, and especially the doubly bereaved husband of the departed, as He only can bless them; and may this dispensation of Providence redound to the spiritual good of the numerous mourners and neighbors, who were present at the last funeral rite was performed.

The service was attended by the writer, at the Baptist church in Lebanon, aided in the solemn duty by Eld. Reid.

J. J. A.

In Hamilton, on the 14th ult., of consumption, Mr. H. C. ISHAM, in the 39th year of his age.

Br. Isham had been suffering and declining for the past year, and for a while entertained a feeble hope of recovery; but when convinced, by the progress of disease, that it was the will of his heavenly Father to call him home soon, he manifested the utmost Christian fortitude and resignation, and seemed at times anxious that his death summons should come. He had suffered and endured much for a man of his years; but he has gone and left all, and the mourners would not, could not, wish to call him back. May God bless the remaining wife and children, as He beholds their need; and may all the afflicted relatives find in Him an abundant consolation, in this their hour of trouble.

The funeral was attended at East Hamilton, in the Universalist church, on the 16th ult., by the writer. J. J. A.

MELANCHOLY OCCURRENCE.—On Thursday, Jan. 15th, SARAH, daughter of Mr. Benjamin Pinney, aged 15 years, and JANE JOHNSON, a member of Mr. Anthony Thompson's family, aged 7 years, were drowned in the St. Regis river about six miles from Potsdam. They were attending school, and went down to the river to drink, when the ice gave way and the current carried them under it. The body of one was recovered the same day and that of the other on Friday. These girls were both members of our Sunday school at Potsdam and are the first deaths that have occurred in it since its organization. In the absence of the writer, Br. G. S. Abbott attended the funeral services of these children, and spoke words of heavenly consolation to their afflicted parents and friends. W. H. W.

In Onondaga, N. Y., Dec. 25th, 1845, after a short but severe illness, Br. EDWIN JOHNSON, in the 39th year of his age. Br. J. was a highly esteemed citizen, a kind neighbor, an affectionate husband and parent, and a practical Universalist. His loss will be deeply felt by all who knew him. He has left a companion and one daughter who sensibly feel they have lost their best earthly friend. Sister J. mourns not however without hope. Her faith is staid on God her heavenly Father. She feels that her loss is great, but distrusts not the goodness of that Being whose name and nature are love. She confidently believes that she shall in God's own time meet her departed companion and friend with a ransomed world in glory where partings will be known no more forever; where death can never come.—May the blessing of Heaven, and the rich consolations of the Gospel be with her and all who have been called to mourn. May she remember that her heavenly Father has promised to be a father to the fatherless and the widows' God. His grace is sufficient for her.

The consolations of the Gospel were administered by the writer to a large number of mourning and sympathising friends. N. BROWNE.

In Venice, the 24th ult., HORACE B., infant son of Wm. B. and Rosetta Post, aged 2 months. D. H. S.

[Original.]

MUSINGS BY MOONLIGHT.

BY CELIA.

'Tis night again—the hushed and solemn night
When the vex'd soul finds rest, and inward turns
To hold communion with itself, and muse
On life's strange mysteries. Oh holy hour!
How thy sweet influence soothes my harassed soul!
And fills mine eyes with sweet and gentle tears
Of hopeful trust. Of hope, that, though on earth
Is blighted aye, my all of happiness;
There yet may be in some far world above,
A quiet realm of blessedness and peace.

The moon smiles on me with the same sweet look
That beamed upon my childhood—and the stars
Are glim'ring with as soft a radiance, as when
I watched them through the waving apple boughs;
And wondered if they might be angels' eyes
From Heaven's blue windows watching e'er the Earth.

Oh God! that I were now as pure as then!
My heart as full of warm and gushing love
For life and all its beauties—and young Hope
Looking as eagerly to coming years.

Alas, for the heart's spring-time!
When once 'tis gone it cometh not again;
The gentle dews bring not its freshness back,—
Nor bloom again its crush'd and blighted flow'rs.
Thought only lives; and, mid the ruins of departed
hopes,
Stands like a mourning spirit, grieving for
The bright and blissful, gone to come no more!
Cazenovia, 1846.

[Original.]

MINUTES OF THE PROCEEDINGS

Of a Conference called for the purpose of organizing a Missionary Society in the Cayuga Association of Universalists.

Met in Homer, agreeable to appointment, January 21st, 1846, and organized the Council by choosing Br. THOMAS CUSHMAN, Moderator, and Rev. J. M. PEEBLES, Clerk.

United in prayer with Br. A. O. Warren.

Voted, That ministering brethren from other Associations take part in the deliberations of this Council.

Appointed Mrs. Warren, Hayward, and N. Brown, a committee to draft and report a form of Constitution.

Adjourned till the close of afternoon service.

Met pursuant to adjournment.

Heard the report of the committee chosen for the purpose of drafting a Constitution.

Voted, That said report be accepted,—which was with slight amendments adopted.

Preamble and Constitution of the Missionary Society of the Cayuga Association of Universalists.

PREAMBLE.

Believing, as we sincerely do, in the practicability and importance of the Missionary enterprise, and desiring to promote by this and every laudable means a knowledge and practice of the Gospel, we, the undersigned, unite ourselves into a society for the purpose aforementioned, and adopt the following

CONSTITUTION.

ARTICLE I. This Society shall be called THE MISSIONARY SOCIETY OF THE CAYUGA ASSOCIATION OF UNIVERSALISTS.

ART. II. The object of this Society shall be to supply destitute portions of this Association with the ministrations of the Gospel.

ART. III. The officers of this Society shall be a President, Vice President, Secretary, Treasurer, one Trustee from each society within the bounds of this Association, and one from every town where there is no society, and a sufficient number of friends to render one necessary.—They shall be annually elected, and the whole shall constitute a Board of Directors. No person not a member shall be eligible to office at or after the first annual meeting of this Society.

ART. IV. The President shall preside at all meetings of the Society and of the Board of Directors when present; in case of his death or absence, the Vice President shall preside; if neither are present, a President *pro tem.* shall be chosen.

2. The Secretary shall keep a list of all the members of the Society, the dates, a faithful record of the proceedings, of the Society and of the Board at their meetings, and whatever else (if any thing) should be recorded, in such a manner as appears to him to be most suitable; and the

book used for that purpose shall always, when requested, be open to the inspection of any member. Within a reasonable time he shall answer all the communications he receives designed to promote the interests of the Society and furnish the Board of Directors with a copy when desired. He shall notify all meetings, call special meetings of the Board, [see last item of this Art.] do all that properly pertains to his office, and at the expiration of his term of service, deliver every thing in his possession belonging to the Society to his successor.

3. The Treasurer shall receipt and safely keep all funds of the Society entrusted to his charge and pay them out only at its direction, or on the order of the Board of Directors; and he shall render a correct account at each annual meeting of the Society, and as much oftener as shall be called for by the Board.

4. The Trustees shall use all honorable exertions to obtain funds, by subscription or otherwise, in their societies or towns. They shall remit to the Treasurer as soon as practicable, take his receipt therefor, and report annually, and as much oftener as the Board of Directors shall request.

5. A majority of a quorum of the Board of Directors shall have power to employ Missionaries, to fill all vacancies occurring in their body and to supervise all the affairs of the Society. Any five members may direct the Secretary to call a special meeting at such time and place as they may designate, provided they give public notice through the Evangelical Magazine and Gospel Advocate, (published at Utica, N. Y.) or write to all the members at least three weeks, or notify all of them personally more than week previous to such meeting. One-fourth of the Board shall constitute a quorum for action.

ART. V. Any person may become a member of this Society, by subscribing his or her name to the Constitution, and paying annually the sum of at least fifty cents into the treasury. Any person may become a member for life, by paying into the treasury at one time the sum of ten dollars.

ART. VI. Each member of this Society shall be entitled to a vote on all questions submitted to the whole Society. All clergymen and laymen in fellowship with the Universalist denomination may participate in the deliberations and debates of the Society and of its Board of Directors; but no one who is not a member of the Society shall vote in the meetings of the Society, or of the Board in the meetings of the Board.

ART. VII. This Society shall have full power to govern itself in all matters whatever without infringing upon or adopting measures inconsistent with the Constitution of the Association to which it belongs and shall be subject in case of appeal.

ART. VIII. Any person not in arrears to this Society may withdraw at pleasure by making known their wish to the Secretary or either of the Trustees; but no persons in arrears shall withdraw until they have liquidated the demands against them. This Society shall have the power of striking from its list the names of any members who shall for an undue length of time have neglected without sufficient cause to pay what is due from them, and have thus given us good reason to believe that they have virtually withdrawn from us and wish no longer to remain with us.

ART. IX. The amount raised in all places except within the bounds of societies regularly supplied with preaching, if requested shall be expended in such places; and such additional labor shall be performed and aid furnished as in the opinion of the Board of Directors, or of the Missionary until he can obtain directions from the Board, the funds of the Society, when equitably distributed, will support.

ART. X. The annual meeting of this Society, for the election of its officers and the transaction of such other business as shall have been previously noticed or at the time shall be proper or necessary, shall be held at the day and place to which the yearly session of the Cayuga Association of Universalists may be adjourned. Of said meeting the Secretary shall give suitable notice.

ART. XI. This Constitution may be amended at any annual meeting of this Society by a vote of two-thirds of the members present, provided public notice a reasonable time previous has been given of such intended amendment.

Voted, That a committee of two from each county be appointed to nominate Trustees.

Cayuga, Gen. J. Babcock, Rev. D. H. Strickland—Tompkins, Rev. A. G. Clark, Br. S. A. Holmes—Onondaga, Rev. N. Brown, Br. Anson Peck—Cortland, Rev. C. S. Brown, Br. George Murray.

Adjourned till Wednesday morning, 8 o'clock.

Met according to adjournment, and elected as officers of said Society for the ensuing year—

President, Rev. J. M. Austin, of Auburn—Vice President, Rev. N. Brown, of Howlet Hill—Secretary, Rev.

D. H. Strickland, of Genoa—Treasurer, Br. Ira Curtis, of Auburn.

The committee on Trustees reported the following brethren—

For Cayuga county.—Milton Remington, Genoa; Lester Maltby, Locke; William Keeler, Moravia; Z. Maltby, Summerhill; Joseph Dresser, Sempronius; Luther Fuller, Niles; — Brown, Sennett; J. S. Everett, Brutus; Ira Curtis, Auburn; J. F. Sturtevant, Fleming; Jesse Babcock, Scipio; William Bennet, Venice; H. W. Taylor, Ledyard; Jonathan Carr, Springport; Elisha Smith, Mentz; M. M. Fry, Owasco.

For Tompkins county.—J. B. Smith, Hector; Amos Miller, Enfield; S. A. Holmes, Ithaca; John Brown, Dryden; E. Spaulding, Groton; William Beard, Lansing; Charles Rounesville, Caroline.

For Cortland county.—Solon Bishop, Homer; Merriels Withey, Solon; D. Rounds, Truxton; D. Williams, Cincinnatus; A. Crofoot, Preble; John Roe, Scott; Joseph Peebles, Willett; John Green, Virgil; S. Tottman, Freetown; Anson Peck, Marathon; Eli Taintor, Harford; M. Wattles, Lapier.

For Onondaga county.—J. T. Clarke, Onondaga; C. Land, 2d society Onondaga; Chester Clark, Mottville; D. Peck, Tully; William Paul, Van Buren; H. Bronson, Syracuse; J. Bradford, Pompey; Stephen Chase, Lysander; S. T. Avery, Salina; J. M. Moses, Marcellus; Ashley Clark, Elbridge.

The above report was accepted and adopted.

Voted, That the Secretary provide himself with a book and stationary for the benefit of the society, and charge the amount paid out by him for the society, to said society.

Voted, That the Trustees pay out no money that may come into their hands, for the benefit of said society, without an order from the Treasurer.

Voted, That the committee on Trustees be empowered to appoint other Trustees, where it may be deemed necessary, previous to the appointing of a Missionary.

Voted, That the Secretary of this society be empowered to contract for the printing of 1000 copies of Constitution, for the benefit of said society.

Voted, That the Secretary prepare the minutes of this Council for publication, and add such remarks, if any, as he may deem proper.

Adjourned to meet at Ithaca, the third Wednesday and following Thursday in February next.

D. H. STRICKLAND, Secretary.

¶ Any one subscribing for the Magazine at any time and taking it at the same office with a club, can have it at the same price that the club does with the back numbers. Will our friends who do, or who have kindly taken it upon themselves to obtain subscribers, notice this fact and govern themselves accordingly. PUBL.

¶ A few hundreds of the Register and Almanac for 1846 yet left, and for sale at this office.

¶ A few copies of the Rose of Sharon for 1846 for sale at this office.

Information Wanted

Will some kind friend be good enough to inform me where Benjamin Collis resides. He probably is in some Wollen Manufacturing Establishment, he being a spinner of wool. Information wanted for the gratification of his friends. Address Zalman Roberts, South Rutland, Jefferson county, N. Y.

TERMS.

A-WALKER, PUBLISHER AND PROPRIETOR.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

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NO. 8.

[Original.]

'ORIGIN OF SIN.'

In a work upon the doctrine of 'Endless Punishment....' by T. J. Sawyer, I find a chapter upon the subject indicated by the heading of this article; and although I admire the boldness and ease with which the author approaches and demolishes error in other parts of the book, yet I was so forcibly impressed by an attack upon (what I deem to be) truth in this chapter, that I have ventured a few thoughts upon the subject. I seek no controversy; for, if not wholly unused to thinking, I have never practiced giving my thoughts to the public; and perhaps I can not now embody them in language intelligible to others. But if some farther-reaching intellect, and some more practical and powerful pen shall be stimulated by any thing I may say, to take up the subject and endeavor to elucidate the truth of a doctrine lying so near the foundation of all our religious belief, my highest ambition will be satisfied.

The author, after proving *conclusively* that there is 'no uncreated, and consequently infinite evil being to whom sin may be traced,' and after giving his reasons why 'the holy God can not be, in any proper sense, the author of sin,' proceeds to show that 'it follows of necessity that it was introduced by man.' In examining the subject he says—'if we inquire how it happened that man sinned, I know of no other answer to give than that he *willed* to do so.' Now this opaque answer induces another very natural inquiry—how man '*happened*' to *will* to do so? If the will of man is not an *effect*, dependent for its existence upon causes instituted by our Maker, and, for its action, upon circumstances and motives under His control, then where is our accountability? This I think would make man an originator or creator; and God could have no more right to interfere with the will of man than he could with an uncreated, self-existent devil!—Again, the author says—'Of course sin is to be found nowhere as a necessary, or even as a natural result of the human constitution.' To me this involves the self-evident absurdity that *nature acts contrary to her own laws*. The same, I think, as saying that man acts without motives, and consequently sin is an *effect* without a *cause*! With this view of the subject it is a singular fact that Adam took the very first opportunity to act contrary to his nature, and every individual of the human family since has followed his example. Where in analogy do we find countenance for such an idea as this? We see the inanimate creation, without the slightest variation, obeying every law of its existence, from the mightiest worlds above to the minutest particles of earth. Is it said that there are many exceptions; such as the forcing a heavy body away from the earth? I reply, this is not an exception, for it obeys the laws of projectile force while subject to its influence, where it immediately becomes subject to the law of attraction and returns to the earth. We also find the unintelligent animal creation in strict subjection to the laws of its being. And who will deny that God himself acts in conformity to the laws of his nature? And yet in this whole chain of being, *man* is the only exception to this otherwise universal rule! More reasonable, it seems to me, to believe that humanity is now, in part, governed by laws which shall finally be overcome and annihilated by the all-pervading law of love.

Again—'The elements and the various kinds of destructive animals may work as much evil as man, but no one calls their actions sin.' Whatever freedom the author may claim for destructive animals,

I conclude that he would not contend for that attribute in the 'elements.' Now if these, under the immediate direction of Heaven, 'may work as much evil as men,' do we not come almost as near making God the author of sin, as if we should impute to him the same effect through the agency of man? We at least make God the author of immense evil, and that too through an unintelligent agent, which agent could have no possible effect in changing the character of the act. The author says that 'in conferring upon man moral powers the Creator necessarily exposed him to the possibility of sin.' Why *necessarily*? A steals from B one hundred dollars. One of the laws of A's nature is to love money for the purpose of supplying what he conceives to be his wants. Could not God have so created him that money should be of no possible use, and consequently he would not desire it? I believe if we could trace all sin to its source we should find it issuing from the same fountain—some real or conceived want resulting from our present organization as physical beings. If so, could we not have been created without those wants and without temptation? But the main argument seems to be that 'God made man in his own image; that is, a moral being, capable of moral improvement and happiness; but to be this, he must be morally free; and freedom to good is not possible in a finite and imperfect being, only on condition of the possibility of evil.' If this 'possibility of evil' be absolutely necessary in a state of imperfection in freedom, how could this freedom be perfected and yet lose so important an appendage? In other words, how could the infinite and perfect Jehovah have this freedom without the 'possibility of evil'? In fact, be freedom what it may, the very idea of imperfection supposes imperfection in every part; consequently imperfection in freedom. But the author says, in controverting the idea of 'sin and misery being endless and indestructible,' that 'had the Omniscient....foreseen in evil a power which he could not control,' &c.—Ah! then this power to do evil can be controlled! without, I suppose, impairing the freedom. By comparing this with a quotation before, it will still be possible for man to sin; but how possible if the power to sin be controlled by the Almighty! How long will it be necessary for us to continue in sin and misery before God can control our power to do evil, and still leave us morally free? I must confess that from this definition of freedom, I can see no way possible for God himself to prevent sin and misery and evil continuing as long as the throne of the Eternal shall endure! But such a thought is too painful to dwell upon. Again, 'God did not foreordain that man should sin; he did not will it.' Did God then will that man should *not* sin?—if not he had no will in the matter,—an idea which I believe will not be contended for. Now whichever side is taken, I imagine it would not be a hard task to prove from nature, reason, and revelation that that will *will* be done.

I am aware of the difficulty of reconciling, or rather *understanding*, the ordination of God together with the freedom of man. But as the health and vigor of our intellectual and moral being depends upon exercise, and exercise consists (in part) in examining all subjects to the extent of our powers, it seems proper that we should try reason and revelation upon the subject before us. If, however, after going to the extent of our intellectual powers, the subject is still obscure, let us leave God in possession of all those attributes *necessary to make him God*, whatever the effect may be on man. In approaching this subject there is reason to believe that some have stopped short of the truth through fear

of 'implicating the holy and sin-hating God in the authorship of sin.' Now, I believe in no *secret will* as contradistinguished from the *revealed will* of God. But I also believe there is enough of the will and purposes and works of the Creator, which we do not *now* understand, to engage our powers through the ceaseless duration of eternity. If then to implicate God in all the management of every event in the wide spread creation, whether we call it good or evil, and to show that 'in Him we live, move and have our being,' is to make him an evil being, then indeed have we greatly mistaken the attributes of God as connected with the conduct and destiny of men. The great question seems to be—May not God ordain in goodness and love what, when performed by man, is evil and wicked? This is stating the question in its broadest sense. In order to understand the subject, we must have some correct ideas of the nature of sin. I do not aspire to rank among the number who have given very learned definitions of this word; but my ideas are something as follows—Sin is a relative term, and relates only to man; to designate that course of human conduct which leads invariably to misery; and it matters little what *name* we give it so long as *misery* is the *effect*. I believe further, that all sin is the result of ignorance. I know I shall be met here with the reply, that sin can not exist without light and knowledge. I admit that there must be sufficient knowledge to stimulate conscience to its duty; but this knowledge amounts to no certainty in relation to any thing future. If all we here call sin is to eventuate in good; (which I can not doubt;) then, could we see with the eye of Omniscience all the bearings and final results of our sinful conduct, that knowledge would change the entire character of our acts; and we should be tenfold more guilty in neglecting to do the same thing which, without such knowledge would be sinful, and bear with it its consequent misery. Thus the man who steals, or murders, supposes he shall in some way increase his happiness; while the future soon reveals his awful ignorance! Sin then, in human beings, is a necessary attendant of ignorance; and it is self-evident that ignorance is necessary to growth in knowledge. But it is asked, does God then direct the steel which the assassin plunges to the heart of his victim? If he does, I can not see wherein he would be the author of evil, more than in directing the tree which the tempest hurls upon the head of the unfortunate traveller. In both cases, a human being changes his state of existence, which change is inevitable to all. In one case God has wisely established a conscience to warn the sinner that he is in the path of wretchedness and *wo*, while in the other an unintelligent tree performs his will; and if it is mysterious it is because we do not understand the results of the providence of Heaven.

But it is objected, that, as God has said, 'Thou shalt not kill,' if this view of the subject be correct, then God has made a law and determined that it should be broken. It seems to me that when God made his law he must have determined either that it should, or that it should not, be broken. Now he could not have determined that it should not be broken; for then there would have been no necessity for any law at all. On the other hand, I see no other way that man could be made responsible.—And when God determined that his law should be broken, he also determined that the transgressor should suffer the consequences. God also made the physical laws; and will any one deny that he determined that they should be violated? And yet when the infant thrusts his hand into the blaze, God as loudly says, 'thou shalt not disobey my physical laws,' as if he had proclaimed it amidst the thun-

ders of Sinai. But the poor infant must suffer, and suffer on, till greater wisdom teaches him to obey the law. 'For by the law is the knowledge of sin,' and 'where no law is, there is no transgression.' Moreover the law entered that the offence might abound.' And is not the law in this sense 'a school master to bring us to Christ'? God deals with his creatures as finite and imperfect beings, and adapts his laws and his providence to their nature as such. 'But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.) God forbid; for how then shall God judge the world?' It seems that in consequence of this very doctrine, Paul was 'slandrously reported,' and some affirmed that he said, 'let us do evil that good may come.' But Paul says of such, their 'damnation is just.' I think the case of Joseph and his brethren a very good one to illustrate Paul's doctrine. 'God meant it for good, but they meant it for evil.' God saw that as one link in the vast chain of his providence, which was to accomplish his purposes of mercy; and consequently a succession of events from the beginning of time was ordained with a direct bearing upon this transaction. But Joseph's brethren had not this knowledge. They could only see, or rather *imagine* the immediate effects, and in them it was evil. So in the crucifixion of the Saviour. No one probably will say it was not ordained of God. But how could he ordain the effect of certain causes without ordaining the *causes* which led to that effect? And in proof that those causes were ordained, we find the prophets foretelling with minuteness some of those very causes. But it is said, God foreknew,—but did not ordain. How, let me ask, is it possible for any being to know any thing future without the power and act of ordination? I do not, however, intend to examine this Methodist doctrine farther, which appears to me like a contradiction in terms. But no one will refuse to give God the credit of ordaining an act of such vast goodness as the death of Christ, and that of necessity involves him in every circumstance which led to that event. Were, then, the immediate actors guiltless? Let their consciences answer! Very little I apprehend did they know of the merciful purposes of the Almighty in that tragical scene. And if, because God has said, 'I form the light and create darkness; I make peace and create evil.' I the Lord do all these things,' any one should be so foolish as to 'lay the flattering unction to his soul,' that he can sin with impunity, the awful lashes of a guilty conscience will probably remind him of his folly! In order that we should be sinless we must know before hand what God has ordained in relation to our conduct, which is of course impossible. Does not the most powerful motive control in every action? and are we the creators of the motives which surround us in all the transactions of life? We are undoubtedly as free to act as the merry brook that bounds along from hill to vale; but can no more act contrary to the law of motives, than the brook can change its course and travel up the hill. But it may be said that if God has ordered all this sin and suffering, and bound all things fast in the eternal chains of cause and consequence, then indeed God is guilty, for he might have ordered differently. This argument looks plausible, but let us examine.—God could not make man infinite without having an indefinite number of infinities—an impossibility.—Then he must be created *somewhere* in the scale of knowledge; for, (if not infinite,) he must *increase* in knowledge in order to be happy. Where then in that scale could he be created better than at the beginning—at the very point where knowledge and nothingness meet? In truth, was it not *necessary* that he should be created there when we take into consideration the fact that we can know nothing but by comparison—and could only know good by a knowledge of evil—and could only know evil by a participation in sin? Hence, how natural the whole transaction in relation to 'the tree of knowledge of good and evil.' It may be said that angels are happy and yet free from sin and misery. But who knows that angels have not been through the

same grade of existence that we are now in? and that having passed on in the scale of being, they are now governed by other laws and subject to other influences adapted to their sphere? And this leads to a train of thought which, if not attended with all the proofs necessary to full belief, is still supported by so much evidence of analogy, as to render it delightful and glorious. It is, that not only man and all intelligences in other worlds, but all the worlds themselves, and all the systems in the vast creation of the Almighty, began at a point and are continuing to increase, worlds in size and man in knowledge; every change being one advance towards the Infinite; and that they will thus continue circling round and still approaching the throne of the Great Creator!

In view of this result of all the complicated, mysterious and incomprehensible machinery in which life is enveloped, can we murmur and say, our Heavenly Father has done wrong in ordaining it? Let us rather 'rejoice with joy unspeakable' in view of 'the glory which is to be revealed in us.'

Warsaw, N. Y., Jan. 1846.

FIDES.

[Original.]

ELDER EDDY'S SLANDEROUS REPORT—AGAIN.

Weedsport, January 19th, 1846.

Rev. D. SKINNER:—Dear Sir,—I am confident that neither you, nor the readers of your paper, will require an apology for occupying a portion of its columns with a reply to the letter of Elder H. J. Eddy, of Jordan, which appeared in the number of the Magazine and Advocate for May 23, 1845. The communication in question was not seen by myself until several weeks after its first appearance: and as I was not, at that time, one of your subscribers, I had not read the article published on the 2d of May previous, and referred to by Elder E. as charging him with asserting, 'in a discourse delivered by him in Weedsport, N. Y., in the month of February, 1845,' that 'the Rev. Mr. Boughton, a Universalist clergyman formerly of Scipio, had told him that he did not believe in the resurrection,' and with re-affirming the statement in a subsequent interview with me. Surprised as I was, at the unblushing denial of Elder Eddy, and still more so at the bare-faced and unwarrantable perversion of the truth which characterized his communication, I should have noticed it as it deserved, at an earlier day, had not the necessary employment of my time, in attending to my farm and other urgent business, prevented my doing so until now.

Although the article which elicited the letter of Elder Eddy, does not profess to give the precise language employed by him on the occasion referred to, and is incorrect in saying that the name of Mr. Boughton was given in the discourse, it is, nevertheless, in every essential particular, in strict conformity to the truth. The real facts of the case are simply and plainly these: after describing at some length, the 'evils and snares' of the 'great enemy of man,' Elder E. proceeded in his discourse as follows:

'Another way, my brethren, the devil has of beguiling the young convert; a few years ago I was in conversation with a Universalist clergyman, and inquired of him if he believed in the doctrine of the resurrection? He replied; *'I do not!'* Well was it, that he said so! Had he not, I would have taken the 15th chapter of 1 Corinthians, and *I'd have floored him at once!*'

The confident tone in which the speaker had uttered the foregoing remarks, which I had every reason to believe were either untrue, or founded on some misapprehension or mistake, induced me to seek an interview with him after the sermon, not for an instant supposing that he would wilfully misrepresent Br. Boughton, or resort, as he has done, to such a miserable ghost of a subterfuge in order to avoid the consequences of that misrepresentation. Upon my solicitation, Elder J. S. Ladd, then and now the pastor of the Baptist society in this village, introduced me to Elder Eddy, and I immediately inquired of the latter whether he would be kind enough to inform me who the Uni-

versalist clergyman was to whom he had alluded in his sermon. He replied: 'It was Mr. Boughton, formerly of Scipio.' I then inquired, whether it was the same Mr. Boughton residing at Watertown, Jefferson county? The answer was—'I believe it is.' I then asked if there was not some misunderstanding on his part, as to what Mr. B. had said. He replied—'there was not!' Upon this, I made the remark, that I had frequently read Br. Boughton's articles in the Advocate, and had never observed any thing of the kind. Elder E. answered it by saying, that 'Mr. Boughton [did] not write much.' I then stated, that for the purpose of satisfying my mind I would write to him (Mr. B.), and know the truth. 'Well,' said Elder E. 'if he denies it, I can prove it!' and in the same breath inquired, in a peremptory manner, and in a tone which showed very plainly that he expected from me the same denial which he had attributed to Br. Boughton—'Do you believe in the resurrection?' I told him in reply, that I believed in the doctrine as it was laid down by St. Paul in the 15th chapter of 1 Corinthians, and if he was in an error, I would be glad to be set right. With this the conversation closed.

Did I depend solely upon my own recollection of the statement of Elder Eddy in his discourse, I should feel some hesitation in pronouncing the version of his remarks which he has himself given, entirely foreign from the truth, and the rhetorical flourishes with which it is embellished, so many subsequent fabrications of the author's imaginative mind. The faithfulness of my memory, however, is confirmed by the recollections of Henry R. Viley, John Lee, and Nathan Chadderton, Esqs., of this village, who were present at the delivery of Elder E.'s discourse, and have kindly furnished me with the accompanying certificate. I may also add, that I exhibited the letter written by Elder Eddy to Elder Ladd, whom I have before referred to, who, after perusing the same, returned it to me, with the significant expression—'*Brother Eddy is certainly mistaken!*' In addition to this, I have communicated the substance of the article in the Advocate of the 2d of May last, to Adam Passage, Esq., a most worthy citizen of this town, and an active and influential member of the Baptist church in Weedsport, who concurs with me in approving the fidelity of the statement.

It is unnecessary for me to say in conclusion, that it has been no agreeable task for me to expose the mis-statements, to use no harsher term, which occur in Elder Eddy's letter as published in the Advocate. This controversy is not one for which I am in any degree responsible; neither am I disposed to indulge in any commentary upon the motives which may have induced him to attempt to conceal his lamentable ignorance of the Universalist creed by these successive misrepresentations. It is no fault of mine, that the charge of 'falsehood' which he so wantonly put forth, has returned 'to plague the inventor,' and I leave him, more in sorrow than in anger, to the full benefit of the reflections to which the consciousness of this fact must naturally give rise. Very respectfully yours,

JOHN S. EVERTS.

We do hereby certify that we were present at the delivery of the discourse by Elder Eddy, mentioned in the foregoing communication, and that the report of his remarks above given by Mr. Everts, is substantially correct.

HENRY R. FILLEY,
NATHAN CHADDERTON,
JOHN C. LEE.

Weedsport, January 19th, 1846.

[Original.]

THE NATURE OF ELOQUENCE.

The following truthful remarks, on the nature of eloquence, I find in the 'New English Reader.' The name of the author is not given, and I do not know therefore to whom to attribute them, though I am under the impression that they should be credited to Daniel Webster.

J. M. D.

'True eloquence, indeed, does not consist in speech. It can not be brought from far. Labor

and learning may toil for it, but they will toil in vain. Words and phrases may be marshalled in every way, but they can not compass it. It must exist in the man, in the subject and in the occasion. Affected passion, intense expression, the pomp of declamation, all may aspire after it—they can not reach it. It comes, if it comes at all, like the out-breaking of a fountain from the earth, or the bursting forth of volcanic fires, with spontaneous, original force.

The graces taught in the schools, the costly ornaments and studied contrivances of speech, shock and disgust men, when their own lives, and the fate of their wives, their children, and their country, hang on the decision of the hour. Then, words have lost their power, rhetoric is vain, and all elaborate oratory, contemptible. Even genius itself then feels rebuked, and subdued, as in the presence of higher qualities.

Then patriotism is eloquent; then self-devotion eloquent. The clear conception, outrunning the deductions of logic, the high purpose, the firm resolve, the dauntless spirit speaking on the tongue, beaming from the eye, informing every feature, and urging the whole man onward, right onward to his object—this is eloquence.

[Original.]

LETTER FROM THE WEST—A NEW CONVERT.

MR. EDITOR—A better acquaintance with yourself and your most excellent paper (for which I hope) might enable me to address you with less embarrassment and more understandingly. With the present character of the Magazine and Advocate, I am quite unacquainted. By the kindness of a friend, some two years since, I was favored with the volumes of 1830 and '31, (bound,) which I value much. Judging from the general character of the paper at that time—the interesting and instructing manner in which it was then conducted; I am far from supposing, that it is now wanting in any particular which would impart lustre to its general character. It is indeed an *Evangelical Magazine*, out of which the soldiers of Christ can equip themselves with weapons, forged at the great firm of the Almighty, which are not carnal, but mighty through God, to the pulling down of the strong holds of error.

I hope that, since '31, instead of retrograding, it has advanced, and improved, and that it still is, and always may be, filled with the bossy weapons of eternal truth. My present circumstances quite forbid my subscribing for any paper; were it other wise, I would subscribe for the Magazine and Advocate without delay. But I hope soon to be able to forward the money for it, which I shall do with much pleasure. I wish, therefore, if perfectly convenient, you would favor me with one of your late numbers, that I may not be longer in comparative ignorance, with regard to its present character.

It has been but a short time since by the grace of God, I have been enabled to exercise that faith in him, which was counted to Abraham for righteousness. And how true it is, that when the Gospel is received in its fulness and unbounded excellence, it fills the soul with joy unspeakable and full of glory. 'For it is the power of God unto salvation to every one that believeth.' Many of my friends are greatly grieved at my embracing what they are disposed to call 'a damnable heresy,' but what I believe to be the eternal truth of God. The Baptist church, of which I have for several years been a member, if they have not done it already, will soon exclude me for *heresy*, which is a belief in the final reconciliation of all things to God, as taught in his word. No doctrine in the Bible it seems to me, is more plainly inculcated, than the salvation of all men. And if it is *heresy* to believe the sublime truths of the Gospel, I glory in such heresy. But I am willing both to labor and suffer reproach, because I trust in the living God who is the Saviour of all men, specially of those that believe. I am young in years, but younger still in the faith of Abraham. But by the grace of God, I am what I am. I have quite recently settled in the far western country; and as to my religious

opinions, I am almost alone. But all the light I have, though it may be but a spark, I am willing to exhibit it, and let shine. Oh! when I look out upon the world, and see how luxuriantly the seeds of error grow in the heart of man, and what an abundant harvest of woe and misery they have produced, and are certain yet to produce, my heart sickens, and I am ready to ask with one of old, Lord, who hath done this? didst thou not send wheat in thy fields: whence then, hath it tares? But though both grow together until the harvest, yet then the tares of error shall be burned; but the wheat shall be gathered into our Father's garner. But it is not four months and then cometh the harvest—for lo, the fields are all white and ready! Pray ye therefore, with me, that the Lord of the harvest may send forth more laborers thereunto.—For it is great, and the laborers are few. But more perhaps at another time. With sentiments of sincere regard, I am yours in Christian bonds,

J. JONES WEBSTER.

Fitchburg, Jan. 7th, 1846.

RICHMOND, VA.

We have just received the following letter from Br. Griffin the late worthy pastor of the Universalist society in Richmond, which may be interesting to our readers, and especially to the friends of Br. Barry. Another letter (private) from Br. B. states that he is highly pleased with the people of R. and hence we are led to apprehend that we are soon to lose his labors in this section, except in our columns, which we trust he will not desert, even though he be far away in the sunny South. Ed.

Manchester, (near Richmond) Va., Feb. 1, 1846.

BR. SKINNER:—On Saturday the 17th ult., our excellent Br. A. C. Barry arrived in Richmond, and has continued from the Sabbath succeeding his arrival, unto the present period, to supply the Universalist pulpit in that city, to good acceptance—I say *good acceptance*, for I would not venture upon panegyric,—albeit, truth to say, the warmest friends of Br. B. could not possibly desire him to acquit himself with more credit and propriety, than he has done.

As you have seen by the papers mailed you, Br. B. has within the brief space of his stay in R. performed two marriage services,—besides having ministered the consolations of the Gospel on two funeral occasions.

I had been prepared previously to seeing Br. B.'s 'face in the flesh,' to love and esteem him very much, and have only been confirmed in my sentiments of estimation and fraternal fellowship, by all I have seen and heard in him.

This afternoon he and I have agreed to go and hear Rev. Dr. Thomas (formerly of the 'Campbellite' Baptist church) preach on the subject of remission of sins, or what we must *do* (!) in order to obtain remission of sin. The 'noble' band of 'Bereans' to whom Dr. Thomas preaches have rejected the blasphemous dogma of 'endless misery' and maintain the final—utter destruction of the wicked: Destructionism, to my apprehension, although not so abominably blasphemous as the [Tertullian] revival of the Pharisaic 'heaven' of endless wrath, is altogether at variance both with Scripture and with reason, and can not be maintained but by a *literalism* perfectly antagonistic to a sound Scriptural philology! I do nevertheless, esteem these 'Berean' friends—some of them, as worthy personal friends, and all of them as Reformers of Campbellism! Who can say that Dr. Thomas has not improved upon the *Campbellism* of A. Campbell, to an extent at least equal to his 'reformation' of the Old Side, or Regular Baptist church? My esteemed and talented friend has surely entered upon a 'reform' as far superior to that of Rev. Mr. Campbell, as a negation to the blasphemy of Divine cruelty, is superior in all its bearings to the *direct* impeachment of Divine Love, contained in the Pharisaic, hypocritical 'heaven' of 'endless life in misery'!! May the society adverted to, as it has made a step of progress from Pharisaic partialism, to a partialism, though negative, of the Scriptural fullness of salvation, yet infinitely less revolting, be yet brought

to 'enter into rest' in believing the true Gospel of UNIVERSAL salvation, based in universal divine love! Amen.

I do rejoice to be succeeded by so esteemed, and so estimable a brother, as your co-editor, and my humble prayer is that every blessing of usefulness and happiness may crown all his labors and sojournings in the Capitol of the Old Dominion.—Forbearing to be egotistic, I will not inflict on you, esteemed Br. S., nor yet upon your readers, *one word*, touching my late relations to the Universalist society in R. In the bonds of Gospel Love and Truth, yours fraternally,

J. L. C. G.

'THE TREASURY OF HISTORY'; comprising a general introductory outline of universal history, ancient and modern; and a series of separate histories of every principal nation that exists; their rise, progress, present condition, &c., by Samuel Maunders, author of 'The treasury of Knowledge, 'Biographical Treasury,' &c. To which is added the history of the United States, by John Inman, Esq. We have just received the first number of the above named work from Daniel Adees, the publisher, 107 Fulton street, N. Y. It is complete in twelve numbers at 25 cents each. No. 1 contains about 120 pages 8vo. of reading matter (neatly put up in pamphlet form with paper cover, so as to be sent by mail) comprising preliminary observations, 'historical, chronological and biographical,' concerning ancient history, previous to the year of our Lord 476, and modern history divided into periods, from 476 down to 1815. An introductory outline of general history is then given, commencing with the antediluvian world and brought down to the general peace after the return of Bonaparte from Elba in 1815. The history of England is then begun occupying the residue of this number and extends to the reign of Alfred the Great.—We are led to believe from an examination of this interesting number, that this work is one of the most concise and valuable historical records extant. The cheap form too in which it is published places it within the reach of all lovers of history. Full sets of the work may be procured of G. N. Beesley of this city, or of the publisher, 107 Fulton street, N. Y.

TO CORRESPONDENTS.—Brs. G. W. M., H. E., D. P., J. J. A., A. G. S., J. R. J., N. B., W. H. W., S. J. G., and a number of others are thankfully received, and shall have a place as early as possible. Our poets and poetesses, as well as all others, will please exercise as much patience as possible.

The *Billious* fever is said to have been very prevalent since the 1st of January. If some of our subscribers will call, we will give them a receipt for curing it.—[Star of Bethlehem.]

We have not been troubled with that fever since adopting the cash in advance system, some two years since.—That medicine is an effectual cure. We are yet in possession of the old receipt, however, which we should be happy to administer to some of our former patients, who have not yet been cured.

MARRIAGES.

In Richmond, Va., on the 21st ult., by Rev. A. C. Barry, Mr. AUGUSTUS BODERER to Miss ANN WHITEHEAD.

On the 24th ult. by the same, in Richmond, Mr. ROBERT RANKIN to Miss ABBY B. WARDWELL.

In Lakeville, on the 29th ult., by Rev. O. Roberts, Doctor JEREMIAH VAN KLEECK to Miss LAURA M. SHEPARD, both of Lakeville.

DEATHS.

In Ulysses, Pa., Jan. 19, JOSIAH B. son of Nathan W. and Sarah Torrey, aged 5 years and 30 days. An interesting child is thus taken hence to be with him who said in the days of his mortality, 'Suffer the little children to come unto me' &c. Sermon on the 21st by the writer from Mark x: 13-16 inclusive. JASON LEWIS.

Will the Baptist Register please copy the above notices for the information of Mr. T.'s relatives, most of whom it is believed are readers of that paper. J. L.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Rev. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, FEBRUARY 20, 1846.

CONFERENCE AT PAINE'S HOLLOW.

On Wednesday and Thursday, the 4th and 5th inst., the first Conference (for the present year) of the Mohawk River Association of Universalists was holden at Paine's Hollow, Herkimer county. The sleighing was good, the weather comfortable, the attendance respectable, both of ministers and people, and a most interesting and, we believe, profitable season was enjoyed. Seven sermons were preached, viz. one by Br. C. M. Patterson, one by Br. J. Douglass, one by Br. J. Tuttle, and two each by Brs. Wm. Parker and D. Skinner. On both evenings, social and free conferences were held after short sermons, for prayer, singing, addresses and exhortations, and the exercises listened to by large, attentive, and deeply interested congregations. We know not when we have attended a more interesting and profitable meeting. We were obliged to leave before the evening meeting of Thursday; but that of Wednesday evening was not only a 'feast of reason and flow of soul,' but a feast of Bible truth and Christian love.

Br. Parker's sermon on Wednesday evening, was on the text Isa. xxxiii : 14, in which he showed that the sinners and hypocrites in Zion, whom fearfulness had surprised, who had made a covenant with death and an agreement with hell, in the vain expectation that the overflowing scourge should not come unto them, and that they should escape the just judgment of their sins, were sadly disappointed when God laid 'judgment to the line and righteousness to the plummet,' and swept away their refuge of lies, and overflowed their hiding places, and disannulled their evil covenant with death and hell; but while the hail storm should sweep away the refuge of lies, and the 'devouring fire' should overtake them and consume their dross and tin, and burn up their wood, hay and stubble, and utterly overthrow all their expectations, the virtuous and the good, he who 'walketh righteously and speaketh uprightly,' &c., had nothing to fear, could suffer no loss; as the gold and the silver would come out of the fire still purer than they went in—that the righteous could as safely 'dwell with the devouring fire, and with everlasting burnings' as Daniel could in the lion's den, or Shadrach, Meshach and Abednego in the fiery furnace—that God was a 'wall of fire round about them'—that while 'our God is a consuming fire,' and will burn up every thing opposed to his nature, he is at the same time *love*, and will do it for the good of his creature man—that while the righteous have nothing to fear, but every thing to hope, fearfulness surprises the hypocrites in Zion—they tremble even at the fluttering of a leaf, and have to fear the overthrow of all their plans and the consumption and loss of all their works, yet in the end even *they* shall 'be saved, yet so as by fire.'

At the close of the sermon an appropriate hymn was sung, and a devout prayer offered up by Br. Douglass, when Br. Tuttle arose and addressed the meeting in a strain of pathetic and touching eloquence that seemed to reach every soul, and cause the cords of all hearts to vibrate with the liveliest emotions of joy and gratitude.—Br. T. had formerly been a Baptist; and his theme was the joy, the solace and the rapture inspired and imparted by his present enlarged and glorious faith; which he set forth in striking and happy contrast with his former contracted, partial and gloomy faith—he felt like the bird released from its cage, like the prisoner emancipated from the prison house and set free from the galling chains of bondage. No language was adequate to set forth fully the joy, the peace, the rapture of the soul thus made free by the true faith of the Gospel—it wipes away the tear of sorrow, binds up the broken-hearted, comforts the mourning with Heaven's own consolations, lifts the veil

of doubt and darkness and despair from the future, and enables us to look forward to that happy time when all the loved and the lost shall be regained, the long mourned and long separated meet to part no more, when tears shall be wiped from off all faces and a ransomed world shall meet
'A Family in heaven.'

We can give but a meager sketch of his moving and truly eloquent address: but the tears of joy and sympathy that coursed freely down many a blooming and many a furrowed cheek told in unmistakable language that his words were felt and went home to the hearts of that waiting audience.

We arose to respond to the sentiments and feelings expressed by Br. Tuttle, and the joy inspiring character and influence of the true Gospel faith. We briefly adverted to the sentiments of the preceding sermon of Br. Parker, and spoke of the omnipotence of that love, which is the name and the essence of God himself. God is love, and in him is no hatred: God is light, and in him is no darkness. As God is omnipotent and rules over all things, so love is omnipotent and will conquer and subdue all things. The Gospel is of God, and is a system of love. God so loved the world that he gave his only begotten Son, and sent him, not to condemn the world, but to save the world. He came in love to fulfil this mission. His love is stronger than death, and will overcome all things. He who exercises the true faith of the Gospel, will be filled with the spirit of love, and armed with an omnipotence that can never be defeated. He will overcome all enemies, destroy them, burn them up root and branch, and yet never injure them, for love worketh no ill to his neighbor. Hence the apostle says, 'If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.' Brethren, heap up the coals of kindness and love; heap them up high as you can pile them on the heads of your enemies; burn them up root and branch, as Christ burnt up the persecuting Saul of Tarsus till he was utterly consumed and never lived again, but in his place came forth the inspired and good apostle Paul. So, brethren, let us destroy our enemies, and of them make friends. Love alone will kill them. Love alone will destroy hatred, and put its own divine spirit in its place. You can never destroy hatred by hatred or overcome evil with evil. As well might you expect to extinguish the flames of a burning house by throwing fire-brands at it, as to think of overcoming evil with evil or extinguishing hatred by hatred and unkindness. Would you extinguish the flames of the burning house, you must apply the opposite element, water. Would you destroy hatred, it must be done by applying the opposite principle, love. Love is omnipotent, because God is love; and his spirit shall ultimately destroy all hatred and evil. This spirit was in Christ and led him to overcome evil with good, to love his enemies, to pray for his murderers on the cross, and to die that sinners might be saved from their sins and live forever in the love of God. And this is the spirit of our faith, the spirit of Universalism, of that universal love that shall overcome the world and its enmity; for this faith 'works by love and purifies the heart.' 'He that loveth is born of God; he that loveth not knoweth not God.' Brethren, if we would all *live* the faith that we profess, and exemplify its spirit in all our conversation, we should soon conquer all enmity and overcome all opposition, and the world would be converted to God—to love. All controversy would end, all contention cease, and the doctrine be proved true beyond a doubt by the demonstration thus furnished by the omnipotence of love divine. We then adverted to several historical facts illustrative of the law of love, the power of kindness, in destroying hatred and making friends of enemies. We have not room for near all that was said on the occasion. We concluded our remarks by a renewed exhortation to Universalists to live in the spirit and up to the requirements of our faith, and to heap up the coals of kindness and love on the heads of our opposing brethren, and conquer them by the energies of our faith put in practice.

Br. Parker then arose and introduced the parable of the leaven which the woman put into three measures of meal till the whole was leavened. He spoke of the efficacy of

the Gospel in its operations on the heart and the life, and the certainty of its continuing to work in the lump of humanity, till the whole was leavened. We have not room for an extended view, or even a fair synopsis of his remarks on the subject. After a hymn had been sung, an aged Methodist brother arose and added some remarks to what had been said on the subject of the leaven.—He had, he thought, for many years known something of the operations of this leaven, something of its efficacy on the hearts of those in whom it operated, and could cheerfully bear witness to much that had been said. But still he thought that much depended, in its operations, on the *condition of the meal* to which it was applied—For instance, if the meal was in a very *cold* condition, exposed to the action of frost, the leaven would not operate—would have no effect upon it.

To this it was replied that, if wise and judicious human agents in leavening their meal, and who have power over both the meal and the leaven, will generally place their meal in such a condition that the leaven will operate efficaciously, it is certainly reasonable to conclude that the Divine agent will exercise as *much* prudence, and having control both over mankind and the Gospel, (as he turneth the hearts of the children of men as the rivers of water are turned,) he will place mankind in such condition that the Gospel shall ultimately operate efficaciously upon all hearts: and as the divine Teacher, by the parable, clearly teaches that *the whole lump shall be leavened*, we have no reason to question the correctness of his teaching.

Next arose a brother Lutheran, and after offering a few pertinent observations on the leaven of the Gospel, concluded by remarking that, as we see many who live and die without experiencing the operations of this leaven, as they go out of the world unaffected by it, he could not see when and where the leaven was to operate upon them; and inquired how this leaven could operate on disembodied spirits after the body had been laid aside, or put off?

To this we replied, that it is the mind or spirit, more especially than the body, on which this leaven was designed to operate; and it may operate here or hereafter, in this state of being, or another; (though the sooner the better;) that we dare not limit the arm of the Holy One of Israel to a mere point of time or space, and say, 'thus far shalt thou go and no farther;' that death does not dissolve the tie between the creature and the Creator—man is as much the creature of God and under his control in another world as in this: 'For none of us liveth to himself, and no man dieth to himself: for whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died and rose and revived, that he might be Lord both of the dead and the living' (Rom. xiv : 7, 8, 9).—That if none can ever be affected by this leaven but such as are affected in this life, then all infants and children dying in early childhood, all idiots and insane people, all heathen, Mahomedans and Jews, who never hear the Gospel in this world, must eternally be excluded from the benefits of it, and therefore, instead of the *whole lump* ever being leavened, not a hundredth part of it shall ever feel the efficacy of this divine principle, and the Great Teacher's representation of its universal efficacy is not true. But we believe it *is* true, and that finally 'every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.' And furthermore, we urged upon the consideration of all the importance of examining this subject thoroughly; for the more it is examined the more glorious will it appear, and the more powerfully will the leaven work in our own hearts. As the effect of leaven upon meal is, to *expand, to raise, to elevate it*, so the influence of the Gospel on the heart is, to expand it with benevolence and love, to raise it from every thing low and grovelling, and elevate it to God and every thing great and good, lofty and sublime, glorious and perfect. So let our hearts be expanded and elevated by faith, and hope, and charity divine.

We then sung the *Restitution Hymn*, and the meeting closed. It was a happy, joyful meeting, and will long be

remembered by all who were there. All seemed to enjoy it—all seemed attentive to all that was said and done.—We know not when we have attended a meeting that was more profitable, or one that gave us more heartfelt and true satisfaction. May we enjoy many such hereafter.

Our brethren at Paine's Hollow are few and yet quite young in their efforts to sustain Universalist meetings.—They have not yet organized a society, but are about doing so. Our excellent Br. Douglass preaches to them once in four weeks. And we trust and believe this Conference meeting will prove beneficial, and aid them in the good work they have commenced. D. S.

THE SPIRIT MADE STRONG THROUGH THE MINISTRY OF ANGELS.

'And there appeared an angel unto him from heaven, strengthening him.'—Luke xxii: 43

It surely is not an unpleasant thought that, as of old, there are ministering spirits, who, though unseen, walk this earth both day and night performing the will of God. If it be a delusion, it is very far from being a disagreeable one. But why should it be a delusion? This world surely has not been forgotten by the ever living Father. He has not ceased to regard the human race with a Father's tenderness and love; neither has his interest in their welfare abated. Why may we not then suppose that he operates *now* through the same instrumentalities as in the years and ages long since passed? and that angels from heaven, though unseen by mortal eyes, execute his righteous commands among the children of men, and strengthen and sustain the struggling, fainting spirit? That there are angels is true, if God's word be true. And to men it is a beautiful and affecting truth that we are surrounded by the spiritual universe, as we are by the spirit and abiding presence of the Father, and that above us and around us are celestial beings, employed on errands of mercy and salvation.

There is something in this truth—in the truth that the angels are looking down upon us in love—nay, that they hover over us with noiseless wing, and stand watching by our pillows through the night time, and are whispering words of peace to the weary yet burthened spirit—I say there is something in the truth that is calculated to refresh, and strengthen, and gladden our hearts. With what power, too, does it strike home to the soul of the sinner!—the friendless and wandering pilgrim. The bare thought, that, though he has forsaken the fountain of living waters, and though cast off and despised by men, denied the fellowship of his kind, with no smile of affection to greet him, there are ministering spirits who surround his path, among whom there is joy when but one sinner repenteth, and by whom every falling tear is noted, and every prayer borne to the throne of God—I say the bare thought that this is so, will make his heart yearn if it be hard as adamant, and melt it down in penitence.

We said,—that there are angels—immortal, spiritual beings—is true if God's word be true. Such beings are recognized there—beings of no earthly mould, but born of the skies—beings who, though unhealed by the natural eye, do yet take an interest in the affairs of men, and whose feelings and sympathies and efforts are enlisted in the behalf of lost and sinning humanity. 'The news of free salvation was announced' to the shepherds on the plains of Judea by an angel; and we are told that when this sublime announcement was made, there joined the messenger a multitude of the heavenly host, who sang with exultation, and along the moonlit vales, and the blue and star-gemmed arch of heaven, rang the chorus of the sky.

They are not imaginary beings, or mere visions to be seen amidst the darkness, but which vanish at the approach of dawn, and are seen no more. This was the error of the Sadducees, condemned by our Lord and his apostles, for they denied that there was either angel or spirit. With them all was materiality—mere gross, earthly matter, with no spiritual existences—no immortal and incorruptible life.

It could not have been an imaginary being who visited Peter in his gloomy dungeon cell, and before whom bolts and bars and massy iron doors, gave way, and the stern

and vigilant guards lay locked in profound slumber, with their weapons by their sides. They could have been no unreal, unsubstantial, unsubstantial beings who sat within Christ's sepulchre on the morning of the third day, and who calmed the fears of Mary, and assured her that her Lord was risen. And when it is said, in the language of the text at the head of this article, that there appeared unto the Redeemer an angel from heaven, strengthening him in that hour of the deepest agony; we are not to understand that this was only in imagination; but that celestial messengers in reality came to him with a pitying hand to baptize that agonizing spirit with a diviner courage and a mightier strength for the endurance of the cross.

And I believe, that, to the devoted followers of our risen and ascended Lord—to him whose mission-path is crowded with obstacles and difficulties and trials, and who is struggling against the tide of wickedness, and malice, and persecution that sets in strongly against him—that to him will come an angel from heaven strengthening him—that while he is praying that this bitter cup may pass from him, and yet meekly resigns himself to the will of God, he will find himself nerved at once, as by an invisible agency, for the endurance of sterner trials and mightier conflicts than yet have fallen to his lot. An angel from heaven comes to him, strengthening him.

All spiritual being is interlinked, as indeed all being is. There is a medium by which all things of spirit act on the soul, as there is a medium by which matter acts upon the body. We are sensible of this at times. We all know that at times the soul is impressed, affected, when no outward cause is operating—that at times we are strangely moved without knowing why—that with the quickness of lightning, and unforewarned, a mysterious feeling or sensation vibrates along the chords of the spirit.

'Marvellous stories have been told of individuals who by a sudden impulse have been led to turn aside from a direct and main travelled road in their journey, or to avoid a particular bridge, or to shun a certain house, and subsequent events have shown that by doing this they probably saved themselves from injury or their lives from being are no more marvellous than true. All of you may be able to call to remembrance times, that, when you would engage in a certain business, or pursue a certain route, or set yourselves about a certain work, you have, without any previous reasoning—without any voluntary agency of the will, been suddenly led without knowing how or why, to abandon your deliberately formed intentions; and you perhaps have afterward learned that you were turned away from misfortune and peril. You have called this *accident-luck*. It was not this—it was spirit acting upon spirit through, or by means of, an established medium. It was an angel forewarning you, and leading you in the way of safety.

We have introduced these remarks for the purpose of showing that there is a medium through which spirit acts upon spirit, and by which all spiritual being throughout the limitless universe is linked together. Through this medium, whatever it may be, man may hold converse with angelic spirits, and with the highest order of intelligences that are said to dwell with God. And we believe that if man was true to his nature,—if his life was obedient and in all respects what it should be, he would hold close and intimate communion with all spiritual beings in all worlds, and that discernible by him, as the faces of friends and seen by the natural eye, angels would come unto him to strengthen him in the day of adversity and trial.

We do not suppose that a miracle would be wrought—that any existing laws, either of matter or of spirit, would be violated for the purpose of bringing man in this world, as it were, into companionship with angels. The supposition is not required. We have shown that there must exist a medium through which the soul is acted upon by invisible agencies, because it is thus acted upon, and influenced and impressed. There are laws then that gov-

ern here, as fixed and certain as the laws that govern matter—laws which control spiritual existence, and which operate, under certain circumstances, to produce the effects we have named. True, we can not define them, nor examine into, nor explain the manner of their operation. But we are not thence to infer that they do not exist, and that therefore our conclusions are erroneous.—There are many things with regard to the *laws of matter* that we do not understand, though an investigation has been going on for several thousand years. 'We can not see that the majestic oak lies folded up in the acorn; still less can we tell how it came there. We have observed that a piece of wood decays in the damp ground, while a nut generates and becomes a tree; and we say it is because there is a principle of vitality in the nut, which is not in the wood; but explain, if you can, what is a principle of vitality? and how came it in the acorn? * * *

But whether it be true or not, that man, by becoming less earthly and sensual, by a true developement of his nature, may see and converse in the spiritual universe around him; it is unquestionable that by such developement and by a more obedient life, he may become susceptible, to a very great degree, of influences from the spirit-world. So, if not visible to the eyes of the soul, angels may in fact visit him, and communicate to him encouragement and strength.

There is for every individual a path for him to walk in, a work for him to perform, a warfare for him to engage in; and he who is faithful in that to which he is called, and who goes forward with a devoted, trustful heart in the performance of duty, will not be left to faint and fall in the day of adversity and trial. His prayer will be heard at the throne of God, and an angel from heaven will come unto him strengthening him.

So those who have taken up their cross to follow Christ, and whose hearts are bound up in his cause, and who in all that they do are actuated by fervent, sincere desires to advance his truth and kingdom in the earth, will not be left to toil and struggle alone. And however bitter and unyielding the opposition they may have to encounter, or whatever perils and reproaches they may be called upon will come to them, imparting courage and strength.

Beyond all this there are crowns of victory and glorious rewards. 'There is nothing so difficult, nothing so appalling, in the whole compass of the world, and career of life, that it can not be overcome by the devoted Christian disciple, with the strength he receives from on high.—'Strong is temptation, strong is trouble, strong is overshadowing night, with all the powers of darkness;' but stronger is the humble follower of Jesus Christ, who, with a submissive, praying spirit, and strengthened by an angel from heaven, can conquer them, and prove himself victorious in every conflict. A. C. B.

SLAVERY.

THE CIRCULAR AND PROTEST.

Two of my brother Editors of this journal, have expressed their opinions in regard to the Protest against American Slavery, issued by a mass meeting of Universalists, held in Boston, Mass., on the day following the late meeting of the General Convention. I also feel it my privilege and duty, to 'define my position' on this important subject. And if I shall widely differ from my respected associates, I trust they, and others, will accord to me the same sincerity, and the same desire to discharge faithfully my duty, that I freely grant to them.

I go for that Protest. Every capacity of my soul, mind, heart, and affections, yield it a full and complete approbation. I have signed it. In characters large and distinct as this hand could well trace, my name is annexed to that document. Would that it was worthy to hold as prominent a place on this Protest, as that of a Hancock on a congenial instrument, embodying the same principles, issued by our fathers. Would that like this, it might be handed down, in all its desired prominence, to future generations. For well I know that nothing I could do, would

so embalm my name in the most cherished memories of coming ages—that would enable those who perchance may be destined to bear that name, to feel so honorable a pride that it descended to them,—as the attaching it to an instrument of this description. It requires not the ken of a prophet to foresee that the time is not far distant, when the system of *American Slavery* will be spurned with unspeakable disgust by universal humanity—and when the trivial excuses under which men and Christians now seek to shelter themselves in their inactivity in removing this monster evil, will excite unmingled feelings of astonishment and pity.

Why did I sign that Protest? I blush to think there can be one in my denomination, who could make such an inquiry! Are not my reasons absolutely self-evident? Are they not found in my Bible—in the holy and heavenly system of religion I believe and preach—in the *profession* made to the world, by the beloved denomination to which I am attached? In fine, are not these reasons written, by God's own finger, on the heart and conscience of every human being, in the love of 'life, liberty, and the pursuit of happiness,' which he has implanted in all souls?

An evil exists in our land—an evil of the blackest and foulest dye—one in comparison with which, all other forms of human oppression and wickedness, sink into utter insignificance and nothingness!—one indeed, which is the embodiment and consummation of all the woes and curses that have ever afflicted man—and which we may well defy human ingenuity to invent any form of hellish iniquity, to exceed in deep, unmitigated, total sinfulness and cruelty! Nearly *three millions* of my fellow men—my brethren—'bone of my bone, and flesh of my flesh'—whose *only* crime is, that the common Father of them, and us, and all, has dyed their skin with a tinge a few shades darker than my own—are held in perpetual bondage, in the very bosom of our country. They are robbed of that 'inalienable right to life, liberty and the pursuit of happiness,' which God has bestowed as the birthright of all. They are reduced to a level with *brute beasts*—made mere 'goods and chattels,' to be bartered for, and bought and sold, like horses, or dogs, or stones! They are denied the common enjoyments of domestic and social life—their wives are torn from each other and compelled to re-marry—thus violating every commandment of God and man. Indeed slavery is but a great system of concubinage, adultery and fornication—and the land of its existence, is but a vast moral pest house! They are denied the blessings of learning, and to a great extent, the consolations of the Gospel. In many of the slave States, to instruct a slave even to read the word of God, is a crime visited with the penalty of death!!

This double distilled concoction of evil, is supported by the laws of my country. In a legal point of view, I am an abettor and supporter of this cruel system of oppression. Legally, as far as human laws can bind me, my foot is resting on the necks of millions of my brothers, and my hands are holding fast their fetters. Should any considerable number of them, fired by the noble spirit that urged our Revolutionary fathers to battle, dare arise (which God forbid) and assert their inalienable right to 'Liberty,' I should be compelled by the government of this land, to shoulder my musket, march to the scene of insurrection, and imbrue my hands in the heart's blood of my fellow man, who would be contending for that 'freedom' which I so dearly prize!

Have I not a right then, to raise my voice against this system? Can I not 'Protest,' against being made a participant in a wickedness so awful, without being condemned as a troublesome intermeddler of that which does not concern me? The southern gale is loaded with the cries and groans of my oppressed brethren. A million of voices from the cane-brakes and rice-swamps of the South, are calling upon me—Help! help! for the hand of the oppressor is on us! Help, for degraded, imbruted, crushed human nature—struggling beneath a mountain weight of cruelty, ignorance and sin! And another voice falls upon

my ear from Heaven—saying—Thou shalt love thy neighbor as thyself!—All things whatsoever ye would that men should do to you, do ye even so to them! To these vices shall I be indifferent? Can I not respond to them sufficiently at least, to 'Protest' against a system which grinds my unoffending brother man into the dust? Can I not 'Protest' against that which makes this boasted land of *Liberty*, an object of hissing and contempt in the eyes of the civilized world?

I profess a religion which teaches that *all men* are brethren—which makes 'the brotherhood of the race,' a prominent article of its faith and teachings. Is this all mere *profession*?—is there no *reality* in it? If *real*, have not the world, have not God, and Christ, and all pure spirits, the right to expect and demand, that I shall *act* on this reality—sufficiently at least to manifest that I have some *sympathy* for my down-trodden and oppressed brother man? I can not answer for others—I would not impeach the purity of the motives of my brethren, or cast the slightest disparagement upon them—I speak solely for myself, when I declare that I should have deemed myself recreant in my duty to the Father of all, to the holy religion I profess and teach, to my beloved country, to the ties of our common humanity, to the spirit of the age, to the imperative demands of conscience within me, had I refused, or hesitated for an instant, to sign that Protest!

'But we at the North,' are all opposed to slavery!'—Yes; this is the profession. It is seldom a man breathing the air of a free State, can be found sufficiently hardened to *defend* the institution of slavery. But the moment it is proposed to *do* anything for the *removal* of this acknowledged evil, however, *legal* and *safe*, the designed measure may be—the moment it is proposed simply to sign an earnest, yet candid, mild and respectful *Protest* against the institution of slavery, that it may exert a moral influence on this important subject—lo! numberless excuses are offered for the neglect of the duty! We all want the credit of being opposed to slavery, so long as we can be allowed to *do nothing* against it. But when we are required to test the soundness of our profession, by taking some decided stand before *the influence* of abomination that the sun ever shone upon, where are we then?

I can not doubt the sincerity of the reasons offered by those who refuse to sign the Protest. But still I can not avoid feeling that these reasons are fallacious—nor avoid seeing the *inconsistency* of the position in which it would place me, were I to give them my sanction. *Profession* and *practice* should ever correspond; nor should we allow any views of *expediency* to separate them. *Principle* should rank before *expediency*, in all cases. If we believe in our hearts, that the system of American slavery, is a great evil—a monstrous wrong—principle calls upon us to *say so*—in other words to 'protest' against it—however many dangers *expediency* may conjure up as connected with such a step.

It is impossible for me to see how *division* and *disruption* can be caused in our denomination by this Protest. I can not conceive how a *Universalist* society could become divided by this matter. That a society composed of *anti-orthodox*, might fall into jangling, on the question whether slavery should be countenanced or discountenanced—or whether (acknowledging it to be an evil) they should speak out, or remain silent—I can easily believe. But how a society where the slightest *love* for the *principles* of Universalism prevails, could hesitate or become divided on this subject I can not understand. Neither can I believe that such will be the effect of this Protest, on societies or the denomination at large. I have a far better opinion of the *sincerity* of the *professions* of the class of Christians to which I am attached, than to suppose they can become divided as to the propriety or impropriety of protesting against a system so diametrically opposed to all the teachings, principles and promptings of their faith, as American Slavery! I can not believe the perpetuity of the union which now so happily links us together, depends upon our remaining *silent* and *dumb* on a

vast system of oppression, cruelty, and corruption, which now festers and corrodes the very vitals of our nation!—Could I believe this, I should *blush* for my denomination! But I have no fears on this head. The same cry of *division* was raised when our General Convention took its noble stand against American slavery, at the Akron session—the same cry has been raised whenever our various ecclesiastical bodies have acted on this subject. But no divisions have yet been seen. None will be seen. If the denomination is as *pure*, and as faithful to its *professions* and *principles* as I believe it to be, it will be *impossible* to divide it on the subject of slavery. Not one Protest, nor a *thousand* can loose its bands of union, but will draw us, if possible into a still greater unity of opposition against all oppression and sin. Sincerely do I believe that all apprehensions on this head should be banished at once and forever from our midst!

'Ye fearful souls, fresh courage take;
The clouds you so much dread
Are big with mercy, and shall break
In blessings on your head.'

There are many other thoughts which rush into my mind and are almost clamorous for utterance. But I have already occupied more space than I designed. I have spoken plainly and frankly, yet with no disposition to call in question the motives or wound the feelings of those who differ from me. If any thing I have uttered may bear this appearance, I trust they will attribute it to an error in judgment, and not to any disposition of the heart.

I rejoice to believe that this Protest will receive the hearty sanction of the denomination, at least in the free States. While some respected and beloved brethren of the ministry, may deem it their duty to withhold their names, I am confident the great body—comprising a vast majority of the worth, purity, intelligence and talent of the order—will unhesitatingly affix their signatures. I am confident I am, that those who will nobly throw aside any trifling objection which may rest in their minds, regard to the manner of getting up, or the precise wording of the Protest, and give it their names, will do so in honor of themselves and their denomination, in the sight of God and a *Roll of Names* will be preserved. It will stand forth in bold promise on the Records of our denomination, and receive the admiration and gratitude of all lovers of human rights and freedom, long after the hands that wrote it will have crumbled into dust.—Who can not desire that their signatures should stand in such a catalogue? We can hesitate to send their names down into the very *abyss* of the blaze of light and liberty of coming ages, attached to an instrument which will command the respect and reverence of all, in the glorious day when humanity shall be enfranchised from every species of bondage and servitude? J. M. A.

THE CIRCULAR AND PROTEST—AGAIN.

As our readers have perceived in articles published and not of articles received, on this subject, multitudes are not to rush at once into the discussion of Slavery and Abolitionism in our columns. The very brief article of Br. S. R. Smith on this subject, though written in a mild spirit and not at all advocating nor seeking to justify slavery, nor yet condemning the language or sentiments of the Protest, has already called out about half a dozen strong Abolitionist articles, attacking him in no very gentle terms for the views he advanced; and would we give unlimited scope to them no doubt twenty more would follow in the same strain. But this we can not do consistently with our sense of duty to the public and the cause of religion. For this is not, nor will it be while we control it, either an Abolitionist or an anti-abolitionist paper. It is a *Universalist religious* paper.—As such it was commenced; as such it will be continued. If our Abolitionist brethren, therefore, wish for a medium of conveying their thoughts to the public, let them send their articles to an Abolitionist paper—the 'Liberty Press' if they choose, published in this city, a good and ably conducted paper of the kind. But we can see no good resulting from devoting a large share of our columns to this subject, but apprehend much positive evil to our denomination.

Of the several articles received for publication in our columns, we select; and give in to-day's paper one only, the strongest and most pointed; and this must suffice.—It is from Br. J. M. Austin, one of our Corresponding Editors. We think his language is too strong, or rather, that it is too much the language of excitement, and implies at least a severe censure on those differing from him. But let that go. We have no pecuniary interest in this paper, none in any slave State, or property pertaining thereto—nothing to gain or lose personally or pecuniarily by this discussion, or the course we take in it. It is only the cause, the good of the cause we advocate, that dictates our course. We have long and carefully weighed the subject, and looked upon it from different points and positions. We have travelled considerably in slave States and countries on this continent. We have seen and deplored the evils of slavery, and we think we are better prepared to judge of the subject and the expediency of the course we take, in closing our columns for the future against these exciting Abolitionist articles, than those who have never been in a slave State nor known aught of the institution save what they have got from hearsay.

We give below a very sensible and well written article from the pen of Br. Geo. Messenger formerly of this State, containing his reasons for not signing the Protest, as published in a late number of the 'Ohio Universalist.' Br. M. is a good and a benevolent man; and has lately travelled and sojourned much in a slave holding state, and speaks from close observation and careful consideration. We agree with him in saying that we 'can not see any good that will result to the poor slaves, or their masters or ourselves; from signing this Protest, or agitating the subject here. And we would call particular attention to another remark of Br. M. viz., 'How many there are here at the North, who can fight most courageously when they are beyond the reach of danger, but when they go into the slave holding States where there is danger, will be as silent as death upon abolitionism.' We commend his article to the serious consideration of all our readers and correspondents.

[Since the above was written and Br. Austin's article was in the hands of the compositor, we have received a private letter from Br. S. R. Smith, in which he says, concerning those who have assailed him in our columns, 'I can never take any notice of these men nor of their rude and uncalled for assault upon me.'

We feel that we have already admitted too much upon this subject into our columns; and we should not have admitted Br. Austin's article in to-day's paper, but from the fact that he, being one of our corresponding editors, had not before spoken, and his article, though very severe, is not so personal as some others which we have received. Our correspondents, we trust, will understand us. *Finis.*

Ed.]

Reasons for not signing the Protest.

Ravenna, Jan. 25, 1846.

BRS. H. BACON, S. STREETER, S. COBB, L. R. PAIGE, E. H. CHAPIN:

Dear Brethren:—Being absent from home when your circular containing a protest against American slavery came into the Post Office, and not returning home till a short time since, I could not well give you an earlier reply. I respectfully decline signing the Protest, because I am convinced I can do more good without, and that the Protest itself will do more injury than good: for I can not see any good that will result to the poor slaves or their masters, or to ourselves. I have had some time and opportunity to mature my decision on this important subject, having for a number of years been intimately acquainted with the feelings and situation of our fellow citizens in the slave holding states, having spent a part of two seasons among them.

I think the Protest is as unexceptionable in its language and spirit as any document of the kind I have seen, and even more so; yet I apprehend at this time, when political abolitionism is a highly exciting theme, fraught with so many extravagances, in connection with so much abuse, slander and falsehood in reference to our Southern citizens, that even this mild and reasonable Protest will create alarming divisions in the peaceable ranks of our own denomination, and increase the already high wrought prejudice and hatred of the southern people against the northern, without doing them or us any good, but enhance

the evil to both. For they will look upon us as drawing up ourselves in hostile array toward them, and bid us defiance. They will consider us as joining in a crusade against them, and hence, while we maintain such a position, we can do them no good by argument, persuasion, or reason. And if all our clergy should sign this Protest we should be looked upon as *political abolitionists*, both at the South and North. Nor would it avail us anything to declare it to be merely a moral and religious movement, and not a political one.

It may then be said, as slavery is an evil totally incompatible with the genius of our free institutions, what ought we to do, or what can we do to remedy the evil? With no design to dictate to any one, I will answer. Let those who choose, go to the slave holders as friends and not as enemies, actuated by philanthropy and good will, without the feelings or appearance of hostility, armed only with the weapons of truth, goodness and love; cautiously avoiding all censoriousness and angry controversy, and they may be assured of a candid hearing; and then they might proceed to show the slaveholders clearly the superior advantages to the masters as well as to the slaves, of the permanent establishment of freedom and equal rights to all. If this course would not prove effectual, I can not conceive of any that would, in the present arrangement of southern society. If we are to subdue any enemy, it is the best policy to go where he is and not attempt to fight him at so great a distance that our shots can do little or no execution. How many there are here at the North who can fight most courageously when they are beyond the reach of danger, but when they go into the slaveholding states where there is danger, will be as quiet and peaceable as possible, and silent as death upon abolitionism.—In a word, I view the anti-slavery movements in the free states as of little consequence, and calculated to effect very little good any way.

Yet I am not indifferent to the subject, but it is my fervent prayer to God, that the best means may be devised for the ultimate and total extermination of slavery. I am convinced if this shall ever be done without the horrors of a bloody revolution, it must be done gradually, by having laws enacted for that purpose by the Legislatures of the slaveholding states. An immediate and total abolition of slavery in the southern States, would in my humble opinion, be a great injury to both master and slave, in consequence of the sudden disorder that would be likely to succeed, jeopardizing the lives and property of the whites, and introducing drunkenness, idleness, and a wandering life among the blacks. In all probability, thousands of colored vagrants would wander through the community. The slaves commonly are without education, have no calculation or economy in providing their own food and raiment, and if left to themselves without some judicious preparatory measures, would doubtless soon be reduced to a condition of want and destitution worse to them than slavery. The subject is surrounded with difficulties on all sides, yet they probably may be overcome by the adoption of appropriate measures, and the enactment of just and salutary laws.

With profound respect and esteem, I remain your fellow laborer in the Gospel,

GEO. MESSENGER.

P. S. The above was intended to be sent as a private letter, but at the solicitation of Br. Emerson, I have consented to have him publish it in the Universalist.

G. M.

CHEERING LETTERS.

We give the following cheering extracts from letters received from the persons severally named—cheering in two respects particularly—one, the cause of universal grace is onward, and another that the Magazine is increasing in its circulation—success to both. The first extract is from the letter of Br. H. E. Whitney,* dated Columbia, Pa., Feb. 6, 1846, and after giving directions how to apply ten dollars for the paper, runs as follows:—

'I moved into Columbia last May, and had been here but one week, when I had the misfortune to break my leg, in consequence of which I was confined all summer. After recovering from my lameness, I commenced preaching the Gospel of universal grace and salvation, in the following places, viz., Troy, Columbia Flats, Burlington and Jackson, where I still labor one fourth of the time at each place. The cause of Universalism here, is progressing slowly, but I trust permanently.

We have lately formed a Universalist society in Columbia, and have petitioned the Court to be incorporated according to the laws of this State. Yours respectfully,

H. E. WHITNEY.'

The next is from Br. J. M. Cook of Providence, R. I.

* Br. Whitney should be addressed at Columbia Flats, Bradford county, Pa.

He says, 'Enclosed you will find ten dollars, for which you will send the Magazine to the following names,' (giving them.) After which he writes, 'We are getting along finely in the 2d society here—the great difficulty now is that we have no room for the hearers—that is, after we have packed away nearly 1000, too many are obliged to leave—we shall endeavor to remedy this evil before long by building a good house—i. e. if we are prospered of the Lord.'

The last is from Br. Ira Curtis of Auburn. He says, 'A large church will be built by our friends here the coming season—much of the stock is subscribed.'

INSTALLATION.—Br. E. H. Chapin, having on the previous Sunday preached his valedictory sermon to the society in Charlestown, was on Wednesday evening the 28th ult., installed pastor (associate with father Hosea Ballou) of the second Universalist society in Boston. The sermon on the occasion was preached by the venerable senior pastor himself from 1 Peter iv: 10, 11. It is spoken of as a plain, strong and appropriate discourse, truly characteristic of that venerable father in our Israel. BRS. T. D. Cook, A. Hichborn, S. Streeter, H. Ballou, 2d, O. A. Skinner, C. H. Fay, and A. P. Cleverly, took parts in the solemn and interesting services.

Br. T. C. Adam, of the West society in Boston, as we learn by the Christian Freeman, owing to ill health, has been obliged to leave and return for the present to his former home in Michigan. It is hoped his health may so improve by the change as to enable him to return again to his charge.

We learn by the Star in the West that Br. W. E. Manley has asked a dismissal from the pastoral charge of the Universalist society in Chicago, which request has been granted, and Br. Samuel P. Skinner has been invited to and accepted the charge.

NEW SOCIETY.—A second Universalist society has lately been formed in Louisville, Ky., under the efficient labors of Br. E. M. Pingree. The cause of truth in that city is said to be onward and in a highly prosperous condition.

NEW MEETING-HOUSE.—A new Universalist meeting-house, as we learn from the Ohio Universalist, is about being erected in Mesopotamia, O., where under the labors of Br. H. Kellogg we learn the cause of truth is greatly prospering.

THE UNIVERSALIST QUARTERLY AND GENERAL REVIEW for January has come to hand. We shall notice it more at length soon.

Br. S. Cobb's COMPEND OF DIVINITY is received, and will be more particularly noticed as soon as we find time to peruse it.

The GAVEL for February is received, and presents an excellent treat of selected and original matter.

RELIGIOUS NOTICES.

The EDITOR will preach at Remington's next Sunday, and at Canajoharie village on the first of March in the forenoon, and at Ames at 2 o'clock P. M.

Br. J. H. STEWART will preach in Bridgewater on the first Sunday in March.

Br. GIBSON will preach in Stockbridge, Friday evening Feb. 20th—at Madison, Sunday, 22d—at East Hamilton Sunday, March 1st.

Br. N. BROWN will preach at Onondaga South Hill the fourth Sunday just.

SPECIAL NOTICE.—There will be preaching in the 'Lease Town' School house (Onondaga,) the third Sunday in February; let there be a general attendance. A three months sleep is thought to be sufficiently long for the moral health of the society.

A CONFERENCE, or two days meeting will be held in the Union church at West Potsdam, on the fourth Wednesday and Thursday, 25th and 26th of the present month. A large and profitable meeting is expected.

Canton, Feb. 11, '46.

W. H. WAGGONER.

[Original.]

TO OUR FATHER, IN THE WEST.

A weary time hath passed, Father,
Since from our little gate,
We saw thee go, to brave alone,
In stranger-lands, thy fate.
And then there was a darkness came
Unto our cottage door,
A shadow and a cloud, Father,
It never knew before.

The shadow lingers yet, Father,
The cloud is still the same;
The brightest sunbeams break it not,
Nor thy beloved name.
We look around the room, Father,
As though thou might'st be near;
And listen for the kindly voice,
We always used to hear.

And when the daylight fades away,
And earth forgets her glee,
We gather round the fire-side hearth,
And sadly call for thee.
We call for thy bright smile, Father,
That gladden'd with its light;
And made it noon-day to us all,
When, else, it were but night.

The things that were thine own, Father,
Are strewn around us there;
The Bible, with its aged look,
(And e'en, thine own arm-chair.
But ah! there is a gloominess,
Around the chair entwined,
The Bible's sacred leaves are turn'd,
By other hands than thine.

Sometimes, we think it strange, Father,
That every thing should be
So faithful to its sacred trust,
So faithful unto thee!
But so it ever is, Father,
And all thou'st left behind
Still whispers to thy children's hearts,
Of parent, good and kind.

You know we used to mourn, Father,
When the flow'ret's cheek grew pale,
And the hill-side streams kept murmur'ing,
The low and dirge-like wail.
And we wept, when the gentle sky
Had lost its summer hue;
But now we know a deeper grief—
To mourn so long for you.

We miss you, all the time, Father,
When the flush of morn is light,
And when the noon-day creeps along;
And then,—the fond good night!
We miss the happy voice, to-day,
That welcom'd in the year;
The merry wish of other hearts
Can bring no laughter here.

We miss you in the darken'd way,
Where sorrow's foot hath trod;
For we've no arm to lean on now,—
No arm, save that of God.
And do you sometimes think, Father,
Of that far-sadden'd home?
And do you hear the children ask,
'When will our Father come?'

LYRA.

Bridgewater, January 1, 1846.

[Original.]

FRANKLIN COUNTY—MY LATE VISIT THERE.

Left home Sunday morning January 11th, and rode to Potsdam, distance eleven miles and preached there during the day. After services rode to Parishville, distance nine miles where Br. Worden had preached the same day and who had an appointment in the vicinity in the evening. Expected to hear him preach, but by his solicitation was induced to do so myself. Spent the night with Br. Stevens who is a relative by marriage of Br. E. Ballou of Vt. On Monday Br. Worden and myself journeyed on to Malone where resides Br. E. A. Holbrook, pastor of the Universalist societies

of Malone and Westville. We arrived at M. a little before night, and there being a revival in progress at the Presbyterian church, we went with a friend to attend the meeting in the evening. There was evidently up-hill work on the part of the speaker—the substance of whose discourse that night was, *Behold now is the accepted time to be made one of my party—behold now is there a great crisis with our order!* About nine o'clock we returned to our lodgings, and the next day, we went down to Westville to attend the Conference and Ordination on the following Wednesday and Thursday. We found the friends prepared for the meeting, and in expectation of rich and profitable times.

Wednesday morning. The brethren present were Brs. J. Baker, Abbott, Worden, Holbrook and Waggoner. The congregation assembled and listened to a clear, and somewhat new exposition of 2 Cor. ii: 15 and 16, by Br. Baker. His remarks were listened to with good attention. In the afternoon the writer preached a funeral discourse on the death of a son of Mr. Hadley in that place, Brs. Holbrook and Baker taking part in the service.—The congregation in attendance was large and the occasion was truly a solemn one. Mr. H. only a short time previous having lost a child, all present seemed moved with sympathy in his behalf and that of his family. Service was again held in the evening, and Brs. Worden and Abbott preached to excellent satisfaction.

Thursday morning. The people assembled from the surrounding towns and with the congregation at Westville, filled the house above and below.—Br. Abbott and the writer preached, and during the delivery of both discourses, all was order and attention.

Ordination of Br. E. A. Holbrook. This took place in the afternoon and in the following manner. 1. Reading of the Scriptures by Br. Abbott. 2. Hymn. 3. Introductory prayer by Br. Abbott. 4. Hymn. 5. Sermon by Br. Baker. 6. Ordination prayer by the same. 7. Charge and delivery of the Scriptures by Br. Waggoner. 8. Right hand of fellowship by Br. Worden. 9. Address to the society by Br. Waggoner. 10. Hymn. 11. Benediction by the candidate.

These services occupied considerable time, yet an almost breathless attention was given to the whole by the large concourse of people present.—And the occasion was one that will long, long be remembered by our esteemed brother there set apart to the work of the Christian ministry, and indeed by all who participated in the solemn and thrilling joys of the meeting. It is believed too that it will tell for good throughout that community, and especially upon the societies heretofore named.

After thanking the friends for their Christian kindness and their liberality, which truly are praiseworthy, we reluctantly bid them farewell, and with the other brethren we journeyed back to Malone where appointment had been given out for Baker and myself to preach that evening. We arrived there in season for the service and upon entering the Court House, found a fine congregation in waiting to listen to the expected messages. We delivered ourselves of what we had to say, and then retired for the night. Friday morning, Br. Baker left to visit St. Albans, Vt., his former place of residence. Br. Worden started for Nicolville where he is expected to locate immediately and preach a part of the time. Being induced to remain at Malone over the Sabbath, Br. Abbott was engaged to supply for me at Canton, for which place he made the same day. We tarried with Br. Holbrook and his excellent society till Monday morning, and we must say, that although somewhat unwell, we never enjoyed a visit better. We preached again in the Court House on Saturday evening and also three times on the Sabbath. Our meetings were large and the part taken in the service by the choir, charmed our inmost soul. That was well done you young ladies and gentlemen, and may the Father of mercies grant that you may never have occasion to hang your harps upon the willow, nor change the joyful songs of Zion into the mournful requiems of sorrow.

During our stay in Malone, we had opportunity

to learn the condition of our cause in Franklin county. And we ascertained that its condition was good, and that the societies in Westville and Malone owed their present wholesome standing in a great degree to their present worthy pastor. We also found that the society in the latter place, who are destitute of a meeting house, are abundantly able to build one, and that in all probability they will have one built and dedicated before the close of the present year. Brethren, go forward, multiply your triumphs of truth over error, and may the Lord bless you forever. W. H. WAGGONER.

Canton, Jan. 26, 1846.

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

Any one subscribing for the Magazine at any time and taking it at the same office with a club, can have it at the same price that the club does with the back numbers. Will our friends who do, or who have kindly taken it upon themselves to obtain subscribers, notice this fact and govern themselves accordingly. Pub.

A few hundreds of the Register and Almanac for 1846 yet left, and for sale at this office.

A few copies of the Rose of Sharon for 1846 for sale at this office.

A NEW OFFER—PREMIUMS.

Any person hereafter sending us five dollars (postage paid) shall receive five copies current volume of the Magazine (from the commencement of the volume) if sent to one address, and the second volume of the Christian Visitant, published some years since by Br. A. B. Grosh.—This volume contains 144 pages of reading matter. It has an article on the Atonement by Br. S. R. Smith, examination and refutation of the tract entitled 'A strange thing,' by E. D. Wight of West Bloomfield, N. Y., with an appendix, by Br. Grosh, 'The parable of the Rich man and Lazarus,' by Br. W. Fuller, 'Harmony of God's attributes,' by Br. Grosh, 'Punishment and forgiveness,' by Br. Sylvanus Cobb, now of Boston, Mass., 'Kingdom of Heaven,' by T. Fisk, 'Confidence in God,' by Br. Lucius R. Page, 'Brief scriptural explanations,' by Br. Grosh, 'To the Candid,' by S. R. Smith, 'To the teachers in Israel,' by Br. Grosh, 'The last judgment,' 'Demoniacs of the New Testament,' and a compendium of an extemporaneous sermon by S. R. Smith. This volume can be sent by mail at trifling postage.

Any one sending seven dollars, shall receive 7 copies of the Magazine, one year to one address, a copy of the Visitant and the Almanac and Register for 1846. For ten dollars eleven copies of the Magazine will be sent to one address, and last year's (1845) volume (unbound) of the Magazine. For fifteen dollars, sixteen copies will be sent to one address, one year, a volume for last year, and a copy each of the Visitant and Register. Who will avail themselves of this offer? Pub.

TERMS.

A WALKER, PUBLISHER AND PROPRIETOR.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

VOL. XVII.

UTICA, N. Y., FRIDAY, FEBRUARY 27, 1846.

NO. 9.

UNIVERSALISTS AND UNITARIANS.

We cheerfully give place in our columns to the following fraternal letter from Rev. Mr. Emmons, together with the articles from the Christian Register which he desires us to publish. We were about to write some comments on the article from the Register correspondent, 'Aletheia,' when we received an article expressly prepared for that purpose, from our corresponding Editor, Br. Smith, which we also give a place in this number. So we add nothing of our own, except two or three brief notes which we thought would be of interest to the public. We can charitably suppose that Mr. Upham, the Editor of the Register, was not as well acquainted with the facts of the cases referred to as he might have been, and as his correspondent *ought* to have been, when he penned his article. For one, we should heartily rejoice to see the bonds of a true Christian fellowship strengthened between these two denominations, who hold so many and so important principles in common, and between whom there is so little that *need* to conflict.

The kind and fraternal feelings expressed by Br. Emmons we most fully and heartily reciprocate. We regard him as a true brother in Christ. We have several times exchanged with him by his own request, and probably shall again when convenient for us both to do so. His frank, cheerful unreserve, the cordial grip of his fraternal hand, and his whole bearing and deportment when we have been in his company, are unmistakable evidences to us of his hearty sympathy and fellowship. The counterfeits of these are easily detected, and distinguished from the genuine. They are cold, formal, round-about—and the disguise is seen through at once. But Mr. E. is a true Universalist at heart—we mean in feeling, fellowship and charity—we care not to inquire or to know what are his peculiar views on certain *speculative points of doctrine*. If he is on the broad platform of benevolence as universal as humanity, and feels its power, it is enough.

We have also received a communication from Rev. Mr. Buckingham, (the Unitarian minister of Trenton,) in reply to an article signed 'W.' in the 6th No. of this paper, for which we will try, notwithstanding the present crowded state of our columns, to find place in our next number.

ED. MAGAZINE AND ADVOCATE.

MY DEAR SIR,—It has been with pleasure that I have read several articles of a respectful and conciliatory tone in recent numbers of the Christian Register, (Unitarian,) and Trumpet, (Universalist,) published in Boston. The remark of the Register, some months since, that Universalists were approximating towards Unitarians, it seems has called forth an editorial in the Trumpet, to which I infer that the paper I send you is a reply. If it is consistent with your views and arrangements, I should like to see the article in the Register, with the comments of the Editor, copied into the Magazine and Advocate. The spirit of this article is such as Christian sects ought to manifest toward each other; and all who have been in the habit of reading the Register, especially since it has been conducted by the present Editor, will perceive that it is homogeneous with all that has come from his pen in reference to the Universalist denomination. If the facts stated in the article by 'Aletheia' are correct, they have an important bearing on the relative position of the two denominations. And I know that a conviction of their truth is the basis from which many Unitarian ministers and laymen view the present position of the Universalist denomination. It is this view in connexion with a determination to be faithful to the claims

of that most important religious principle, the *rights of individual judgment*, which actuates many, especially of the younger portion of the Unitarian ministry, in reciprocating ministerial and Christian courtesies with the brethren of the Universalist denomination.

That some do not think it their duty to exchange pulpits with Universalist clergymen, of respectable attainments, shews that there is a difference of opinion on this, as on all other subjects. Such difference might be expected from the adoption of the principle I have alluded to. Every man is his own judge of duty. This is the great and, to my mind, the most glorious feature of the Unitarian denomination,—that every individual is allowed to hold his own opinion, and pursue independently his own way of doing good, irrespective of all others. Owing to this fact, it is always difficult to speak of the opinions of the denomination, on certain controverted subjects. Every individual in this respect stands alone. He protests against the body speaking for him. And he must speak, if at all, for himself, nor for his brethren. That there are some inconveniences attending this state of things is true; but the good far outweighs the evil.

For myself I pray ever to be preserved from denominational bigotry. While viewing Christian truths, and their applications, from a different standpoint from the Universalist portion of the Church Universal, I rejoice in the wider extension of the true spirit of Christian charity and courtesy, which apostles enforced, and many good men of all ages desired,—which even Cotton Mather in the days of strictest Puritanical Theology dimly foreshadowed in the following words, which breathe a truth far beyond the conception of the man who uttered it.

'The period hastens for a new reformation, wherein 'tis likely that our Holy Lord will in some degree reject all the parties of Christians at this day in the world; and form a new people of the good men out of the several parties, who shall unite in the articles of their goodness; and sweetly bear with one another in their lesser differences, leaving each other to the Divine illuminations. Piety, will anon be the only basis of union in the churches of the revived, refined, reformed Reformation; and pious men, in several forms, will come to live and love as brethren; and the purged floor of our Saviour will be visited with the tokens of his presence which shall be very comfortable.'

Respectfully and fraternally yours,
H. EMMONS.

Vernon, February 13, 1846.

From the Christian Register.

STATE OF DOCTRINE AMONG THE UNIVERSALISTS.

Several years since a secession took place from the Universalist denomination, under the name of Restorationists. As the professed point at issue was that of future retribution maintained by the Restorationists, and from the very great earnestness and excitement between the parties, the public derived the impression that all who remained with the Universalists, as distinguished from the Restorationists, rejected the belief of a retribution beyond the grave altogether. Within the last two or three years, many of the most accredited authorities among the Universalists have avowed and urged the doctrine of a righteous retribution beyond the grave. We naturally regarded this fact as an evidence of progress and change since the date of the Restorationist succession, and congratulated ourselves and them, in view of it. In the last 'Trumpet' there is an instructive editorial article, written in an excellent spirit, on this subject, in which we are in-

formed that many who held the doctrine of the Restorationists, did not withdraw with them, but remained with the Universalist denomination. What we have regarded as evidence of progress, is, it thus appears, evidence only of a more open and unequivocal avowal of sentiments always entertained. While we make this correction we still are confident in the belief that among Universalists there is as much progress in truth as in any other denomination.

Since putting the above in type we have received the following communication:

THE UNIVERSALIST DENOMINATION.—The writer of this confesses, that he is greatly surprised at the declaration of the Editor of the 'Trumpet,' that 'we know of no general change of opinions having taken place among Universalists on the subject of retribution,' if the language is to be taken in the most absolute and unqualified sense. And equally surprised is he to find so well-informed and attentive an observer of what is going on in the world, as Rev. S. R. Smith, of Buffalo, N. Y., laboring to give the same impression. He can account for it only by supposing, that both these gentlemen have not turned their attention so much in this direction, as is necessary to a full apprehension of the actual state of things.

But be this as it may, of one thing the author of this is certain, and that is, if there has not been a 'general change,' there has been a *very great relative change*, among the ministry especially, upon this subject. He has had the means and opportunity of knowing as well how matters have been for more than a dozen years, and how they now are, in respect to the prevalent views in the Universalist denomination, concerning retribution, especially in the New England States, and particularly among the ministry, as any one could desire; and he hesitates not to affirm, most distinctly and emphatically, that a *great change* has taken place in this denomination, in respect to retribution, and for the better, as he thinks, particularly among the ministry, within the last ten years, and that there has been and *now* is a constant and rapid approximation toward the Unitarians, in several respects. In proof of this, I will state a few facts, which no well informed person will attempt to contradict.

Ten years ago, there were hardly so many clergymen connected with the Universalist denomination, in all New England, who were known to hold, that man's future condition would be at all affected by their present conduct. The only man of any distinction, who stood out openly for future retribution, connected with the denomination in this Commonwealth was Rev. Lemuel Willis, then of Salem. If others entertained this view, a most studied silence was maintained in relation to it, as it was somewhat hazardous to take decisive ground upon this subject at that time. But it is believed, that very few indeed, held this doctrine in any form, even as a remote probability, if indeed it was admitted as a possibility.

But what is the state of the case now? Throughout New England, and particularly in this Commonwealth, an entire revolution has taken place. We can not affirm so positively concerning the remote parts of New England, but in relation to Massachusetts, the number who will now take this ground, that man's *future condition* will not be at all affected by his *present conduct*, is about as small as that in favor of future retribution, ten years ago. This we affirm to be the case among the ministry of this denomination, and a rapid change is going on among the mass of their congregations, in the same direction. The belief that the future condi-

tion of men will not be affected by their present conduct, is now mostly confined to the older men in the ministry, and this is true of the congregations, to a very great extent. Indeed we do not know a young man in their ministry, of any tolerable attainments, who denies the doctrine of the connection of man's present conduct and his future condition. In this respect, if such are the facts, is not the *denomination*, as such, advancing towards Unitarians?

But this is not the only, not the most important change that has taken place in this sect, within the last ten years. An entire change has come over the general tone and spirit of its pulpit performances. Sermons of the character which generally distinguished their preaching at that period, would now be highly offensive to most of their established congregations. Occasionally we may hear a discourse of the old school, from some wandering preacher and in some remote corner of the land; but seldom is any thing of the kind heard in their established churches, even approximating to it.—If any such performance should be inflicted upon one of them, in the morning, by some stranger, if he was expected to occupy the pulpit in the afternoon, he would find a wonderful falling off in his audience.

The truth is, at the present time, a tone of serious earnestness marks and pervades the performances of the pulpit in the Universalist denomination, which might have been looked for in vain, ten years ago. Instead of their being a mere ringing of changes upon the doctrine of universal salvation, or a mere declamation about the errors and sins of other denominations, or the horrors of endless punishment, their tendency and aim is more to enlighten, instruct and elevate their hearers. Attention is manifestly directed more to the promotion of piety and goodness, and the reformation of the people, pointing out the way of salvation and showing men how to attain salvation, than to proving that all men will get to heaven, somehow or other, at last. Although some may think there is still room generally, for improvement in this respect, and some instances may be pointed out, which are exceptions to this statement, still so great has been the change already effected, and such the tendencies of things among them, that a reasonable ground of hope is afforded, that the day is not far distant, when the most evangelical tone and spirit will universally pervade their pulpit performances.

Besides this, ten years ago, there was a general neglect and disregard of the ordinances of religion, and there were hardly so many churches in the whole denomination.* The same was true in relation to Sabbath Schools. In fact, there was a decided feeling of hostility to all these things in the minds of a very large proportion of the members of their congregations. They were generally spoken of in terms of dislike and disapprobation, if not of contempt and ridicule.†

* This is a sad mistake in every respect. Instead of there being a general neglect and disregard of the ordinances ten years ago, there has been for more than twice that length of time, indeed from the very origin of our denomination in this country, a general respect and attention to them wherever practicable. But when, in some towns there were none, and in others but two or three believers, and seldom a preacher among them, the organization of churches and the administration of the ordinances was deemed impracticable. *Ed. Mag. and Adv.*

† This is also untrue. Universalists, as a denomination, were never opposed to the institution of Sunday schools *per se*. They opposed the *perversion* and *abuse* of the institution by such men as Dr. Ely and his coadjutors, when they undertook to organise a 'Christian party in politics,' to effect which the Dr. said 'the Presbyterians alone would bring half a million of electors into the field'—that the President of the United States had no right to attend a 'heathen conventicle,' (alluding to Mr. Adams attending the Unitarian church)—that 'our President, secretaries of government, Senators, representatives in Congress, governors of States, judges, state le-

But what is the state of the case, in reference to these matters now? The entire current of thought and feeling is changed. In almost all their established societies, a church and Sabbath school is established, the ordinances of religion regularly administered, and the social conference meeting held weekly, in which laymen speak and pray.‡ Among their Sabbath schools may be found some of the best arranged and conducted schools in the land.

In view of these facts, it seems to the author of this, that the article in the 'Trumpet,' to which we have allusion, is calculated to make a wrong impression concerning the state of things at the present time, or what it has been in times past, and that to the *discredit* of the denomination. It appears to the mind of one at least, that so far from attempting to conceal the fact, that a great change has taken place in the Universalist denomination, and is *now going on*, its friends should be proud to acknowledge it. If they are really making progress, it is very much to their credit, and a harbinger of their future success. It goes to show that there is a great activity of mind in their midst, great freedom of thought, and that they are no slaves to creeds or the sentiments of the fathers of the sect. It goes to prove also, that there is great fidelity to individual convictions, that individual integrity is fully maintained and practically exercised.

In view of these facts, we also think the friends of enlarged and liberal views in theology, have great reason for rejoicing, and that the more free interchange of civilities which begins to be more generally practiced, among the different classes into which the friends of religious freedom and enlarged and liberal theology are divided, is not only warranted, but absolutely demanded as a matter of imperious duty. *ALETHEIA.*

Jan. 31, 1846.

gislators, justices of the peace, city magistrates,' &c., 'ARE BOUND TO BE ORTHODOX IN THEIR FAITH'—that 'IN TEN YEARS, OR CERTAINLY IN TWENTY, THE POLITICAL POWER OF OUR COUNTRY WOULD BE IN THE HANDS OF MEN WHOSE CHARACTERS HAVE BEEN FORMED UNDER THE INFLUENCE OF (ORTHODOX) SABBATH SCHOOLS.' To such a use of Sunday schools, we proudly confess we were opposed, as a denomination, and presented a bold and unyielding front. But to Sunday 'schools in themselves, we were never opposed. *Ed. Mag. and Adv.*

‡ We could name societies, or at least one society in our denomination, where, if we mistake not, 'the weekly conference' spoken of, was instituted nearly fifty years ago, and has been regularly kept up ever since. (Father Streeter's church, Boston.) *Ed. Mag. and Adv.*

[Original.]

REMINISCENCES—LETTER TO THE EDITOR.

Br. SKINNER—What thoughts crowd around and rush into the mind, when, after a long absence, one stands again amid the scenes of his early days! And here I am among old friends and dear kindred, surrounded by the associations which memory, faithful to her charge, is bringing up, one after another, causing me, as it were, to *live over again* the past. But in vain do all these bright pictures endeavor to conceal the fact that, stern time has been busy in its accustomed work, and has written CHANGE, in emphatic characters, upon almost every thing which surrounds me. The prattling child upon its father's knee, is now the youth, enjoying the scenes which in the same joyous period, I once enjoyed. The youth has assumed the parents' charge, and the parent is now tottering with age! And death, too, has done its work. The cold marble in yonder yard tells the story of the termination of the earthly career of many, very many of the acquaintances, and friends of other days. And as ever, death has been impartial in his selection—all classes have bowed to his mandate and submitted to his embrace! The maiden, whose countenance was beauty, and whose voice was music; the young man in his strength and youthful ardor; the parent and the child, have each in his turn, heard and obeyed his voice.

How sensibly was I impressed with the reality of all these changes when standing, last Sunday, before an audience in the Universalist church at this place, endeavoring to proclaim the doctrine of the glorious 'restitution of all things.' How few of that audience did I recognize, so changed were those whom I once knew perfectly well! '*Sic transit gloria mundi.*'

The Universalists of this place, as you are aware, own a large and fine church, and have a large number of names enrolled upon their society book. Br. Morse labored with them for some time, but at present, and for nearly two years past they have had no preaching except occasionally, though with truly Christian and praiseworthy zeal, they have not 'forsaking the assembling of themselves together,' but have continued their meetings each succeeding Sunday nearly the whole time, and had service read by one of their number. I am not wholly acquainted with the causes that have kept them so long destitute of preaching—it has resulted, probably, from a number of causes combined, which, I have no doubt, may be easily removed, and which, ere long, I trust will be removed.

I last night heard a temperance lecture in this place, delivered by Rev. J. Burchard, of protracted meeting memory. I say a *temperance* lecture—so it was noticed previously; but I confess I did not considerate it a very *temperate* lecture. It was not a *true Washingtonian* lecture. It evinced considerable tact and knowledge of human nature; but was not so fully characterized as I could wish, with that glorious and triumphant spirit which has marked the progress of the temperance cause for a number of years past. Would to Heaven, that no ruthless hand had ever dared to wrest, in any degree, the reform from the only principle which can secure a victory over one of the most mournful evils which ever inflicted its sting upon humanity! But in this instance was freely mingled that dreadful doctrine which one of its own believers said, 'makes some mad and others melancholy.' The doctrine of a personal devil and of endless death, was no *scarce* article in this theatrical effort. What was quite amusing was, the manner in which he brought in Universalism. He said he thought the temperance reform must succeed and licenses be withheld, because the Universalists all over the land had taken hold of it! He thanked God for it, and said that, in this respect at least, the prophecy was fulfilled that, the lion and lamb should lie down together. Good! But I confess I did not anticipate such a compliment from *such a source*. But true it is, when the spirit of Universalism takes hold of a measure, it is sure to triumph if permitted to have its legitimate and perfect work. And if the lion is so sensible of the beneficial labors of the lamb, it is to be devoutly hoped that, he will henceforth cease all endeavors to devour and destroy so necessary and important a means in the work of human improvement. I never witnessed in any meeting whatever, so much *uproarious* laughter, as in this instance, and it was joined in as heartily and with the same zest apparently by the speaker himself, as by the audience. However, I suppose that, that is *his way*; and as 'every man has a way of his own,' we must not find too much fault. It is hoped that some good will result from this meeting. God bless the temperance cause!

Yours &c.

J. A. A.

Henderson, Feb. 3d, 1846.

[Original.]

REV. GEO. G. HAPGOOD.

SIR:—Your public and private attack upon me and my family, and especially the one in your recent discussion in this place, demand from me a passing notice and public reproof. I think I am not mistaken in the supposition that my family was one of the two to which you had reference, when you stated that you had been denied the privilege of praying with the sick in two Universalist families in this village. You evidently have sought to prejudice the public mind against me, and Universalists generally, by stating the circumstance. I regret that this is so. And I still more regret the

necessity which compels me to step before the public in vindication of myself and family. And as I can not speak directly to the people whom you addressed, I must resort to this medium of defence. However much you may seek to justify yourself and motives, your conduct appears sadly at fault as a Christian. And let me inquire, if it did not occur to your mind that the candid and reflecting part of community might ask *why* and *how* the request should have been denied you? Such requests are not often denied the minister who has the spirit of his Master—whose conduct and character is above reproach—whose Christ-like spirit begets the good will of men—and whose heart is filled with that charity which thinketh no evil. But to the explanation.

You will recollect that you called frequently at my house after my son came home sick. At such times, your frequent harsh and ungenerous expressions against Universalists and Universalism, made no very favorable impressions upon my son's mind. And he lost all confidence in you, when you called at my house last August, to arrange the business respecting some land. Of this you could not have been ignorant. In short your conversation and conduct, for the most part only betrayed, in my son's estimation, the dishonesty—the wolfishness and rottenness of your heart. But further;—you will remember that at one of your calls, you commenced conversation barely touching upon my pecuniary affairs, and then left the subject. You had been repeatedly informed that my funds were exhausted and that I was needy. But in vain did I solicit from you a few dollars which were my due. You seemed not to remember the widow and the fatherless in this way. It appeared much more convenient for you to say to them, be ye fed and clothed, than to pay the demand I had against you. You had prayers for the soul, but could not trouble yourself to obtain a penny for the starving body. Yes, verily it was so,—for you proposed to have a season of prayer, to which proposal I hesitated a moment, and then replied, that I could not request prayer under existing circumstances. You then said, Oh no, you do not request it, but perhaps you are willing. I then told you that perhaps my views respecting the object of your visits to my house might be changed, if you would leave your gift before the altar and go and make reconciliation with your brother. To which remark you made some unsatisfactory answer, and then proposed again to offer a prayer. I again said that my views were not changed upon the subject. But you replied, perhaps your son would like to have prayer. I remarked that if it was his desire I had no objections, and as to that, he could speak for himself. His answer was, that he was not particular. And before closing this letter, I would simply say that my son expressed his willingness to have any one pray with him, who should ask the privilege except yourself.

The public will judge between you and me with reference to your being denied the privilege of praying in my family. If it was any argument against the truth of Universalism, either with or without the above mentioned circumstances, it is all on your side. That you esteemed it so, would appear evident from the fact, that you stated the mere item of being denied the privilege of prayer, in the Methodist E. Church in this place the next Sunday after its occurrence, and also in the recent discussion in this place. Let the candid and impartial judge.

Yours truly,
Mexico, Feb., 1846. LYDIA LAMB.

[Original.]

EXPOSITION.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death. Heb. ii: 14, 15.

1. Who are the children mentioned by the great apostle?

1. The tender appellation in the text, (*children*), denotes the special relation to God, of those about whom the apostle was speaking in this particular discourse. They were God's children in the fol-

lowing senses. *First*, By creation. 'He hath made of one blood all nations of men to dwell upon the face of the whole earth.' *Secondly*, By providence. 'He openeth his hand and satisfieth the desire of every living thing.' *Thirdly*, By redemption. Christ, 'by the grace of God tasted death for every man.' *Fourthly*, By partaking of his moral qualities. Knowledge, power, justice, love, mercy and truth. These are the distinguishing properties of beings created in the image of God. Without these, they could not be accountable. Without these, they could not progress in moral virtue.

2. Those who are thus denoted could not be in a sinless state; for in such case, they would not stand in need of the interposing labors of the great Redeemer for their deliverance.

3. They are represented by a striking characteristic;—partakers of flesh and blood. Men in a mortal state.

4. They appear to be equally the objects of divine goodness, since no distinction is marked by the providence of God, or the revelations of his will concerning them.

5. Their number, moral condition and need of grace, is clearly implied by the death of Christ.—He died for all.

II. What part did Christ take with these children?

1. The human form and constitution. Embracing its entire organization and all its powers.

2. Its various infirmities; all its afflictions—all its crosses and all its pains. 'He was made in all points like unto us, yet without sin.'

3. He took part with us in all the wants, dependencies, passions and desires of the human constitution.

4. He took part in all our temptations, which supposes him to be subjected to the same laws that the children are. 'Though he were a Son, yet learned he obedience by the things which he suffered.'

5. He, like all the children mentioned in the text, was subject to organic dissolution.

III. For what purpose did Christ take part with the children?

1. That he might show forth, by the rectitude of his example, the purity of God's law, and the disposition which dictated this law to man.

2. That he might shine before the world in the light of pure moral example.

3. That by his knowledge he might unfold the dark sayings of prophecy that were uttered from ages then long past, and illuminate the path of hope.

4. That He might effectually and forever destroy him who had the power of moral death, that is the Devil; and destroy and put an end to sin throughout the universe.

5. That through death, he might effect the deliverance of them that were all their lifetime subject to bondage through fear.

IMPROVEMENT.

1. We all stand in the relation of children to God, which admonishes us to regard him as a Father, whom we are bound to love, serve and adore.

2. Our obligations to obey, are not diminished, but enlarged and strengthened by the manifestations of divine love, and the luminous example of Christ.

3. The great end of Christ's mission admonishes us to place our supreme affections on things above, and to live, in this vale of tears, by faith and hope of joys to come, immortal and divine.

Feb. 15th, 1846.

D. PICKERING.

[Original.]

JESUS WAS TRUE TO HIMSELF.

The examples of Jesus eminently corresponded with his doctrine. What he did may be regarded not only as benefits immediately conferred, but as tokens of the economy of grace, in its great spiritual work in behalf of man. No lame man ever applied to him, in vain for relief; and never will. No Bartimeus ever supplicated for sight, unheard, or unblest; and no blindness of the soul can ever

meet with less success. No penitent sinner inquired after the way of life, but he received the proper directions; nor will Jesus ever cease to direct the seeker. He reproved the opinions of the Pharisees sharply, but his heart was never embittered against the persons or interests of those errorists. So he will continue to be the enemy of error until vice and false doctrine are destroyed; who, then, shall say that he will not continue his love for the errorist, until all such are redeemed?

A. R. B.

[Original.]

AN ACT WORTHY OF NOTICE.

A scholar of the Sabbath School attached to the First Universalist Society of Canton, was called on by a Preacher of another order, probably to entice her away to his own S. S., and being inquired of what books the Universalists used, and being requested to show one, brought the Reverend Divine, *the Bible!*

W. H. W.

DEATHS.

In Tonawanda, Dec. 4th, 1845, Mrs. LUCINDA VEDDER, wife of Alexander H. Vedder, and daughter of Adam W. Zimmerman, in the 32d year of her age. She sustained an illness of more than four years, with Christian fortitude and resignation, looking up with confidence to the Giver of all good; and died, firmly believing, that, as in Adam all die, even so in Christ shall all be made alive. She has left a husband and three children, besides numerous other relations and friends, to mourn her loss. The funeral sermon was delivered from 1 Cor. xv: 22, by Rev. L. S. Everett.

We weep, for in Death's cold embrace thou art sleeping,
No more shall we gaze on thy love-beaming eye;
We rejoice, for we feel thy blest spirit is keeping
Communion with angels and cherubs on high.

We weep for, we feel that this world will be lonely,
Unblest by thy friendship, uncheered by thy smile;
We rejoice, for the loss is not thine, but ours only;
For thou art rejoicing in heaven the while.

We weep for thy husband, whose fond hopes have perished,
Who hung o'er thy pillow unable to save;
We weep for thy mother, so fondly that cherished,
Who watched o'er thy cradle, and wept o'er thy grave.

We weep for thy little ones tearful and tender;
What heart like a mother's could soothe their distress?
What smile such delight as a mother's could render?
What balm half so sweet as a mother's caress?

We watched o'er thy pillow with hearts that were breaking,
And we strove with our feelings their pangs to conceal,
While thy spirit communion through faith was partaking,
Sweetly blest with the faith by our Saviour revealed.

No more in thy presence we'll spend the dear hours,
Or weep with the thought of thy suffering again;
No more o'er thy pillow we'll strew thy loved flowers,
For now thou art free from earth's trials and pain.

O'er our sad hearts hath fallen the dark blight of sorrow;
No words can disclose the deep loss we deplore;
But thy mem'ry we'll keep, and some joyful to-morrow,
We again hope to meet thee on Heaven's blissful shore.

E.

In Lebanon, on the morning of the 30th of January, Mr. JOSEPH FORD, in the 79th year of his age.

Br. Ford had been for many years a firm and consistent believer in the 'restoration' of the whole human family. His life was in beautiful harmony with the rule, requiring us to deal justly, to love mercy, and to walk humbly before God. His worth as an exemplary citizen is spoken of in high terms of praise by all. His family best knew his deep affection as a husband and father. And all classes would do well to imitate and emulate his many virtues, even looking higher than all human models of holy living. May his memory disseminate a hallowed influence among his numerous friends; and may God of his infinite mercy richly bless those who cherish his memory, and who mourn his departure to his final home.

The funeral service was attended at the Universalist church in Lebanon, on the 31st of January, by the writer, aided in the solemn duty by Eld. Jerauld. J. J. A.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. E. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, FEBRUARY 27, 1846.

APPROXIMATION TO UNITARIANISM—AGAIN.

It will be recollected, that a short time since, we noticed an article from the 'Christian Register'—the Unitarian paper published in Boston, Mass., asserting that Universalists, were rapidly approaching Unitarianism, in their views of a 'righteous retribution,' and in all the 'essentials of doctrine and sentiment.' Our remarks were intended to show by a direct disclaimer on the one hand, and a very brief statement of particulars on the other—that the Editor of the 'Register' was in an error respecting both his assertions. Those remarks were made as the present are—without any feeling of unkindness or disrespect for the Editor of the Register, or any of the members of his denomination, who exhibit the spirit of Christian liberality—but we did, and do still design to rebuke that *condescending and patronizing* manner and tone, in which Unitarians habitually indulge when speaking of Universalists and Universalism.

In the 'Register' of Feb. 7, inst., but under the editorial head, we have a communication over the signature of *Aletheia*—devoting more than a column to the reiteration and defence of the Editor's previous assertions. From the position, and the tacit approval of this communication by Mr. Upham, we must hold him responsible for its fallacy.

It is obvious that he intends to perpetuate the impression among Unitarians, that his assertions are correct, by backing them with the quite intelligible assurance that he knows our opinions better than we ourselves do; and by construing our more practical preaching into a progress towards Unitarianism.

We shall leave the assumed change of the views of our ministry in New England, respecting 'future retribution,' in the hands of the Editor of the 'Trumpet,' who has distinctly avowed his conviction, that no denominational change has taken place in relation to that subject. And it will scarcely be pretended, that the minister of another sect, is more competent to become the exponent of the views of Universalists in that region. But in the State of New York, and others except in New England, no controversy has ever existed among us, on the subject of retribution. And while the ministers were generally well aware of each other's views—they were held and preached as they still are, with perfect harmony. It is beyond doubt, that a large majority of the ministers in this State, have always been believers in future retribution—and equally certain that they so preached, before Unitarianism, as such, existed among us. We shall not evoke the memory of the dead, nor call for the specific testimony of the living, in proof of this statement—but we will hold that man a willing dupe to his prejudices who shall again assert the contrary.

But suppose such a change had taken place—does it necessarily imply an approach to Unitarianism? Must every moral and religious movement in the civilized world centre exclusively there? We should as soon suppose that the gravitating nucleus was contained in a nut-shell! There are many older sects who maintain a future retribution,—either limited or endless; and who might perhaps claim with equal propriety, that we were rapidly approaching them in all the essentials of 'doctrine and sentiment.' We are happy to say that we sympathise with Unitarians in several particulars of great moment—but at the same time we are doing our own work, in our own way, entirely irrespective of their opinions—their approval or disapproval. And certainly it must be difficult to imagine, how we can approximate them on a subject which was very generally maintained by us, before they were known to the sects of our country.

Again. It is assumed that a very great change has

taken place among us, in our pulpit performances—in relation to the ordinances, and the establishment of Sunday Schools; and that this change is an approach toward Unitarianism. This is cause and effect with a vengeance! As if it were really impossible that a change of circumstances, could have any influence in modifying the character of our pulpit ministrations, without our being at once and forever precipitated into the hands of Unitarians! At this rate, they will at least, find their hands full. But let us examine this subject.

That a great change has really taken place in the particulars named, we most thankfully admit. But the reasons why it has occurred, have no possible relation to the particular usages or dogmas of any existing denomination. Our doctrines were new to the great mass of the population; and so long as our congregations required to be informed what we believed—so long there was a necessity for preaching open and distinctly on doctrinal subjects. As a natural consequence, the ministers, by the frequent contrast of their own views with the obnoxious tenets of opposing sects, acquired a great degree of censoriousness; while at the same time, they attached vast consequence to their own opinions. During all this time however, churches were being organized and the ordinances were regularly administered wherever practicable—and that too, from the first planting of the denomination. As societies and congregations became more permanent, more attention was naturally attracted to their spiritual interests,—and hence, the great increase of churches and augmentation of the number of communicants.

There is probably one fact in relation to the establishment of Sunday Schools among us, which was overlooked by the writer of the article under review—Universalists were a denomination many years before Sunday Schools were known in this country. When first introduced among us by the Calvinistic Congregationalists and Presbyterians—was that measure an approach—a rapid approach toward Unitarianism? If not, why is it assumed, that when our circumstances and our preferences lead us to their introduction into our denomination—we must be supposed to learn their value and importance from that quarter? Are Unitarians the only people under heaven from whom we can learn any thing, and whom we are bound to imitate on peril of expulsion from the common pale of Christian charity? When so many different denominations were giving us lessons on the value of the Sunday school, it seems to betray a want of modesty, to presume that we must exclusively learn of one of the most recent sects among us.

Without the means of certainty, by us, we do not hesitate to avow the belief—that even ten years since, we had a greater number of Sunday schools in the United States, than the Unitarians had at the same time. Since then, our approximation has been so rapid, that we now probably have some twice or three times their number!

We have cheerfully admitted that a great change in the character of our pulpit ministrations, has taken place.—The sermons of the order generally, are not at this time surpassed probably by those of any sect in the country, for spirituality and devotional character—and it is hoped, Christian charity. And they have become so, not because such was the character of the ministry of any other people—but because the condition of our congregations no longer required a different procedure. Similar reasons we have no doubt operated to produce a similar change in the character of the Unitarian ministry. We were for several years, in our young days, a hearer of a distinguished Unitarian clergyman; and recollect the decided doctrinal character of his truly able discourses. He labored the distinctive doctrines of Unitarianism—and belabored Calvinism without stint or remorse. The Unitarian controversy, so termed, while it called out the champions of the unity of God, also induced a course of preaching very strongly marked with the cherished opinions of the respective clergymen. And the asperity with which much of their ministry of that, and even later times is characterised, is such as most Unitarian ministers would now deem improper and unprofitable.

The 'pulpit performances,' of Unitarians, have there-

fore changed. Whom have they approximated by this change? When they shall be able to answer this question to their own satisfaction,—they will probably discover why, and how, we can modify our ministrations to the wants of the denomination, and become a devotional people without a rapid approach to themselves or others.

Buffalo, Feb. 13, 1846.

S. R. S.

'I.'

That God created Man to be lord of this lower world, is a truth which but few if any will dispute; but that he created any one individual of the human race, to lord it over any or all of his fellow beings, is a question which will admit of some doubt. There are two extremes upon which some men are wont to act; not the same man upon both extremes, but some upon the one and some upon the other. The one, is that of an individual supposing himself to be a natural fool and that every body else is wise; but we find but few upon this extreme; but now and then a solitary individual, lamenting the absence of that which is so necessary to the constitution of the human mind. The other extreme, is that of one supposing himself to be the only wise man upon the world, while every body else is a fool, or at least somewhat deficient in common sense; and here we find a multitude, all priding themselves upon their superior abilities; and each one supposing himself to be the sole and only paragon of perfection ever moulded by the plastic hand of Heaven.

There is a story told well, descriptive of those of this latter class; showing the thought uppermost in the mind, and that the reflections of him who acts upon this extreme, are not far removed beyond the circle of his own bulk; that his thoughts are not

'Wont to stray

Far as the Solar Walk or Milky-way.'

The story is upon this wise—An individual, some twenty-five or thirty years since, was fortunate enough to secure a seat in the legislative halls of this State. Whether this mark of confidence and esteem was extended to him because his constituents supposed him to be a man of real worth, or because he had the wherewith to purchase *rum*, by which to enlist men in his favor, is a point upon which the reader must be his own judge. But certain it is, that there are now two ways in which men may reach the temple of Fame; or at least secure a seat in the halls of the Legislature. The one, is by superior intellectual abilities; abilities which show to a demonstration that their possessor is a statesman of no ordinary make; that he is able to stand at the helm of the ship of State, and guide it safely over the troubled waters. One possessing such abilities, if not very unfortunate in some other points of view, may be one of the favored few set apart to enact laws; for the purpose of making rogues, and then punishing them after they are made! The other way, in which one may accomplish the object of his wishes by reaching the legislative halls, is through the influence of *rum*, the great auxiliary to political principle; the pure spirit and strength relied upon by those political demagogues who have so much anxiety for the welfare and perpetuity of the government. The recollection is now fresh in the mind, of an individual ascending to a high and important station in the political world; and whose election was sounded abroad as a great triumph; a triumph of principle, when in fact the individual was elected by only one majority, and that one vote bought with a pint of whiskey! But to the story.

The man had secured a seat in the chamber of Representatives, and his fellows soon found him to be of that class, the members of which seldom have but one idea in their heads—self! Whenever any new bill was spoken of, or any suggestion made, he would always observe:—'Well, I was just thinking of that myself.' With him this was a stereotype phrase; in reference to all subjects and upon all occasions, it was the same; 'well, I was just thinking of that myself.' At last it became not only disgusting to many of his own political creed, but absolutely unendurable; and they determined not only to compel him to abolish 'I myself,' but also to have a joke out

of the way of accomplishing the wondrous feat. In furtherance of the work, a 'caucus' was appointed to be held at one of the public houses, and of course this hero had a special invitation to attend. After smoking a few 'long nines,' besides emptying a few bottles of Jamaica, for the benefit of the public, or public-an, the meeting commenced in due form by choosing a chairman and appointing a secretary. A motion was found on the table, laid there by some unknown hand, recommending the presentation of a bill to the legislature, to remove the Salt Works and establish them upon Albany Hill. No sooner was the last word of the motion out of the secretary's mouth, ere the gentleman in question, bounded like a kangaroo, his head shot forward and his finger sticking direct into the face of the moderator, and bawled out at the top of his voice: 'Mr. Chairman, I was just thinking of that *myself*, and about to make the motion'—Poor fellow, he had fallen headlong into the pit which had been dug for him. After he had blown off a sufficient quantity of wind, of which legislative members are wont to have no small supply, he resumed his seat to await the effect of the powerful effort so fortunately made. The suspense was not long, ere a gentleman rose and said that he would propound one question, which he wished the gentleman last up to answer. If the legislature should receive the bill favorably and grant the removal of the Salt Works to Albany Hill, where would the water be obtained out of which to manufacture the salt? All eyes were upon the 'pronoun' gentleman; he winced a little; there was a slight curl of the upper lip, as if in utter indignation of evening 'caucuses' for the public weal; and somewhat mortified to think that the old edition would not answer, came out with a corrected copy: 'Well, I had not thought of that!' 'Sufficient unto the day is the evil thereof,' saith the good book; and surely, sufficient unto this evil was the correction thereof. There was no farther necessity for rebuke; 'I *myself*' became less officious during the remainder of the session, showing by the shade of regret which came over his visage, that he had fallen from the pinnacle of his glory!

'I' is an important letter, and had the founder of written language left it from the catalogue, there are not a few who would have been in a bad fix; without a substitute, perfectly nonplussed! With many it is the soul of thought; the heart of reflection; the constantly present and great *I-dea*: standing first and foremost in all considerations; and being the chief aim and object of all toil. And woe to him that dare treat it with disrespect! Woe to him who would even presume to jostle it! Woe to the man who would endeavor to counteract its influence or circumscribe its importance! He might better beard a lion even, or have a millstone hung about his neck and be cast into the sea, than to lay a straw in the pathway of the pronoun, 'first person singular!' First person, i. e. a person of more importance than any other person; first in consequence; first in ability; first in every thing worthy of the human character! 'Singular,' i. e. there is but one such individual. 'I' am that one, and 'you' must stand in the rear rank. Does the reader doubt this? Skeptical man! view the thoughts which are written out for the consideration of the world, and observe the number who do not attach more importance to themselves, than to their various subjects. That number in comparison with those upon the other side, is indeed but small. 'I' is first and foremost with a great majority of all classes; throughout all grades, ranks, and conditions of men; in all stations in which men are placed, a majority may be found of the same mind; the *one* thought, with now and then an exception, is the same, from the king on his gilt-covered throne—might it not be said, *guilt*-covered?—down to the cobbler upon the bench, in deep meditation upon the *sole*!

Let the sacred desk be observed, and too many will be found there, somewhat wanting in becoming humility; too frequently 'I' stands first in importance. If there is a situation in society in which one should be humble and unassuming, it is that of the public promulgator of the Gospel. An overbearing selfishness is far beneath the dignity which should be attached to the Christian minis-

try, and highly unbecoming the true character of a herald of the Cross. The Apostle is careful to inform us, that he and his fellow laborers preached not *themselves*, 'but Christ Jesus the Lord'; but unlike the worthy promulgators of the Gospel in olden time, many are now found who have departed from the course so plainly marked out, and if it is not heard in words, appearance speaks plainly: 'I preach *myself*, and you are my servants, for my sake.' And it is a source of serious regret, that the influence thus exerted upon the members of community, is such as to bring disrespect upon the cause of the Redeemer, for there are none but what will readily observe how unbecoming the spirit of Christianity, is such an overbearing selfishness, so far from that spirit which ever does and ever will find a dwelling place in the heart of the humble religionist.

Again—Step into the sanctuary of public worship, and listen awhile to the discourses and exhortations of that philanthropic individual who is engaged in that 'protracted effort' for the salvation of immortal souls, and there again may be found that precious and ever to be remembered 'I.' The terrors of an endless hell of fire and brimstone, or something more dreadful, are portrayed in all their frightful colors; day after day, and night after night, the same theme is dwelt upon, and though with seeming outward sorrow, yet with an inward delight.—The sinner; the poor sinner, or rather, the *rich* sinner, i. e. rich in this world's goods, so if converted he can give a good bonus to the church, is pointed to that eternal ruin, upon the brink of which he is now standing; is told that 'God has long waited to be gracious,' that his mercy will endure but for a little while longer, and that soon the sword of justice will fall with all of its tremendous vengeance, and his dreadful doom be fixed for eternity. But how is it with the revivalist? Would he cast off his brother man beyond the reach of mercy? Would he have no compassion upon the individual, though that individual might be exceeding sinful? Not he, for he is sure to tell the sinner, that were the power in his hands, he would purify him from all iniquity and save him with an everlasting salvation. He would go even farther than this; were the power in his hands, he would redeem the whole human race from all sin, and bring them home to heaven and to God. 'I' would do it, but *God* will not, is the substance, if not the very language of the revivalist's profession. Hence, what a pity it is, and how unfortunate to mankind, that 'I' was not seated upon the everlasting throne! Pardon the thought; but traced out and such is the conclusion which must inevitably follow from the words of the revivalist—that his love for the members of the human family, is far greater than that of that being who is Love. It may be the result of an over anxious desire, that his hearers may not be unmindful of what he is doing, and would do for them, that such information is ever kept full in view, by him who is laboring for the salvation of the world. Be this as it may, 'I' is the first object, and all other things must take at least the second rank. There is a dignity of no little importance, in self-examination at least, and it is common among men!

It is indeed amusing to observe the ways of mankind! to stand a little on one side, or perhaps in the back ground somewhat, and contemplate the movements which are made and the motive power to action. There is now and then a generous, noble-hearted soul, whose mind is of no ordinary mould, and who is willing that others should enjoy a share in those blessings which Heaven has bestowed upon the world. God bless them! Would that there were more such, for upon them, and upon their efforts, society is dependent for its peace and perpetuity. But there are a multitude of 'I's' who can see nothing, and care for nothing, and will do nothing, which will not at once contribute directly and immediately to their own aggrandizement. God pity them, for surely they stand in need of pity.

S. J. G.

A few copies of the Rose of Sharon for 1846 for sale at this office.

MEDITATION.

'My heart was hot within me; while I was musing, the fire burned; then spake I with my tongue.' Ps. xxxix: 3.

The words which head this article, were spoken by David. They, in connection with the context, indicate that he was musing upon what course he should pursue in the presence of his enemies; how he should bear his troubles; what his constitution was; how frail and short were his days. His heart was warm with this musing—and as his thoughts grew strong, truth burned within him, until he could no longer keep silence, and in an audible voice, he communed with God about the themes which occupied his meditation. The result of this communion is given in the remainder of the Psalm; whose instruction all can examine at their leisure. It will repay examination.

My object in quoting the passage, is simply to get at the principle upon which it is founded, viz., the power which man possesses of calling up facts in his mind, and of reflecting, meditating, musing concerning them; for it was by this power that David mused upon the circumstances in which he was placed.

That quality of the mind is wonderful, by which man can call up, by the aid of memory, ideas of things and events; consider all their circumstances, their results, and their bearing on the drama of life. To this power of memory and reflection, there is, as it were, no past time nor future—for with this power, man can transport himself to past events and in a manner witness their passage; and by judging from what has been, and relying upon prophecy, can see events which are not yet, become present facts, and then past history. An individual may be sitting as motionless as a statue, and apparently without thought. Yet, though there may be no outward evidence of its truth, his mind may be in most active labor, calling up wondrous scenes in succession, like a continued vision of all the events of life. His body may be rooted to one spot—that spot may be in a far wilderness, away from every human eye—and thick darkness may be upon him—but his active mind will create its own light and people its own solitude. From that spot, his mind can traverse all climes with the rapidity of thought, and by the aid of history and experience, behold all events. While reflection will show him the consequences of these events, and their connection with the wonderful chain of human existence. He can stand amid the snows and ices of the Poles of the earth—he can behold the magnificence which grows in the fires of the tropical sun—he can walk with the panting caravan over burning deserts—he can wander over the trackless ocean or sail on wide rivers—and he can dwell in vast cities. He can follow Alexander the Great in all the wonders of his conquests—he can trace the visible causes which have carried men forward on the resistless tide of civilization and improvement which have changed the face of the earth—he can see the first stone used in the foundation of imperial Rome; watch it through all the successive stages of its stupendous growth, until it stretched its arms over the world and subdued it to its dominion; and he can trace out the corrupting influences which dimmed its glory, destroyed its power, and brought it to the dust in ruins—he can look into the causes which peopled this country from Europe; can stand with the pilgrims on Plymouth rock; can watch them in all their struggles with the lurking foe and the sturdy forest; can see the planting of the principles which enter into all our institutions; can discover the causes, labors, and toils which resulted in our becoming a free nation; and can follow out the influence which our country is pouring upon the kingdoms of the earth. Thus, in his mind, he can travel the world and behold its wondrous scenes—and that too without moving a muscle or departing from the spot on which his body stands.

Yet, the power we have thus feebly adverted to, is more or less the property of every individual. By storing the mind with various knowledge and strengthening its habit of reflection, it may become warm with thought and be illuminated with the fire which will make it a constant traveller over the world of past, present, and future events.

There are stories whose basis is a dreamy fiction of past ages, in which a Jew is spoken of as being incapable of death, who, for long and weary centuries, has visited all climes and witnessed the passing events of successive generations. What this Jew is represented as having done, is really true of individual minds. For in the mind, with eyes and feet of history, we can travel into the past, and behold people whose bodies have perished forever, and see all the striking scenes with which they were connected.

We can behold the wickedness of the antediluvians; the building of the ark; the awful horrors of the flood; the upheaval of the beds of former oceans, as future inhabitable land; the increase of people as they diverged from the confusion of Babel and settled in various portions of the earth; and the growth, strength, and decay to downfall of mighty empires and kingdoms. We can see the troubles of the Jews in the Egyptian brickyards; the slaying of the first-born of every Egyptian family; the passage of the chosen people through the divided waters of the Red Sea, and the destruction of Pharaoh's hosts;—we can trace them in all their wanderings through the wilderness, until their settlement in Palestine; all the varied events of their history after that settlement; and their hanging their harps on the willows by the Euphrates, as, in Babylonian captivity, they mourned for the burning of their holy city and temple—we can look upon their restoration to the land of their fathers; upon the siege of their city by the fierce legions of Rome; upon the destruction of it and its splendid temple by fire; upon their captivity and their scattered condition among all nations—we can trace them through all their toils and troubles, until they stand before us at the present age, a signal instance of the truth of prophecy.

We can look upon the corruptions, blood, cruelty, and vices of ancient heathenism; and upon the relentless spirit and wicked conduct of haughty Pharisees and the bigoted skepticism of arrogant Sadducees. In the midst of these, we can see the humble man of Nazareth, who, abjuring all political power and the use of arms, yet labored to establish a system for the reformation of the world. We can walk by his side, and witness his miracles, hear his simple, subduing discourses, and wonder at his wisdom, his spotless character, his unflinching courage, and his undying love—we can stand with him before Pilate; see his treatment by the soldiers; go with him to Calvary; behold him nailed to the cross between two thieves; and as our blood boils within us at the mocking and jeering of his foes, and our desire for revenge arises for power to crush them, we can witness the noblest feature in the Saviour's character, as like the music of heaven, we hear the prayer of forgiveness issuing from his lips.

We can see his system, made strong by his blood and his death, commencing its career of influence on the Pentecostal day; can see it in all its struggles with the powers of paganism and of bloody persecutions; can see the heathen forsaking their falling altars and temples, to sit at the feet of the Saviour; can see it multiplying its converts, until a professed follower of the Lamb filled the throne of the Roman Empire. We can discover the corruptions which successively crept into the Christian church, until truth was buried far beneath the accumulated rubbish of the dark ages, and Christian character was lost in the vices of ignorance. We can behold the growth of those causes, which, concentrating their power in the efforts of the noble men who led the way to the Reformation, resulted in bringing up truth and virtue from their grave, that they might go forth and destroy error and vice—we can watch that truth, as it destroys creed after creed, irresistibly attracts inquiring minds to the doctrine of the cross, and elevating them above the slavery of opinion, makes them bold in searching the oracles of God.—We see it the companion of kings, the friend of the humble, the triumph of virtue, and the vivid hope of the dying. We can trace it into future, earthly periods, and under its influence, see the armed ship turned into a peaceful trader; the warlike soldier turned into a man of quiet; and changing the clang of war into the hum of industry—until the earth, in all its wide dominions, becomes filled with the divine principles of Friendship, Love, and Truth.

All these are absorbing subjects. And yet mind, strong with knowledge and reflection, can travel among them thoroughly, and discover their vast influence over human affairs and civilization. And as mind muses upon them in the warmth of thought, desire will become a brilliant flame in leading man upward and onward in knowledge; until, with an understanding instructed in the works of God, he worships Him from whom all knowledge emanates.

G. W. MONTGOMERY.

COVERING UP INIQUITY.

We have received from Mr. James McAllister of Groton, Tompkins county, a long communication in relation to his wife's connection with the Methodist church in that place, the treatment she received from its members and preachers, and the iniquities practiced by those who controlled its action. But from the length of the article, the crowded state of our columns, and the particularly local character of the subject, we do not deem it advisable to publish it; though we doubt not the correctness of his version of the affair and the serious injustice and grievance committed against his family.

It seems his wife joined the Methodist Episcopal church some three or four years since, and they were highly elated at the time, on account of supposing she had previously been favorable to Universalism. She occasionally reproved the members for their iniquities; this offended the individuals, and they took frequent occasions to injure and annoy her. Conspicuous among them was a man by the name of Hall. They finally stole her overshoes at a meeting—whether to appropriate them to their own use or merely to annoy her, does not appear—Difficulties multiplied, till she desired a public investigation of the matter. This, our correspondent says, they dared not allow; for 'It would uncover a sink of sin and filth that lay covered by falsehood and deception.' They told her she must not accuse her neighbors of the theft of her shoes, &c. Finding no investigation would be allowed, she requested a letter of dismission and recommendation from the church, which the preacher in charge readily promised. But instead of fulfilling, he, at the close of a meeting some weeks afterwards, stated that Mrs. McA. wished to withdraw from the church if there was no objection. None being made, he then pronounced her 'no longer a member of the church;' and by the instigation, or through fear of the pious Mr. Hall, refused to give her the promised letter. In relation to her difficulties, or by way of removing her objections to communing with two or three of the members who had abused and injured her, one of the members remarked that he would commune with the devil before he would be kept from the table; (and our correspondent says, 'by his actions that day I believe he would.') Our correspondent intimates that the author of a notorious work, entitled, 'A house upon the sand,' had a 'finger in the pie' during the latter part of the business; and was quite averse to having the matter investigated, or probed to the bottom. He thinks that too many of the members of that Church, both preachers and laymen, 'love darkness rather than light because their deeds are evil.' 'By their fruits ye shall know them.' D. S.

LIBERALITY OF METHODISTS.—The Methodist Episcopal General Conference, at a late session, passed a resolution that Universalists be excluded hereafter from preaching or holding meetings in all or any of their meeting-houses. In many places Universalists have helped to build their houses, and had solemn contracts with them for the occasional or stated occupancy of them: yea, in some instances Universalists have built the most of them; and yet this clerical (for their laws are all enacted by the clergy) resolution, tells the members they must shut their doors against us! Reader, which is this, Christianity, or Methodism? Not the former, most certainly.

Br. Tompkins—In No. 3, current volume, I directed you to send Wheeler Truesdell current volume of the Quarterly, credit him and charge me \$2.00. He says he has not received the Jan. No. Please attend to this matter.

A. W.

INSANITY PRODUCED BY RELIGIOUS ERROR.

From all the Reports of Lunatic Asylums published of late years, the fact stands out in bold relief that one of the most fruitful sources of insanity is religious error. But true religion never makes people insane. Christ nor his apostles, nor their preaching ever drove one soul to insanity. On the contrary, they cured it wherever it existed. Christ's religion in its purity cures, modern religion (Orthodoxy so called) occasions insanity. The 'Star in the West,' in noticing the 7th annual Report of the Ohio Lunatic Asylum, says,

'The total number of admissions during the last seven years is 691 and of these 70 were made insane from religious causes; in other words, from the fear of future torment; for nearly or quite all, it is presumed, lost their reason from the fiery representations of those preachers who call themselves orthodox. Only 48 became insane from intemperance, showing after all that is said and truly so, about the frightful influence of rum drinking, that endless misery is a more prolific source of insanity if not of suffering in general.

'But in the period above specified there were 548 applications which were refused for want of room. Of this number we might probably safely say sixty became insane from religious excitement, making a total of one hundred and thirty, whose minds were destroyed, as we suppose, by false dogmas palmed off by ministers as being truths of the Gospel! In view of these solemn facts—the wreck made of human intellect—the families destroyed and the children scattered and beggared, does it not become every friend of truth to throw his whole influence and put forth his utmost energies in favor of that cause which alone can stay the wide spread evil?'

THE MIRACLES OF JESUS.

Miracles were wrought by Christ, not only by way of establishing the validity of his mission, but for the most benevolent of purposes. Never to gratify any ambitious desire of his own, nor the idle curiosity of the multitude, did he exert his miraculous power. When the great Forerunner sent to him from his prison with the inquiry, 'Art thou he that should come, or look we for another?'—he returned for the answer, 'Go and shew John the things that ye do hear and see: the blind receive their sight and the lame walk; the lepers are cleansed; and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them.' And so it was—every miracle of Jesus was a miracle of mercy. Not one was wrought to purchase for himself a single moment's ease, nor a single luxury, nor to make his own mission-path more smooth; but all for the alleviation of suffering and sorrow around him, and to lessen the amount of human misery and woe. They possessed, therefore, 'an internal evidence of their verity, and of his divine power.'

He rests his claims here, and here the Christian may rest them. No need of labored argument—no need of accumulated proofs—the entire claim of Jesus and his religion rests on the great fact of his miracles of mercy and love. "If I do not the works of my Father, believe me not."

A. C. B.

MATTHEW HALE SMITH.

This notorious reviler and libeller of our most holy faith, we understand, after a vain effort to get elected Chaplain in Congress, has so far imposed on the people of Washington, as to 'get a call' to settle there as pastor of the second Presbyterian society. Having accomplished this preliminary arrangement, he is immediately 'at his old tricks again,'—is on a visit to Richmond to edify the good people there with his great light on Universalism. We have just received a letter from Br. A. C. Barry, under date of 'Richmond, Feb. 12th,' in which he says:

Br. SKINNER—We have just learned that the notorious M. H. Smith is in town, and that he will commence his attack on Universalism and Universalists next Monday evening in Dr. Plumer's church. We are prepared, however, for his descent, and have the fullest confidence, that in this, as in every other instance, the wrath of man will

be made to praise God—that the unholy and mad efforts of our enemies will work for the advancement of our glorious cause—of our most precious faith.

The society in this city is moderately prospering—rent and distracted as it was, union and harmony now prevail in the midst thereof, and we sincerely believe that the dawning of a brighter day is at hand.

We suppose Matthew has now found the *right climate*—that at Nashua did not agree with him; after his *dis-mission*. He tried to find a society in Maine and several other States that would furnish the *right climate*; but did not succeed. *Climate* is very important with him.

Br. J. Stebbins of Hume.

We received, sometime since, a communication from Br. J. Stebbins of Hume, complaining of a cruel and unmanly attack made upon him by a writer in the *Luminary*, on account of the article we published from him in No. 45 of last Vol. of *Magazine and Advocate*, relative to the meeting-house and situation of our cause in that place, which article last received has by some means got mislaid or lost. As far as we recollect, he corrected the misstatements of his assailant, and complained of the editor of that paper for admitting such an attack upon him in its columns, and then refusing him an opportunity to reply in the same medium. We know nothing about the circumstances of the case, but what we gather from these communications. But judging from these we are led to believe Br. Stebbins has labored for the good of the cause with true devotion and a self-sacrificing spirit. And as to the attack made upon him in the columns of the paper referred to, we think, from the horrible murdering of the English language which it exhibits he has nothing to fear from its influence among intelligent readers. Br. S. made no attack upon others in the article which we published. Why then should others assail him with bitterness and falsehood, and seek to injure him only for the zeal he manifested in his efforts to advance the good of the cause? We can not understand the reason nor see the Christianity of this. D. S.

CHRIST—THE OBJECT AND SUCCESS OF HIS MISSION.—A Christmas sermon, delivered in Aurora, N. Y., 1845. By Rev. S. Goff. This is a 12mo. pamphlet of 24 pages. It is written in a beautiful, yet plain and forcible style, and happily adapted to the occasion on which it was delivered. The author's text is Gen. xlix: 10, and he clearly exhibits the doctrine of the ultimate universal ingathering, and final holiness and happiness of the great family of man, through Christ, the true, Shiloh or Teacher, the Head of every man, and the Saviour of the world.

DEDICATION.—We learn from the Universalist Union, that the new Universalist meetinghouse lately erected at Stanford, Ct., was dedicated to the worship of the one true God on the 5th of Feb. ult. The sermon on the occasion was delivered by Br. S. B. Britton, Brs. C. H. Gardner, J. N. Parker, and Halleck, the present pastor, taking parts in the services. A Conference meeting was held after the dedication, and several other preachers present; and a most interesting season enjoyed. The cause is highly prosperous and the society in a most flourishing condition.

A Universalist church of forty members has lately been gathered in Harvard, Mass. There is a good society and meetinghouse there and Br. G. Proctor is the pastor.

The Universalists of Gainesville have purchased a meetinghouse of the Presbyterians, and dedicated it to the universal Father.

A Universalist Missionary is wanted at Carlton Place, Merrickville, Ramsey and Dalhousie, Canada West.

Br. John Gregory has received and accepted an invitation to locate in Chittenden county, Vt., and will preach alternately in Burlington and Williston, making the latter place his residence.

Our thanks are due to Hon. T. Jenkins for valuable Congressional speeches and documents.

Br. L. B. Mason, recently of Albany in this State, has received and accepted an invitation to take the pastoral charge of the Universalist society in Lebanon, N. H. We are sorry to lose the valuable labors of Br. Mason in the Empire State; but we trust he will not be less useful in N. H. and that he will do much good in his new location.

Our friend M. A. Sherman is informed that the poetry he sends us for publication is very incorrectly written; and moreover, was published in this paper a number of years ago, under the title of 'The Wheat and the Tares.'

'CATALOGUE OF WORKS IN REFUTATION OF METHODISM, from its origin in 1729, to the present time: of those by Methodist authors on lay-representation, Methodist Episcopacy, &c., &c., and of the political pamphlets relating to Wesley's Calm Address to our American Colonies; compiled by H. C. DeCanver. Philadelphia: John Pennington, 1846.'

This a large octavo pamphlet of 54 pages, elegantly printed on splendid paper and type, and contains a list of 277 Anti-Methodist Works—55 by Methodist authors, 82 Miscellaneous, and 20 Political—exclusive of numerous anti-Methodist essays occurring in British and American periodical literature, and of a number of pamphlets not now extant, and which have been destroyed. The compiler states that many of those which he has enumerated are 'very rare, owing to their having been bought up and suppressed by the Methodists.' We have no doubt this Catalogue will be of great interest and value to those who wish to see a full exposure of the corrupt and priestly hierarchy of Methodism; and as little doubt that the Methodist priesthood will wish the compiler of it in Tophet.

'A CLASS BOOK FOR SUNDAY SCHOOLS, containing a correct system for keeping the entire records of each Sabbath, the name, age, and residence of each scholar, and a blank form for making a report at the end of each term: with general directions for the proper management of schools. By Wm. S. Balch. Second edition. Published by C. L. Stickney, 140 Fulton street, N. York, 1846.'

Such is the title and character of a neat little book just sent us by the publisher; we think it a very useful work of its kind.

CATALOGUE OF THE LIBRARY BELONGING TO CLINTON LIBERAL INSTITUTE, Clinton, Oneida county, N. Y., Jan. 1846. 12mo, pp. 24. The above catalogue has just been published at this office, and is ready for distribution, by and among the friends of the Institute. It embraces a list of over 1200 volumes, many of them among the most interesting and valuable works extant. Indeed we were not before aware of the extent and value of this Library. It is true the works are not all of them as valuable as could be desired, nor are all the works here which we could desire to see in the Library. But it is certainly a good beginning, and a foundation, which, if continued to be built upon, will ultimately make it of inestimable value to the students attending the Institute. Indeed it is so already. Let the friends every where, who have them to spare, donate valuable and interesting works, and make it a *Athenaeum* worthy our growing denomination.

LITTLE HYMNS AND PICTURES FOR LITTLE CHILDREN.—This is a neat little pamphlet of 32 pages, lately published in Boston, by Br. James M. Usher; and as its title would imply, is designed to interest, instruct and edify little children. The Hymns are mostly written by D. H. J., D. K. L., H. B., and M. A. D., and are very pretty.

We are indebted to Mr. G. N. Beesley for the March No. (3 Vol. 28) of *Graham's AMERICAN MONTHLY MAGAZINE*. 'The Duenna,' a fine engraving prefaces this number, and its succeeding pages are filled with its usual excellent variety of tales, sketches and poetry by some of the best American writers, both male and female. Edgar A. Poe, J. K. Paulding, John H. Mancur, W. H. C. Hosmer, P. Benson De Lany, M. D., T. B. Read and F. Cosby, jr., *malé*, and Mrs. Ann S. Stephens, Mrs. F. S.

Osgood, Fanny Forrester, Mrs. C. H. Butler and 'Blanch,' female contributors. Also articles by E. P. Whipple, F. J. Grund and the Editor, G. R. Graham. A French fashion plate and two pages of music accompanies this number. 25 cents.

Mr. Beesley has also favored us with the March number of the *COLUMBIAN MAGAZINE*. 'Rip Van Winkle' is the first engraving, the scene being taken from Irving's Sketch Book, and is a beautiful and expressive picture. The next is 'The Boston boys and General Gage,' also a fine cut. This number contains original papers by Mrs. L. M. Child, Miss Anna Blackwell, I. McLellan, H. T. Tuckerman, Mrs. L. H. Sigourney, Mrs. C. H. Butler, Joseph H. Butler, Miss Isabel Jocelyn, J. K. Paulding, Fanny Forrester, Miss C. M. Sedgwick, and others. An excellent number. 25 cents.

Mr. Beesley also has for sale all Magazines of the day, all the best weekly and daily New York papers, and receives by express on the arrival of the Atlantic steamers, several of the best London papers. Also a supply of novels and cheap publications of all sorts. His store may be found at No. 1 Exchange buildings, Utica, N. Y.

'Transactions of the Madison county Agricultural society for the years 1842, '43, '44, and '45, together with an abstract of the census of 1845, and an article on the geology of the county, with a Map.'

Such is the title of an interesting pamphlet of 48 8vo pages just issued from the press of Waldron and Baker, of Hamilton.

No. 2 (for February) of the *MECHANICS' MIRROR*, has been issued by the publisher, John Tanner, of Albany.—It is filled with profitable matter, particularly interesting and useful to that strong pillar of our country's prosperity, the portion of community devoted to Mechanics. It contains some useful illustrations. One dollar a year.

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the *Magazine and Advocate*, and Universalist publications generally.

Any one subscribing for the *Magazine* at any time and taking it at the same office with a club, can have it at the same price that the club does with the back numbers. Will our friends who do, or who have kindly taken it upon themselves to obtain subscribers, notice this fact and govern themselves accordingly. PUB.

A few hundreds of the *Register and Almanac* for 1846 yet left, and for sale at this office.

MARRIAGES.

In Greene, on the 8th inst., by Rev. J. J. Austin, Mr. WILLIS TURNER of Barker, to Miss JANE WILDS of the former place.

In Canton, January 22d, by the Rev. W. H. Waggoner, Mr. AMASA O. BROWN, Merchant of that place, to Miss CHARLOTTE LIVINGSTON, of the same town.

In Canton, January 27th, by the same, Mr. CASSIUS C. FELTON, of Colton, to Miss RHODA SQUIRE, of the former place.

In Canton, January 28th, by the same, Mr. TRUMAN HUNT, Merchant of South Canton, to Miss ABIGAIL BRIDGE, of the same town.

In Warsaw, February 5th, by Rev. H. Van Campen, Mr. SAMUEL FARR, of Sparta, to Miss SARAH D. HAWLEY, of the former place.

RELIGIOUS NOTICES.

Br. J. H. STEWART will preach in Bridgewater on the first Sunday in March.

SPECIAL NOTICE.—There will be preaching the third Sunday in March, at the 'Case town school house,' near Howlett Hill. A general attendance is requested. Subject—the origin of the doctrine of endless misery.

Br. GIBSON will preach in Stockbridge, Friday evening Feb. 20th—at Madison, Sunday, 22d—at East Hamilton Sunday, March 1st.

[Original.]

Rev. D. SKINNER—I send you the following lines on the 'Cross,' which would afford us much pleasure to see in the columns of the Magazine and Advocate. They were recently sent me by my mother, and I believe are original Quaker poetry. A. G. S.

Oswego, Feb. 2, 1846.

THE CROSS.

'If any man will come after me, let him deny himself, and take up his cross daily, and follow me.'—Luke ix: 23.

But what is the Cross? Is it bars at right angles?
Or is it the tree on which Jesus was slain?
Or is't symbol'd in gold ornamented with spangles
On the breast of you fair one attached to a chain?

Ah, no! 'tis a curb on our turbulent passions,
A rein on the powers that lead us astray,
To bind down the soul to this world and its fashions,
And lure us from wisdom and virtue away.

'Tis a friend sent from heaven, on purpose to free us
From the state of a slave that is galled by his chain;
'Tis the herald of Liberty long to see us
Restored to our rights and to freedom again.

'Tis a guide to the pilgrim, appointed to lead us,
From the world's barren hills to the valley of peace,
Where the Shepherd immortal will shelter and feed us,
Who cares for the flock, but regards not the fleece.

'Tis the strong one that casts out the strong man in armor,
Makes a spoil of his goods and restores the domain.
'Tis the Fan, in the hand of the heavenly Farmer,
That winnows our chaff off and leaves us the grain.

'Tis the axe which the husbandman, purely from kindness,
Applies to the root of bramble and brier—
To nature's wild branches, which man in his blindness,
Would shield from the cutter and save from the fire.

But who can be blind to the value of treasures
In mercy so richly extended to man?
'Tis the vot'ry of folly in search of low pleasures,
Which fade as we seize them and die in our hand.

Thrice blessed even now tho' in life's lowest station,
The Christian who sits at the feet of his Lord,
With joy bears his cross through the scene of probation,
Crown'd with peace, here, the pledge of his final reward.

KNAPPIANA—BR. H. GIFFORD.

The following exposition of the pious labors and *devout propensities* of that noted religious mountebank, Jacob Knapp, is taken from the Erie Observer of the 7th inst.

CORRESPONDENCE.

Published by request.

Albany, January 19, 1846.

FRIEND FARRAR:—Dear Sir—Yesterday, for the first time, I had the privilege of hearing the famous Elder Knapp, and a statement which he made during his evening discourse, induces me to address you, and, if possible, ascertain its truth. He, of course, as is his custom, slandered and abused the Universalists, calling their doctrines the creeds of demons and of devils. But I do not complain of this—truth may be abused, but it can not be crushed. The following is his statement, in his own words, as near as I can remember.

'Some time since, a Universalist minister by the name of Gifford came into Erie, Pa., and AS THE PEOPLE ARE VERY IGNORANT THERE, he soon raised up a large society—they thought it a fine doctrine; but I went there to preach (I think he said at a camp meeting,) and on the first evening I had occasion to speak of the Universalists as they deserve, when Gifford rose up and contradicted me.' I told him we could not be interrupted—and then we turned to praying for him. I prayed that he might be converted, or if he had sinned away the day of grace, and was bound for damnation, that God might seal his lips and never suffer him to speak again. Gifford followed me out and said he would interfere every night I meddled with Universalism, but Gifford never spoke after that. At first he could whisper but could not speak aloud. God cut his speech off that he might not serve the

devil any more, by preaching his doctrine of demons. Gifford went to Boston, or somewhere at the north to recover his speech, but as I came from Pittsburgh, he had returned, but had not recovered his speech, and can not even whisper, now. God has stopped his mouth entirely.'

The foregoing is the substance of his remarks, and very nearly literal. If it be true, the day of miracles is not passed. You can make use of this letter as you please; I have no motive but to ascertain the truth. Yours very truly,

A. H. CRAGIN.

Erie, Pa., January 29, 1846.

Mr. F. F. FARRAR:

Dear Sir—I have examined a letter written to yourself by a gentleman of Albany, rehearsing some story as told in a revival meeting in Albany by a certain Elder Jacob Knapp, respecting Rev. H. Gifford, Universalist clergyman of Erie, Pa.

As you desire, I cheerfully engage in correcting the misrepresentations of Elder Knapp. I am fully able to do so, having been in the habit of daily intercourse with Rev. Gifford, ever since he came to Erie as pastor of the Universalist society.

It is true Rev. H. Gifford has lost his voice. It is also true, that, on account of the *weakness and gradual failure* of his voice, he had *ceased to preach* for some time before Elder Knapp came to Erie to get up a revival. He sensibly felt a failure of voice for over three years.

An account of Br. Gifford's labors will enable you to judge whether Elder K.'s prayers, or some other more natural cause, had the power to produce this effect. He was in the habit of preaching occasionally four or five times a week, at a distance of from ten to forty miles from Erie—in addition to his pulpit labors on the Sabbath in Erie, suffering much from exposure to our climate, with its severe lake winds. These winds affected him injuriously from the time of his first arrival here. Besides, he held a discussion the fall previous, which lasted eight days. In the evenings the church was extremely crowded—the air being hot, foul, and oppressive. Speaking with great earnestness (as was always his custom) he would become covered with perspiration, and at the close thoughtlessly venture out in the cold air to return home without waiting a sufficient time to properly prepare himself for a change of atmosphere. By these means he caught a severe cold and was so much exhausted by his efforts, that it was with the utmost difficulty he was able to preach that winter, i. e. the winter previous to Elder K.'s coming here. A few months previous to Knapp's arrival, a physician told him that if he was not more careful of his lungs, and did not avoid exposure to the lake winds, he would be carried off by a quick consumption. I was told the same thing by another physician.—Thus you can see how powerful are Elder Knapp's prayers.

When Knapp came here, he preached for the first time on Sabbath afternoon. I attended. He shamefully abused the Unitarians. From what I had learned of the character of the man, I felt assured it was but the prelude to a more violent abuse of the Universalists in the evening. Being entirely unable to speak myself, so as to be heard by the congregation, owing to a pulmonary disease, I saw Br. Gifford and urgently solicited him to attend with me, and if he slandered us, to expose him at the outset of his abusive career. Br. G. wished not to go, pleading his inability to speak, and the exertion it would cost him to do so. He finally consented. We were not disappointed in our expectations of receiving abuse. Accordingly, at the close of the meeting after the benediction was pronounced, Br. G. arose and addressed the meeting in the few following words. 'I respectfully request permission to correct some statements that have been made against Universalists and Universalism this evening.' Elder K. immediately beckoned to the people to pass out, which they slowly did, and then directed the choir to sing. He knew that to give permission to Br. G. to speak, would be to expose his falsehoods to all the people.

As he came down from the pulpit I accosted him

and appealed to him as a Christian and a gentleman—as a professed follower and preacher of the truth—to permit us to be heard in defence; and if he had told the truth he need not fear investigation. The only word of reply he made to my respectful appeal, was the constant use and repetition of the following polite and refined phrases: 'You are going to hell—you'll be damned—you'll be suffocated in fire and brimstone—you'll go to HELL!' Meaning by the word 'hell,' I suppose, a place of endless misery, although he did not say so. When we were talking, Br. Gifford stepped up and a few words passed between him and Knapp—Knapp all the time pale and trembling. We then passed out into the vestibule, and there, among the crowd who were looking on, I again appealed to him, and received in reply language similar to that used before. Noticing his confusion from being exposed before so many, I ventured to suggest to him, that he was in hell then, at that moment. He was determined to pass out and suffer exposure no longer there; having the same way to go I kept pace with him until he suddenly dodged into a house by the way. I assert positively that Br. Gifford never attended Elder K.'s meeting but *this one time*. I attended his meeting the next evening about ten or fifteen minutes and left; being satisfied that we had exposed him effectually, I never again attended.

The Universalist society is intelligent, large, flourishing and united. They have nearly finished and paid for a most beautiful church edifice.

The Baptist society is pretty much as it was before Elder Knapp came among them.

When Knapp was in Erie he told a story about Father Ballou. We wrote to Boston, and Br. Whittemore, of the Trumpet, pronounced and published it a falsehood, and called upon each and all of the Baptist preachers of Boston, personally by name, to deny the truth of his statement if they could. They have not done it. The article was published here, and his friends have not to this day vindicated the Elder from the charge of falsehood. The Elder himself has been through Erie on his way to and from Pittsburgh, and did not relieve himself from the charge. He made indeed, a very flitting stay in Erie.

It may be as well to remark here—in order to fully show his propensity to slander Universalism—that he (Elder Knapp) likewise made a declaration injurious to the religious reputation of the church, and an individual (N. M. Woodruff) connected with it, in Watertown, N. Y. There were two or three individuals living in Erie who resided there at the time the affair was said to have occurred. They knew it was false. However, one of them, H. Cadwell—wrote on to Watertown and obtained from a gentleman of the most undoubted integrity and excellent reputation, an affidavit taken before a Justice of the Peace, declaring the whole story to be false. The affidavit is now in his possession. Sufficient had been published to show up the man, therefore this affidavit, not being received until afterwards, was never published.

WENLOCK MCSPARREN.

A WALKER, PUBLISHER AND PROPRIETOR.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

VOL. XVII.

UTICA, N. Y., FRIDAY, MARCH 6, 1846.

NO. 10.

ORIGINAL SERMON.*

Preached in Slab City, (Livonia,) Jan. 11, 1846, on the occasion of the death of DECATUR HOLDEN, son of J. A. Holden, who died in Galesburg, Mich., Nov. 8, 1845, aged 30.

BY REV. O. ROBERTS.

(Published by Request.)

'For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.'—Job xix: 25-27.

We have met here on an occasion of mourning to impart to the afflicted some of the consolations of truth derived from the language of Job just read. This passage is thought by some to be one of the most obscure in all the Old Testament writings.—This supposed obscurity is one of the chief reasons why I have chosen the language on the present occasion. I wish to offer some remarks by way of elucidation; for my object is not only to comfort, but also to enlighten the sorrowing, by adding to their stock of biblical knowledge. Another object is, the passage rightly understood contains truths applicable to the circumstances and the occasion which have called us together. Though the original ideas intended to be conveyed by these words are supposed by some to be wrapped in profound mystery, yet to my mind they are easy of solution, and what is not least, contain, or set forth, one of the most important lessons ever presented to the Christian learner.

One of the principal reasons, as I conceive, why this passage is not more clearly understood, (and it is the same why a great many others are not,) is the fact, that we are almost irresistibly impelled to lean towards that sense of a passage which favors most our most cherished views. For instance, we believe most devoutly in the doctrine of a future life; we love that doctrine so ardently, and cherish it so affectionately, that we wish to bring every word and every sentence into our service which affords any evidence of that doctrine. We wish to give up no passage which affords any light upon that momentous subject. And here in the passage before us we find that most singular expression; 'Though after my skin, worms destroy this body, yet in my flesh shall I see God,' &c., and such is our fondness to grasp at anything which favors the doctrine of a future life, we take this as expressing the opinion that after the literal dissolution of this body and 'worms' had destroyed the same, Job would 'see God,' that is, in his resurrection state he would see his Redeemer. Now all this is true. I do not dispute the fact that Job will see God in that state, but I deny that the language was intended by Job to teach that fact. I do this with as much reluctance as any other man. For I would gladly retain every word and every passage in the Bible that teaches the glorious doctrine of the resurrection and of a future life. I would cling with the utmost tenacity to the last vestige of evidence that could be culled from the sacred pages calculated to inspire me with hopes of the future. For I love that doctrine more dearly than life, yea, more

* I have an apology to offer for presenting this sermon in its present dress. It is nearly verbatim the same as pronounced on the occasion for which it was expressly written. This then is my apology, I had not time in the midst of my multiplied cares and labors to transcribe it. I should have altered its phraseology some, for it has imperfections in it, being written in great haste. But hoping the imperfections in its composition will not materially affect the truths it contains, I submit it to the reader.

than all things else. It is a blessed boon from heaven to mortals given, and should be received with gratitude, and not bartered away for the toys and vanities of earth. For earth hath no treasures that can be compared with it.

I object to reckoning this passage then among the number of the many affording strong evidence of the doctrine, not because I wish to weaken the evidence or diminish the amount of testimony, but because I most firmly believe it was not intended to teach that doctrine, and is no evidence of itself in favor of it. My reasons are the following.

1. Job was not a prophet. But if the word 'Redeemer' signified the Messiah of the Jewish Scriptures, or, if the whole passage was intended to set forth the Christian doctrine of the resurrection, then Job was both a prophet and a 'believer.' But he is not represented by any of the sacred writers as having the gift of prophecy, neither is he reckoned among those 'who by faith obtained a good report,' or as an example of faith, but merely as a pattern of patience.

2. The book appears not to have been of Jewish origin, or written in a Jewish country. Neither have we any clear evidence to believe that Job had any acquaintance with the writings of the patriarchs and prophets concerning the true Messiah. Therefore his language could not with any degree of propriety be supposed to refer to that Messiah, or the literal resurrection of the dead and a future life, but referred to God, as the Redeemer, and to Job's future prosperity and temporal exaltation, as I shall presently more fully show.

3. The word Redeemer in the text, simply and originally signified a vindicator, or deliverer, and is referred to God in this place, who, as the sequel proves, was his vindicator or deliverer.

4. And perhaps the strongest reason why the text was not designed to teach the doctrine of a future life, is found in the language itself. It is said, (as quoted before,) 'Though after my skin, worms destroy this body, yet in my flesh shall I see God.' That is, after the event of his skin and body being destroyed, in his flesh he would see God. Does this afford any evidence of the Christian doctrine of the resurrection? Did the apostles teach that in the resurrection men would have bodies of flesh and in such bodies see God? Nowhere is such a doctrine inculcated either by the ancient prophets or apostles. Their language is, when speaking of the resurrection body, 'a glorious, spiritual, and incorruptible body,' not a body of flesh. Hence the language of Job is sufficient evidence of itself that it was not intended to teach the doctrine of a future life, but only referred to the fact of his emaciation by sorrow, represented by the figure of worms destroying his body—and of his being renewed in vigor, in health and strength, and seeing God rise up to vindicate his gracious cause and restore his former prosperity to him.

One reason, and perhaps the strongest one, why obscurity has been thrown over the text, and many have been prevented from getting its true meaning is, the awkward translation of the original. That you may have a clearer perception of what the language was designed to teach, I will here give from that profound scholar, Prof. Bush, a literal translation of the Septuaglot Greek, and the Latin Vulgate. The following is the English version of the Greek, or of the translation of the LXX so called.

'For I know that he is eternal who is about to deliver me, to raise again upon earth this skin of mine, which draws up these things. For from the Lord these things have happened to me, of which I alone am conscious; and not another; and which have all been done to me in my bosom.'

The following is the English version of the Vulgate or Latin translation:

For I know that my Redeemer lives, and that in the last day I shall rise from the earth; and again I shall be enveloped with my skin, and in my flesh shall I see my God. Whom I myself shall see, and my eyes shall behold, and not another: this, my hope, is laid up in my bosom.

The two renderings differ very materially from each other in their language and in their meaning; and both differ widely from the common rendering in our Bible. But what is the most obvious import of either of these renderings? What is to be understood by the phrase, 'Shall stand at the latter day upon the earth,' or as in the translation of the Vulgate, 'last day'? I understand Job to refer to the last days of his earthly career, to the decline of life, when he should again enjoy prosperity from the hand of the Lord, signified by 'standing upon the earth.' He confidently believed he should once more stand erect upon the enjoyment of health and other temporal blessings, and not be always bowed down with afflictions. He says, 'I shall rise from the earth,' according to the version of the Vulgate; and 'He who is eternal shall raise again upon earth this skin of mine,' as in the English of the Septuagint, meaning by the expression that he would not always be covered with the dust of shame—his skin which was so shrivelled and contracted by long continued heaviness and grief should be restored to its wonted freshness and elasticity. He should not always remain buried beneath the weight of accumulated afflictions; he should come forth from them all. For says he, 'I know that he is eternal who is about to deliver me.'

By reason of Job's afflictions he had become exceedingly emaciated, and the color and freshness of his skin had changed, awfully changed. Hence he says, 'My bone cleaveth to my skin and to my flesh.....Even to-day is my complaint bitter: my stroke is heavier than my groaning!.....And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face.....My eye also is dim by reason of sorrow, and all my members are as a shadow.....My bowels boiled, and rested not.....My skin is black upon me, and my bones are burnt with heat.....My flesh is clothed with worms, and clouds of dust; my skin is broken and become loathsome.'

These are the effects of deep and long continued affliction. His skin clave to his bones, and his flesh was nearly wasted, even 'clothed with worms and clouds of dust,' so that there was but a little left of his former self. Yet he was confident that though his skin and flesh were then wasting away and being, as it were, devoured by worms, he should see God—he should yet live to behold with his own eyes this Redeemer vindicating his cause against the unjust accusations of his enemies—he should be re-enveloped with skin, or clothed again with the freshness and vigor of health. 'Whom I shall see,' says he, 'for myself, and mine eyes shall behold, and not another: though my reins be consumed within me.' 'This my hope is laid up in my bosom.'

How true, how encouraging to his patience, and how full of instruction to us! He lived to realize these fond anticipations—declaring in chap. xlii: 5, 'I have heard of thee by the hearing of the ear, but now mine eye seeth thee.' He had previously affirmed with the utmost confidence, even when all things around him, within him, and upon him, seemed to mock and contradict him, that he should in his latter days see his Redeemer for himself.—And he was not deceived. For advanced in life, he declares with child-like simplicity and inno-

cence, *'Now mine eye seeth thee.'* Yes, he saw this gracious Vindicator or Redeemer for himself, and saw him while he was in his flesh, faithfully vindicating his cause, and defending him from the unjust charges made against him by his professed friends. And we are told that 'he lived an hundred and forty years after this'—that the 'Lord turned the captivity of Job.....and gave him twice as much as he had before.' All his brethren and sisters and former acquaintances came together to 'eat bread with him in his house: and' they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold. So the Lord blessed the latter end of Job more than his beginning.

Here then, we find fulfilled all that Job had fondly anticipated, and all that the language of the text was designed to show should come to pass. I regard this language as expressing Job's unbounded confidence in God as his deliverer, and a confidence which nothing earthly could weaken or destroy.—And hence we cease to wonder that he should so ardently desire as he did that this sentiment or conviction of his heart should be engraved in a solid rock forever, that all, whether friend or foe, who passed by in coming time might know in the issue, that his confidence was not misplaced. He was sure that God could overrule his afflictions for good, and 'make darkness light before him and crooked things straight.'

Here is an instance before us showing the exceeding value of a firm reliance upon the wisdom of God under all the adverse circumstances of life—an instance of patience, resignation, hope and trust, showing with what calmness and composure one in the sunset of life may go down to his last earthly resting-place whose mind is stayed on God.

Let us, therefore, receive this lesson before us, as one calculated to afford us all profitable instruction, and particularly those before me who are touched with bereavement. It is true, my dear friends, ye afflicted parents, that there is not an exact parallel between your case and that of Job, but there are some striking similarities which it will be well here to notice. He was bereft and in affliction; and so are you. He was in the decline of life, and at the head of a numerous family; and so are you. He was afflicted by the loss of his worldly property. In this you know how to sympathise with him, having borne a large share of affliction from a similar cause. He had enemies who cared not for him in affliction, and friends who sought to comfort him; and so have you. He had acquaintances and kinsmen who came together to bemoan him; and so have you. There are then some marks of similarity between your case and that of Job.

Hence under these afflictions and losses may you be like him in his latter days, full of patience, and hope, and confidence, and like him say, 'I know that my Redeemer liveth.' Yes, may you with him ever cherish this blessed truth in affliction, that for the afflicted a Redeemer lives. May you never lose hold of this soul-anchor, but like him cling to it to the last, even though professing friends may taunt and ridicule, and cast reproaches upon you; for it may be there will be this similitude or likeness between your case and that of Job, that some professing to be your friends will visit you to impart comforts unto you, but will be 'miserable comforters,' for having never drank at the pure fountain of consolation themselves, they have no true comforts to impart. Be ye then like Job, steadfast, trusting in God only for deliverance and comfort—holding fast your integrity—striving for spiritual enlightenment and 'letting patience have her perfect work.'

The language of our text embodies a great deal of very important and interesting matter—interesting to those who are bowed down with affliction. It is the language of unbounded confidence in the great Ruler of the universe. Job could not be persuaded even by pretended friendship, or the luring smiles of popular favor, or the greatest earthly afflictions, to renounce finally his confidence in God. In the midst of all, he would cry out emphatically, and with such tones of earnestness as gave full proof

of sincerity, saying, 'I KNOW THAT MY REDEEMER LIVETH.' And he could wish that these words expressing the conviction of his soul, might be so deeply engraven that the hand of Time might never be able to erase them. He was not ashamed of them. Full of truth, they would shine the more brilliantly the more that age increased upon them. For though losses and afflictions come, *God still lives.* This was the conviction of Job's mind at the time he uttered the language of the text. Though professed friends or avowed enemies might strive to persuade him that his hope and trust were without foundation, and his belief in a Supreme Being was all a phantom, yet he remained unshaken in his faith. Earthly afflictions were no evidence to him that there was no living fountain of mercy.—Had he experienced the loss of his wife, and children, and all that he held dear on earth, it could afford no evidence to his mind that there was no living Father—none to care for the frail and erring children of humanity.

Notwithstanding all his losses, which were great, and almost beyond endurance—and notwithstanding the deep and multiplied afflictions which he bore, he felt more than ever to affirm before the world that *his Redeemer lived.* Yes, not only that he had a Redeemer, but also that his Redeemer was a living one, 'from everlasting to everlasting the same.'

How precious this truth to all who are bowed down in sorrow! How sweet and consoling that voice which has declared it to man. Harken then, ye sorrowing, to that voice as it is sounded down to you from heaven, declaring to all the sons and daughters of affliction,—'I am thy Redeemer; in me is redemption;' and though I send affliction, my loving-kindness is not withdrawn; and 'though I cause grief, yet will I have compassion according to the multitude of my mercies.' Consider then that you are not forgotten by your gracious Redeemer amid the vastness of his works, or the multitude of his incessant cares. The same voice that spake anciently of redemption, speaks to you now. The same voice that uttered consolation to a persecuted David—to afflicted Job—to a sorrow-stricken and lamenting Jeremiah—the same voice that spoke unshaken confidence to the heart of Daniel—that offered peace to the troubled mind of weeping Rachel—that would wipe the tear of sorrow from the pallid cheek of a bereaved Mary and Martha—that spoke from heaven—that was reiterated upon the walls of spiritual Zion and echoed over all Christendom—that voice, I say, which made all heaven ring with hallelujahs and the angels to shout aloud for joy, that calls the morally dead to arise, that makes the lame to walk, the dumb to sing, the blind to see and the mourner to rejoice—this day speaks to you, saying, 'I am thy Redeemer.'

'Earth hath no sorrows that Heaven can not heal.'

This fact was what sustained Job under his trials. He knew that he had a living Redeemer.—How welcome was that fact to his sorrowing mind, considering the trying circumstances under which he was placed. How sweetly did it fall upon his ears, saving him from despair, and from an untimely grave. Grateful was it to him, as the angelic news was to Judea's shepherds, when in heavenly strains and melting eloquence it was declared that there were good news and glad tidings of great joy which should be unto all people, in the birth of a world's Redeemer.

What would have been the condition of Job had he not believed that he had a Redeemer? And what would be your condition, my mourning friends, under this bereavement, had you not faith in a Redeemer? no voice coming from the past and reaching into the future, declaring unto you a day of redemption, when sorrow's tears shall be wiped away—grief and pain forever cease—and mourning and bereavement no more be known in the great family of man? O, how precious is such a hope in the hour of affliction! How it smoothes the rugged path of life, and lays her rough places even! How it sweetens the otherwise embittered cup of human experience, making the thorns interspersed

among the roses of life appear beautiful themselves, and contribute to the great and good end for which they were designed.

When we behold the rose-bush, our eyes are first of all attracted to the roses interspersed among its branches, while the thorns perhaps close by their side scarcely attract our notice. But the thorn exhibits as much wisdom and mechanical skill as the rose, and received its form and delicate structure from precisely the same source. The rose attracts and pleases by its colors and variegated hues; but it displays no more design or skill in the contriver, than the thorn, when minutely and scientifically examined in all its parts. It requires the same inimitable skill to send nourishment to and form its delicate point, that it does to give color, and freshness and odor to the rose.

So among the rose-branches of human life, we behold thorns mixed with the roses—both grow up together. We are first of all attracted and pleased with the beauties, and gaieties, and pleasures of life; but when thorns are thrown in our way—when sorrows and afflictions, losses and bereavements come upon us, we are repulsed—we start back with horror—we see nothing pleasing, beautiful or useful, and we are filled with murmuring and disquietude. But the true philosopher sees beauty in every thing. He sees a wisdom and a design no less in the thorns of adversity than in the roses of health and prosperity. The same unerring hand that gave the beautiful tint to the rose, also gave point to the thorn—purposed an end, an object, and a glorious issue, perfectly consistent with the highest good of the created. All things alike are subject to the superintendence and gracious care of Him whose 'judgments are unsearchable and his ways past finding out.' Were we as much in the habit of examining critically and minutely into the causes and objects of adversity, as we are to talk about the evanescent charms and pleasures of life that bloom but for a day—much of the grief and anguish of heart now endured would be unfelt. We should feel to say that our afflictions are light, endurable, and designed for good—designed to 'work out for us a far more exceeding and eternal weight of glory!' How calm and resigned is the Christian under such a frame of mind. All things work together for good to him who sees God in the storm as well as the sunshine, in the loud crash of thunder that peals through the sky, as in the low whispering of the summer breeze; 'who sees a God employed in all the good and ill that checker life'—who finds

'Sermons in stones,
Books in the running brooks,
And good in every thing.'

His mind is stayed on God, and the tempest of affliction can not move him. Like the storm-beaten oak, the more the storm beats upon it the deeper the roots will descend, he will cling closer to God, and nothing can alienate his affections from him, or avert his eye from the glorious prospect before him of sorrows ended, death vanquished, friends united, hearts perfected, heaven's full purpose completed, and a world redeemed.

Such my friends is the consolation of truth which you are now, by the grace of God, permitted to enjoy. May the same consolation attend you till your 'last expiring breath.' May you like aged David, whose hope was in God, say, 'It is good for me that I have been afflicted.' The ways of God with wise design are framed for the good of the creature, though they may be and are, to a certain extent, inscrutable to mortals. You are not to be bowed down as those without hope. God has never designed to throw around the minds of his children the chains of error and give them no hope of freedom. Men may throw them around the mind, and thrust them into interminable bondage and give them no ray of hope,

'But He, the Eternal Ruler, willet not
The slavery of the soul. His claim is love,
A filial spirit and a song of praise.
It doth not please him, that his servants wear
The livery of mourning. Peace is sown
Along their pilgrim path—and holy hopes
Like birds of Paradise, do sweetly pour

Melodious measures—and a glorious faith
Springs up o'er Jordan's wave. Say, is it meet
For those who wear a Saviour's badge, to sigh
In heathen heaviness, when earthly joys
Quench their brief taper? or go shrinking down
As to a dungeon, when the gate of Death
Opens its low valve, to show the shining track
Up to the angel's heritage of bliss?

Who, then, that 'bears a Saviour's badge' will
'sigh in heathen heaviness'? Who that has drank
of the spirit of the Gospel and knows that his Redeemer liveth, will 'wear the livery of mourning'? or go shuddering down to the grave as to a dungeon whose everlasting doors are no more to be opened through the long periods of eternity; or if opened, fear that it will be only to usher him into one still more awfully to be dreaded, from whose gloomy walls there is no escape, and where there is 'no beam of hope from any point of heaven'?

Say my friends, is this your condition, this your despair, your gloom, your wretchedness? O, let it not be. The cup of your affliction is now well nigh filled, and let not this bitter ingredient be poured therein or superadded. God says to you, 'I am thy Redeemer.' This is enough—let your whole soul be resigned—you can ask no more—you want no more. What heavenly treasures are there for the mourner in that brief saying! It contains within itself the imperishable assurance that he who uttered it will infallibly seek your redemption from the tears that now flow, from the mourning that weighs your spirits down—from the bondage of mortality—from death, and from the grave—and thus prepare you to chant in everlasting strains the anthem of free redemption with the perfected and redeemed above. And can you ask any thing more in accordance with the highest and holiest desires of your hearts? This you do ask—and can you ask any thing too good of your heavenly Father? and beyond his ability to grant? Ah, 'be not faithless, but believing;' for one has declared that 'He is able to do exceeding abundantly, above all that we ask or think.' Receive this then as an assurance from God for your consolation. For he who said, 'I am thy Redeemer,' also said, 'I will ransom them from the power of the grave; I will redeem them from death.' In accordance with this, Paul speaks of an 'adoption, to wit, the redemption of our body,' of a 'redemption that is in Christ Jesus—redemption through his blood,'.... 'who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.'

Redemption, then, is the theme of the Gospel, the song of the blessed, the consolation of the mourning, and the inheritance of the glorified above.—Why weep ye, then? Why those tears, since all heaven is gladdened with the song, and the labor of the Gospel on earth is to produce 'joy and peace in believing,' and to enable all earth's mourning children to look upward by faith and 'be glad in the Lord.'

May you not be like weeping Rachel, who 'refused to be comforted for her children, because they were not.' Remember the gracious words of Christ your Redeemer, who, when he was about to leave our earth said, 'I will send you another comforter.' This he did. Then refuse it not; receive it as a rich boon from one who 'careth for you,' and who has said, 'I will not leave you comfortless.' Rest often to his word and to his testimony, for Paul himself speaks of 'the comfort of the Scriptures.' There we find that He who said, 'I am thy Redeemer,' has also said, 'I am he that comforteth you.' Paul says, 'He is the God of all comfort,' and 'comforteth us in all our tribulations.' Yes, God is to be praised for the free manifestation of his boundless benignity—for having made such ample provision for all the wants of his suffering children, and made himself appear so lovely in our eyes.—So that you can say, you ought to say, and may the great Disposer enable you sincerely to say, 'The Lord hath done great things for me whereof I am glad.'

He has taught you that he is your Redeemer—that he has made Christ unto your sanctification and redemption, that God himself has made him so, and not left him to be made so or not by human

agency, and what God has made so, no power can undo. He has also taught you that the day of mourning shall end—death be vanquished, the grave destroyed, sin finished and the reign of Christ be completed, when God shall be 'all in all'—that friends long separated shall be united on the blissful shore of immortality where no parting sighs are heard or farewell tears are shed; where the parent shall meet the child and the child the parent in union sweet, and

'All the ransomed happy throng
To praise the great I AM,
Shall join their voices in the song
Of Moses and the Lamb,'

where each shall have exchanged a natural, corruptible, and inglorious body, for one that is spiritual, immortal, and glorious, and have bodies 'fashioned like unto Christ; glorious body, according to the working, [or energy,] whereby he is able even to subdue all things unto himself.' Here then, to you parents, is the word of consolation sent—to you are given great and precious promises—that you weep not without hope; and the same are given to the brothers and sisters of the deceased. To you may I appropriately repeat the language of our dear Saviour addressed to the weeping sisters, mourning for the loss of an affectionate brother—'Thy brother shall rise again.' May the same assurance that spoke peace and comfort to their troubled heart, also minister comfort to yours, to all who are afar off, and to all who are nigh—and 'the God of peace who brought again from the dead our Lord Jesus,' bless you through all time, and at last receive you to himself with the sanctified and redeemed above to praise and glorify him eternally, when in a sense never before felt, you may shout in long, loud, earnest and rapturous strains, 'I know that my Redeemer liveth.'

[Original.]

VISIT TO THE STATE PRISON AT AUBURN.

MR. EDITOR,—On my return from a recent tour to the western part of this State, I tarried a day at Auburn for the purpose of taking a look into our State Prison. A high wall surrounds the prison, which of itself, is sufficient to strike terror into the mind of the beholder. The watch stationed at intervals on its top, must in my opinion vanish all hope and means of escape from the minds of those that indulge the thought. I was admitted within the walls. The sound of the ponderous gates grating on their iron hinges fell heavily upon my ears, and struck terror into my heart.

One of the keepers kindly conducted me through the various workshops, of which there are a great variety, and showed me many beautiful specimens of their various manufactures. As I slowly passed along I could not but notice the melancholy and gloom that rested upon the countenances of the prisoners. Here were confined nearly seven hundred of our fellow men, shut out from friends, from society and social intercourse. O, who can paint the suffering and anguish that burns deep in their sickened hearts? Who can tell of their struggles with passion strong and ungovernable—of their exposure to temptations and sin—of the scorn and frown they endured from their fellow beings?—Alas! who can tell the amount of crime, for which society is responsible? Would it but protect and cherish the unfortunate among them, rather than cast them forth neglected and despised upon the world's wide face, by which they are often forced or at least strongly tempted into the very vortex of crime and wretchedness, much of the guilt and misery endured might be averted. Could mankind but look upon each other as brethren, although weak and unfortunate, how much less evil would the world present? Would they but seek the reformation of the offender, as the great object and aim of punishment, then should we see less crime stalking abroad over the land?

Among the group of unfortunate men I beheld one whom I had formerly known. There stood robed in the emblems of the prison, a being whom I had seen and known in my childhood. Alas, how different! Then a professed minister of the

Gospel; now a condemned criminal. O how memory travelled back to the time he was seen standing in the pulpit and warning his fellows of the wrath to come! He practiced the doctrine he preached, that the path of sin is pleasant, and for thus doing he is damned. What a sad comment this on the popular belief! How many of the group before me are victims of this fatal delusion; who can tell? Here, thought I, are living testimonies for the truth of the doctrine 'that the way of the transgressor is hard'—living testimonies to the truth, 'that, though hand join in hand, the wicked shall be unpunished,' and 'that there is a God that judgeth in the earth.'

When will men believe and preach these truths to the world? When will they cease to proclaim sentiments inimical to these great truths, truths that alone can restrain the vicious and lead them in the paths of wisdom and peace. Can it be that each one must learn them by experience before they will believe? If not, behold these poor and condemned outcasts, and shun their path if you would avoid their fate. What a comment this on the now popular doctrine that the path of sin is pleasant and leads to happiness. Ere a century hence, that it may be forgotten and cast to the moles and the bats, is my sincere prayer, and God grant that it may be.

Could mankind be convinced—have a firm and realizing faith in the doctrine that there is no escape from punishment, nor possibly can be—that as sure as thunder follows lightning so sure it is, that punishment follows swift upon the heels of transgression, then what would be the motive to transgression. It is the hope of escape that leads men to sin and to follow in the path of transgression. We must see to it then that the great truth 'that there is no escape for the wicked,' is proclaimed to mankind—that it is powerfully impressed on their minds and written on the fleshly tablets of the heart. Let this be our theme until all mankind are firmly persuaded, each in his own mind, 'that there is no peace to the wicked, that they are as the troubled sea whose waters cast up mire and dirt, and that though hand join in hand they shall not be unpunished.'

I must confess that on leaving the prison I was more convinced than ever of the truth of this doctrine, that God exercises a righteous retribution in the earth.

Here are arguments that no one can evade, testimonies which no one dare gainsay, witnesses, whom no one can successfully impeach. They are more powerful than all the smooth and splendid theories, which man in his ingenuity can invent. They speak not only to the senses, but also to the heart, the conscience bearing witness that they can not be mistaken. When all mankind shall believe these Gospel truths, practice them in their walk and conversation, then will the kingdom of Christ be established upon the tops of the mountains and exalted above the hills, and all nations shall flow unto it, then shall tears, sorrow and sighing be no more, and truth and love shall reign triumphant throughout the vast family of man. N. S.

Minden, Jan., 1846.

A REQUEST.—Will Rev. P. Morse have the goodness to favor the readers of the Magazine and Advocate with his reasons for believing that death is not endless in its nature? HIRAM JORDAN.

Gainesville, Feb., 1846.

MARRIAGES.

By Rev. J. M. Peebles, Jan. 1, 1846, Mr. JOHN SAWYER of Niles, to Miss CHARLOTTE HEWETT of Sempronius.

By the same, Jan. 23d, Mr. CHARLES RYON of Niles, to Miss MARY CHENEY of the same place.

By the same, Feb. 1, Mr. JAMES T. LELAND of Sempronius, to Miss ESTHER NEWEL of Spafford.

By the same, Feb. 11, Mr. JOHN B. FARNHAM, to Miss MARIAM COON, both of Skaneateles.

In Saratoga, on the 12th ult., by Rev. Mr. Aspinwall, Mr. WM. M. SHARING to Miss CAROLINE M. HULING, only daughter of Beekman Huling, Esq., all of that place.

[Original.]
LINESTO LAURA EGGLESTON, (BY AGREEMENT,) WITH A DESIGN TO
EXTEND ACQUAINTANCE.

To show the willingness with which I grant
Thy kind request, thus soon these lines are penned:
My friendship would not of its office vaunt;
Nor could it claim return, if slow to serve a friend.
Idle it were to tell thee that my heart
Oft bath its thrills of love and grief for thine;
I've seen thee, and its warmth evinced—thou art
Too generous to suppose dissimulation mine.
Thou wouldst that I 'remember' thee, and not
In vain the wish, though 'twere to me unknown:
Ungrateful were I for a halter lot,
Did I forget a friend, disease had marked her own.
Imagination at thy couch presides,
With healing cordials, music, myrrh, and balm—
An anodyne for every pang provides,
Lulling thy tortured nerves to rest, and slumber calm.
While fancy soothes thee, sympathy deplores;
Yet all anxieties with joy abound—
Thy buoyant mind o'er transient sorrowing soars,
Having a panacea precious and priceless found.
Earth's many trials have not power to cloud
The mind that sees a God in each event,
Such being thine, it shall remain unbound
Till life's decaying sands, and flickering fires are spent.
It loves the world and doth its charms enjoy,
Mount dell, and plain, in harmony it blends—
Bright orbs and skies its functions high employ,
And dearer far than these, the converse sweet of friends.
But dearer still, the Hope that turns to Heaven—
The Faith that brings a world enfranchised there—
That sees in death a kindly angel, given
The soul to realms of rich beatitude to bear.

Let us rejoice that this full faith is ours,
And make of earth a blest Elysium;
Green vales and lawns we'll deem fair Eden bowers,
Our faithful friends a band of kindred seraphim.
The native melody of birds and streams
Shall be the cherub harps that cares beguile—
The sun's effulgence and the moon's soft beams,
The gladdening glow of our Immanuel's fav'ring smile.
Thus life's enjoyments, heightened into bliss,
Shall light each darksome lurking-place of woe;
Then, if immortal life is unto this,
As transport is to pain, what rapture shall we know!
Here, we'll essay to tune our fragile lyres
In unison with lyric nature's song;
There, stirred by breath the soul of praise inspires,
Their notes shall swell the strains of all the hallow'd throng.
Sister, wilt thou in change for thine receive
These lines, though they be hurried, vague and weak?
Thou answerest, yes, and I reply, believe
That all of truth is felt, which they may fail to speak.
So. Oxford, Sept. 15, 1845. MARY E. TILLOTSON.

RESPONSE.

INSCRIBED TO MISS MARY E. TILLOTSON.

Sweet sister, thine offering is welcomed with pleasure,
Receive, in exchange, this tribute of mine:
The jewels of friendship I still love to treasure
In 'Love's golden vase,' the heart's sacred shrine.
O, sweet is communion, in life's mental border,
With souls rich and lofty, in feeling refined,
Whom Genius hath stamped with his beautiful order,
And the smile of the muses to song hath inclined.
I love kindred minds, high-toned, sincere, tender,
Whose tastes are electric on sympathy's wire;
My warmest affections I freely surrender,
Where friendship hath kindled her heavenly fire.
My spirit, deep crushed by affliction, oft pineth
For the soft ties, of sympathy soothing and sweet,
But few are the hearts, where my feeling divineth,
The meek drooping lilies, the gentle gales greet.
The loss of my health I have deeply regretted;
I sigh to be useful, but know I shall fail;
My fond aspirations have ever been wrecked
In cold disappointment's un pitying gale.

Excuse these effusions, nor deem them sad breathings,
My spirit is joyous, though fading my form;
On faith's sparkling plumes, I will soar above grieving,
And view in perspective the heavenly calm.

Where health's fragrant breezes forever are blowing,
O'er brightseraph bands, wreath'd with amaranth flow'rs,
And the deep springs of Life Immortal are flowing,
O'er emerald sands in love's golden bowers.

Your harp breathes of peace, and charms away sadness,
As dew on the roses so blandly distil;
It steals o'er my soul, and responsive to gladness,
The soft chords of feeling in melody thrill.

Submissive I bow to a heavenly Father,
Whose fiat is mercy, whose nature is love,
To drink of the chalice he fills I had rather,
Than limit his grace, and in ignorance rove.

I love to commune with the bright page of nature,
And study her laws and economy there;
The boundless beneficence of the Creator
Is beautiful, written in characters fair.

Our Faith, dearest sister, you prize above treasures,
Or coronets sparkling with gems of the mine;
O, cling to it firmly, and holiest pleasures,
Unfading in life and in death, shall be thine!

Attune the sweet lyre which kind nature hath given,
To peace's mildest numbers, to solace and cheer;
In Truth's thrilling accents, the love of high heaven
Proclaim to the erring and sorrowing here.

In lines to me often, your sentiments whisper—
Believe me sincere, as I deem thee a friend;—
Farewell, for the twilight is holding her vesper,
And silvery moonlight doth round me descend.

German, Oct. 12, 1845. LAURA EGGLESTON.

[Original.]
CONFIDENCE.

BY MRS. S. ELIZA GIBSON.

How beautiful is Confidence! Whether we contemplate it in childhood, which, all trustfulness, confides its every wish and fear, as well as every secret, to a mother's listening ear, or between those who have pledged themselves in Friendship's golden bowl, and with unity of spirit and feeling entwined about them the beautiful bands of trusting affection, it is in each and every instance, the same beautiful and holy principle! But it is of confidence in neither of these senses, that we would now speak.—These afford themes too poetic for our prosy mood, and besides, these spring up spontaneous in every human breast, and no disquisition, however truthful or labored, would promote their growth.

But it is of confidence in the great family of man—of confidence, the opposite of that cold, theorizing and distrustful misanthropy, which induces its possessor to look upon the great brotherhood of nature, as destitute of that principle of innate integrity—that spark of divine fire, which we trust the God of nature has implanted in the bosoms of all.

Many, and by far too many, who profess to have received enlarged views of the Author and his works, are lamentably deficient in this confidence; and this deficiency is almost universally accompanied by a boasted superiority of wisdom and discernment in themselves. They have mingled much with the world, they will say, and in all their minglings, sought for that generosity of feeling, that disinterestedness and benevolence which they are told lives in the hearts of men and so much exalts their nature, but they have never found that which will bear the test, and they will add in a tone of voice and manner, which would induce the hearer to believe that they exulted in the discovery, that vanity, avarice, and selfishness, are the main-springs of human actions.

And alas, that so many who thus profess, should 'live the doctrines that they teach'! Is it not true indeed, that in the majority of instances, the advocates of such sentiments, are those who have fallen from the high standard, which they are anxious to bring down to their own degraded level? Doubting and distrustful, they go forth into the world, and practice that hypocrisy and deceit, that narrow-mindedness and selfishness, which they sus-

pect others to be practicing towards them, and instead of making their hearts the sanctuaries of all those higher and ennobling sentiments and affections, which render man worthy of himself and his destiny, these are excluded, to make room for the degrading principles, in the use of which, they expect to meet their fellow men. Instead of contemplating the magnanimous acts, the kindly deeds, and generous returns, which are being performed on every hand, they seek out all that is unbecoming or selfish, vile or vicious, in the behavior of others, that in their faults, they may find an excuse for their own conduct.

We do not say, that all those who speak thus disparagingly of mankind, are as degraded as any of whom they speak; for in saying this, great injustice would be done to many who are unfortunate rather than debased, in the entertainment of their opinions. The promulgation of doctrines teaching the worthlessness and total depravity of man's nature may have been listened to by some who, 'possessed of credulous minds, have received these teachings as the word of truth, and echoing their spirit, they prate of man's unworthiness; but a more frequent cause of distrust, is the betrayal of confidence, by some who have indeed proved themselves unworthy of the trust reposed in them, and thus duped, the unfortunate victims forthwith judge all to be influenced by the same unworthy motives—as wise as to say, because one has stepped aside from the pathway of rectitude and virtue, all men have gone as widely astray.

But whatever may have induced any one to cherish such sentiments, we can invariably discover the pernicious effect which they have upon the mind and feelings. I have known one who, for this last named cause, was led to adopt the misanthrope's creed. Naturally full of generosity, nobleness, and affection, he was in the bosom of his family, all that a friend could respect, a child revere, or a wife love; but upon going out into the world, he seemed a different being. Distrusting all, he unconsciously put on an appearance which as completely covered his better nature, as did his cloak his person, and were a stranger to judge of him, he would deem him cold, and selfishly calculating, or in other words an impersonation of all those degrading principles, which in reality he so heartily and totally despised. And as in this instance, so can the effect of such opinions be traced in others; for it is not in the contemplation of unbecoming behavior, evil deeds, or vicious conduct, that we are led to the exercise of all that is good, and ennobling in our natures; and if we would be generous and magnanimous, or in a word, if we would be *Christians*, and love the practice of all the Christian virtues, we must look upon the brighter, rather than the darker side of human nature.

But in truth and reality, mankind are not as selfish and debased, as some would have us believe; and if all would examine their own hearts, before pronouncing judgment, more 'righteous judgments' would be the result. We have an instance in point. A friend once travelling in a stage coach, heard one of his fellow passengers remark, that he had heard much of an old gentleman called Disinterested Benevolence, but he had also travelled much, and had never met with him, or witnessed a single act performed by his hand. The subject was discussed some minutes, when my friend turning to the first speaker, asked if he had never performed such a deed. The answer after a little hesitation, was '*I do not trumpet my own fame!*'

Aye, it is there—none are willing to trumpet their own fame, but there are those, who are more willing to trumpet their own fame, than allow their neighbor's merit to be spoken. Who is there, that after searching his own heart, would be willing to acknowledge, even to his own conscience, that he was actuated by as unworthy motives as he unhesitatingly ascribes to his neighbors? or who that could bring himself to believe that vanity, avarice, and selfishness, were the mainsprings of his actions? We hope there are but few; and what right then, have any to judge less favorably of others than of themselves? None can tell what gems a locked casket contains; and as few tell, what hidden sympathies, and yearning desires for truth and goodness, are cherished in the hearts of others,

and of others too, who, it may be through weakness, have gone astray. It has been said that our best feelings were the most concealed; and if this be true, let none deny that their brother man may be in possession of as kindly impulses and generous sentiments, as they know, dwell deep in their own bosoms.

Confidence is the elixir of social enjoyment, and the great bond of Christian charity—that we may do justice to others, and reap the pleasures or happiness which it will confer, let us strive to cherish it.

Better first all, and be deceived,
And weep that trust, and that deceiving,
Than doubt one heart which, if believed,
Had blessed one's heart with true believing.

Oh! in this mocking world, too fast
The doubting fiend o'ertakes our youth!
Better be cheated to the last,
Than lose the blessed hope of Truth.

Oxford, N. Y.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, MARCH 6, 1846.

RELIGION.

How indefinite the idea which many people have formed in reference to the nature and principles of religion, as well as its object and the proper direction of its power. Were the inquiry to be made of the different members of the many sects in our land, the answers returned would, in all probability, be somewhat singular and many of them contradictory; and the mind in deep search after truth, should the sacred Record be neglected, would be at a stand relative to the choice to be made of the many answers returned by the disciples of the various faiths now engaging the thoughts and attention of mankind. One, if called upon, would inform us that religion is an indefinable something, frequently finding its home in the heart, and changing that heart from a nature totally depraved to one of principles heavenly and divine. Another would say, that the nature of religion was easily determined; the truth in regard to it, coming perfectly within the comprehension of the religionist, the religionist of his own denomination of course, though perhaps hid in a measure, if not wholly, from all other classes of the world. One would say that religion consisted in right views of God and his character; in a knowledge of his designs, and of his purposes respecting the final destiny of the intelligent creation. And in fact, we find almost as many different views of the nature and object of religion, as we find different disciples of the various and many creeds which have been written out for the instruction, peace, happiness, and welfare of the world. But it is an equal truth, that in the main the majority of those who belong to the various churches of the land, and whose education is somewhat limited, agree in reference to the object of religion; and that is, that it is something relating to the future world and having but little, if any reference to this.

We were forcibly reminded of this truth not long since, upon being informed of a remark made by some who have put on Christ; who have become separated from the sinful world around them, and consider themselves as shining ornaments of the religion of our Saviour. A blind orphan who had formerly been in the Asylum at New York, but who had left and gone into the country to reside, was anxious to get back to the Institution once more, but lacked the pecuniary means to carry his plans into execution. A gentleman who is so unfortunate as to be a believer in the final holiness and happiness of all mankind, ascertaining the young man's wants, kindly volunteered to assist him. He accordingly went to one of the agents of the Railway Company and procured him a free passage through, gave him funds to bear what other necessary expenses might accrue, and sent him on, and he arrived safely at his place of destination. But some of

the neighbors of the gentleman of whom we are speaking, and who are so fortunate as to be in possession of what they regard as a correct faith—the endless damnation of the greater portion of the human family—admiring that benevolent and charitable deed, said that if the gentleman's religion would not carry him to heaven, yet that charitable act might possibly accomplish that work.

There are by far too many, like those we have mentioned, who consider religion to consist in principles of faith alone; and that its main purpose is to confer some unspeakable blessing upon the soul in a future world, regardless of any influence upon the mind or conduct of the religionist in this state of being, any farther than leading him forth to engage in the duties and services of the sanctuary. This opinion so prevalent, has been mainly produced and strengthened by the labors of the clergy, who have long endeavored to make it appear that a religious experience is the work of a moment, wholly and totally changing the nature of the heart. But were proper attention to be paid to the instruction of the Scriptures, it would be ascertained that religion is of a nature influencing the heart and hand of man, here, in this state of existence, leading him forth to a proper discharge of his duties as a moral, intellectual, and social being. James must be good authority on this point, and he says—'True religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'

Religion does not consist in matters of faith alone, but also in works such as bespeak the exalted nature of the human mind. It goes to the humble shed of poverty and confers substantial blessings upon the victims of want. It goes to the house of mourning when darkness and distress and sorrow are there, and pours the consoling and healing balm upon the wounded spirit. It goes to the mind bowed by the adversities of the world, sorrowful and desponding because of the trials allotted to man, and whispers the fond words of hope to strengthen and support the weary soul. In a word, the true religionist is one who keeps the commandments of the great Supreme; who lives as directed by the precepts of the everlasting Gospel; and who at all times, and toward all persons, extends that and that only which he would wish to receive in return, and thus secures peace, and happiness; and the respect of the upright and candid man rests upon him and he is viewed, and truly too, as one of the noblest of earth.

S. J. G.

UNIVERSALIST QUARTERLY AND GENERAL REVIEW.

The first number of the third volume of this valuable work has at length made its appearance. It was delayed a few weeks for the purpose of receiving returns from patrons and ascertaining whether its subscription list could not be increased beyond the past and beyond a disagreeable contingency or doubt of its continued existence. We are sorry to learn that it is not yet entirely beyond contingency—and that its patronage is far from being such as the work fully merits and ought to receive from our denomination. It is a work that occupies a distinct department in our periodical and denominational literature, and does not at all interfere with any other publication of our order. It can not be given up without disgrace and shame to the denomination in its present upward and onward tendency; and its failure would most seriously check that tendency. We do therefore most earnestly hope and pray that more zeal and energetic action may be manifested on its behalf. Are there not some, yea many, in this region who do not now patronize it, both ministers and laymen, who will send in their names and their \$2, for the Quarterly, either to this office or to the publisher, Br. A. Tompkins, of Boston? Its contents are the fruits of earnest, ardent thought and deep investigation.

We think the present number is not exceeded by any of its predecessors, either in elevation of tone or depth and vigor of thought. It contains a larger portion than common from the pen of its able Editor, Rev. H. Ballou, 2d.

The contents of the present number are, Art. I. Divine and Human Agency, by the Editor. II. Scriptural

Doctrine concerning the Soul and its continued Existence after Death, by Rev. R. O. Williams. III. Martineau's Endeavors after the Christian Life, by A. D. Mayo. IV. An Evening Landscape, by Miss S. C. Edgerton. V. The Divine Purpose in the Reconciliation of All, by the Editor. VI. Non-Resistance by Rev. O. A. Skinner. VII. Literary Notices.

The first article, on Divine and Human Agency, we regard as one of the best productions we have ever seen from the always instructive pen of the able Editor. Indeed, our memory runneth not back to the time when we ever read from any pen an abler article on that complicated and knotty question. He unravels the kinks, unties the knots, and brushes away much of the mist and fog that for ages have been accumulating in and about the question, and presents the two parallel lines along which run the Divine Sovereignty and omnipotent agency of God, and the subordinate agency and moral accountability of man, showing that both are founded in the principles of eternal truth, and neither can be safely abandoned to give place to the other; and with a freshness and vigor of expression, which we seldom find in the treatment of so hacknied and worn a subject as that of fatal necessity on the one hand and absolute free-will and self-determining power on the other, presents, we believe, the only true and tenable ground on which, at last, in spite of all theological wrangling, all consistent theologians must unite. This article is worth more than the price of the Quarterly for the year.

The second article, from Rev. R. O. Williams, on the Scriptural Doctrine concerning the soul and its continued existence after death, is a patiently labored and critically written article; and we think presents the true and correct view of the subject. It shows that throughout the entire Scriptures of the Old Testament there are scattered such frequent hints and allusions to the soul's identity as distinct from the body and its continued existence beyond death, that it is obvious the sentiment was held by the Scripture writers from the earliest ages, however vague and indefinite their ideas were on the subject—that the sentiment is, as it were, intuitive and springs up naturally in all minds; and that it is still more clearly and distinctly taught in the New Testament. The article fills thirty pages, and exhibits much patient research and careful reading. It is somewhat more diffuse, and covers more ground than a similar treatise from the Editor would have done. But it will well pay the reader for a careful perusal.

The third article, from Br. Mayo, in review of *Martineau's Endeavors after the Christian Life*, is a most labored, home, practical treatise. It comes home to the bosom, to the heart, the conscience of the true Christian of whatever name or nation. It treats of the great importance of practical preaching, an elevated piety, and pure morality—the kind of preaching and practice now so generally and loudly called for by our denomination. We sincerely rejoice in seeing such articles in the Quarterly.

Miss Edgerton's article is poetic—beautiful English poetry, translated from the German.

Article fifth, from the pen of the Editor, on 'The Divine Purpose in the reconciliation of all,' is plain, forcible and good. On such a subject, of course, Br. Ballou is always at home, and as Dr. Young says,

'finds his inspiration in his theme.'

Article sixth, from Br. O. A. Skinner, is an able and manly review of a 4th of July Oration delivered in Boston by Charles Sumner, and two Peace Sermons, so termed, preached by Revs. E. S. Gannett and F. D. Huntington. He dissents entirely from the ground advocated by these authors, that war in self-defence, or in vindication of important national rights, is never justifiable. He justly condemns that sickly sentimentality that has shown itself recently in some quarters under the title of the doctrine of 'Non-Resistance,' shows that self-defence is the first law of nature—is a duty incumbent both on individuals and communities. While he deprecates war as a great evil, and would have all individuals and nations avoid it where they can without incurring a greater evil,

he thinks the Non-Resistants have interpreted certain passages of the New Testament too rigidly, too strictly, and that Christianity does not, when rightly understood, forbid self-defence.

The literary notices in this number are in review of Br. S. Cobb's 'Compend of Christian Divinity,' 'Plato against the Atheists,' Carlisle's 'Oliver Cromwell,' Frothingham's 'History of Charlestown,' Bacon's Oration at Dartmouth College, two recent works of Prof. Bush on the 'Resurrection of Christ,' 'the Soul,' &c., and the 'Second Annual Report of the American and Foreign Sabbath Union.'

We feel justly proud of the 'Universalist Quarterly and General Review,' and wish it in four times as many hands as it ever yet has been. D. S.

DR. BAKER'S APPEAL TO THE PUBLIC,

From the Decision of the Classis of Cayuga, as published in the Christian Intelligencer, Feb. 27th, 1845.

The above is the title of a small pamphlet of 32 pages, which some unknown person has sent us. We have carefully read it through, and must say that, in all our reading and observation of the proceedings of ecclesiastical bodies, of late years, among the Orthodox and predominant sects of our country, we have not seen any thing that to us appeared so perfectly farcical and ridiculous as the proceedings and resolutions of the Cayuga Classis in this case. The parties are both entire strangers to us. We have no special sympathies for either. The one is a Methodist, the other Dutch Reformed; and both, it appears, residents of Owasco, Cayuga county.

It seems from the pamphlet that Dr. Baker, a Methodist practicing physician, got into some difficulty with the Rev. Mr. Evans, pastor of the Dutch Reformed church at Owasco—that Mr. E. had consented to have his church opened and occupied by the Methodists, and afterwards repented of his liberality, and called it a sin that he had done so—spoke against the Methodists in no very measured and guarded terms, and particularly and repeatedly against Dr. Baker, and, as the latter affirms, misrepresented and slandered his character, and tried to injure him in various ways, besides scandalizing the denomination to which he belonged. The Dr. for a long time sought satisfaction in vain at his hands; till at length the matter was brought, by Mr. E.'s request, before the Classis of the Dutch church, (answering, we believe, in that denomination to the Presbytery in the Presbyterian,) for investigation and judicial action. The Classis took some strange and unprecedented action on the subject, and without a trial, proceeded to clear Mr. E. of the charges and condemn the Dr. as a slanderer for preferring them, and published their doings in the New York 'Christian Intelligencer.'

The Dr. then came before the public in a pamphlet reviewing their proceedings, and exhibiting the Classis and Mr. E. in no very enviable light, which review had the effect to bring the latter to terms, and their private difficulties were all amicably and satisfactorily adjusted, or settled. The Dr. was assured that the resolutions passed by the Classis implicating his character should be rescinded: but they never have been, and therefore he still stands upon their records, and published to the world through their organ, as a slanderer. Hence he comes again before the public in this 'Appeal.' We have neither time nor room to notice it at great length; but from the resolutions passed by the Cayuga Classis in this case, we should judge that its members considered that their appropriate business when assembled to hear complaints against any of their number, was, *not* to try them or examine any evidence in the case, but to clear the accused at all hazards, whether innocent or guilty, and to cover the accuser with infamy, whether right or wrong, and especially to prevent his bringing any evidence to sustain his charges. We shall not notice all the grave resolutions which this very grave body of grave divines passed at the so-called trial. The following contain the gist of their combined wisdom:—

'Resolved, Whereas the Rev. Wm. Evans is solicitous to have certain charges investigated which

have been published in a pamphlet form, and laid on the table of Classis, by A. Baker; and whereas the Classis can not under the circumstances of the case, as a Classis, enter upon a judicial process, therefore,

Resolved, That the Classis will resolve itself into a Committee of the Whole, with open doors, to inquire into the charges and testimonies by which they are rebutted, in order to give Classis an opportunity of expressing their opinion upon said charges.

The Rev. B. Bassler was called to the chair, and the Rev. A. G. Ryerson appointed secretary.

The charges in the pamphlet were read separately, and answered by the Rev. Mr. Evans; after which the Committee of the Whole arose and reported as follows:

Whereas the Classis having resolved themselves in a Committee of the Whole for the purpose of ascertaining whether the rumors injurious to the character of the Rev. Mr. Evans, have any foundation, or were accompanied with strong public presumption of its (their) truth, and after a patient investigation, recommend the adoption of the following resolutions:

1. *Resolved*, That in the judgment of this Classis, the testimony adduced to substantiate the charges against the Rev. Wm. Evans, as set forth in the pamphlet laid upon the table of Classis, does not in any way support those charges, or militate against the Christian or ministerial character of the said Evans; but, on the contrary, evince a malicious and persecuting spirit on the part of the person by whom they are made.'

On the above the Dr. comments as follows:—

'From the above resolution it would seem that Mr. Evans was solicitous the charges preferred against him should be investigated. And having, myself, petitioned Classis to the same end,—also having informed said body that I was present with my 'witnesses and testimony' to sustain said charges, I would ask, why it was, that Classis 'could not enter upon a judicial' investigation? Both parties were present, and anxious for an investigation. What impediment was in the way? The next resolution explicitly states the reasons why a 'judicial' investigation was not entered upon.—Classis desired *only* 'to inquire into the charges and testimonies by which they (the charges) are rebutted, in order to give Classis an opportunity of expressing their opinion upon said charges.' That is, they wished to hear only one side of the subject! Hence the investigation could not be 'judicial'—legal—fair—equitable—impartial; but ex-party—partial—one-sided. Now the object of such a course must be apparent to every reflecting mind. The investigation not being a 'judicial' one, they could not inflict any punishment upon the defendant, if it should appear that he was guilty. To me it appears that they not only desired to exonerate the defendant, but to condemn the complainant. And this they have done in no very measured terms. If Classis desired only to 'express an opinion' on the merits of said charges, why travel beyond such desire and pronounce the accused innocent? Why at the same time, only having heard 'the testimonies by which those charges were rebutted,' condemn the complainant? Did they expect by such an unheard of course—so perfectly unchristian-like, to allay the excitement that already existed, and to force the public mind into the belief that I was persecuting Mr. Evans? Why were so many of Mr. Evans' own church so dissatisfied with him? Why their anxiety to have the matter investigated, if they believed him a persecuted man? What induced several of the most respectable of Mr. Evans' members, who were personally acquainted with me, and well acquainted with the difficulty, to certify that I had offered every thing that was fair, honorable, and Christian-like, to bring about a settlement?—[See Review, pp. 3, 9, and App. pp. 16, 22.]

The whole proceedings of the Classis appear like a ridiculous farce, and to have had no other aim but to exonerate one of their members from some ugly and disagreeable charges, and heap infamy upon his accuser, in-

respect of the right or wrong of either. We recollect being present a few weeks since, at a meeting of another Dutch Reformed Classis in a neighboring county, for a similar purpose, (which we may notice more particularly hereafter,) where the case was somewhat analogous to the above, excepting that the accusers of the clergyman were of his own church, instead of being Methodists; and though the case was managed somewhat differently the result was the same. The clergyman was an adroit manager, and whether he or his accusers were most in fault, we are unable to decide, as the testimony was not taken in the case, though the clergyman was cleared.—Whether such proceedings are characteristic of the Dutch church, we can not say: we believe they are not peculiar, or alone pertain to that church. D. S.

MR. BUCKINGHAM'S DEFENCE.

It will be seen by an article from the above named gentleman, on the last page of this number, that he seems to feel aggrieved at some manifestations of illiberality imputed to him in an article which appeared in the Magazine of the 6th ult. As the notes appended to portions of Mr. B.'s article by Br. Skinner, do not seem quite sufficient, we would say a few words in relation to the matter. We made the statements in our former article, as having them from what we believed, and still believe, to be direct and authentic sources, and consequently correct.

Mr. B. intends, we suppose, to be understood as denying the charges. We must confess that there seems a great lack of directness in the denial. He is entirely indefinite. He only seems to—*not remember*—*is not aware* that such and such occurrences ever took place. Yet he had 'often heard of a flying rumor to the same effect,' &c. (See the closing part of his paragraph relating to the proposed exchange with Br. Grosh.) We are quite well aware that all memories are not alike—some are more retentive than others. Our readers are doubtless able to judge between our statements and his disclaimer.

It is fairly to be inferred from Mr. B.'s remarks with regard to Dr. Channing, that we accused the Dr. of illiberality, because the offer of the Universalists, of their church for his use, in this city, was declined. We surely can not see any thing in our statement to justify such a conclusion. It was stated as plainly as could be, that his Unitarian friends here, applied for the use of the various Orthodox churches, which were refused them, and they would not accept the offer of the Universalists. We have no reason to doubt that the Dr. would just as soon have preached from the Universalist pulpit as any other—or that he would have been ready to exchange pulpits with Universalist clergymen in his own city without the fear that they should use some words, the meaning of which a Unitarian congregation might misconstrue, or that the using of the same words before a Universalist congregation by him, would render their meaning liable to misconception.

In closing, we can not help but remark on the difference between Mr. B. and his esteemed coadjutor, Mr. Emmons, of Vernon, who has in several instances exchanged pulpits with Universalist clergymen, without the fear that the meaning of his or their words would be misconstrued by the different congregations. W.

SIN.

Sin is a great moral disease. It is to the soul what leprosy is to the body. It is a small spot at first, but unless checked and cleansed away, continues to spread and prevail until it has defiled every power, polluted every pure fountain, and covered over the whole heart with its rottenness and corruption. It insinuates itself into every artery and vein—it finds its way into every avenue and corner, increasing all the while in virulence and power, until it completely enwraps its poor victim in the shroud of its living death, and foul and loathsome, lays him down to sleep in his dark grave.

The darkest, foulest form of sin has its beginnings in a single departure from the path of virtue. Like the in-

idious leprosy, it creeps slowly and silently onward, enervating power after power, consuming the health and strength, until its subject is covered all over with its deformities and its putrefaction, and dies as few would wish to die.

The young man, who for the first time sat down at the gaming table, thought that a single throw could do him no harm. He played—and when he arose and went out, he was not the same man. He had lost a portion of his virtue—and influences had taken hold of his heart that drew him back again, though not without a struggle.—He would play only once more—but he could not resist the temptation when the third opportunity presented itself; and he came finally to seek opportunities to gratify his disposition for gaming. This sealed his fate. Other vices fastened upon him—he became addicted to profanity—Sabbath-breaking—licentiousness, and the lowest and most brutal excesses. His moral sense was gone.—He lost his patrimony at the gaming table—to obtain further supplies, he was led to rob—from robbing he played the assassin—and finally ended his career of infamy, which commenced with one false step, on the scaffold! (Such is the common and natural course of every sinner, though he may not come to the same end. 'One slight deviation from known duty is permitted, and then another. Each step is but short, and the deluded victim is scarcely aware that he is pursuing the road to infamy and wretchedness.'

So deceptive is sin—so insidious are its attacks on the health and life of the soul. And if you go to the sinner when he first commences his downward walk, and tell him that he is danger, and that if he goes forward he will find himself in utter degradation and shame; and he will very likely laugh you in the face, and say that he is not conscious of being so very far out of the way, and though your warning is kind, it is not needed. Look at him again. Corruption has spun its web about his soul, and his heart is all leprous with sin; and from the crown of his head to the sole of his foot there is no health in him. There is all one living mass of disease—of 'wounds, and bruises and putrefying sores,' which 'have not been closed, neither bound up, neither mollified with ointment.'—Human aid and humankind can do nothing for him. And yet he is not lost beyond the hope of redemption. There is a remedy for his disease—there is pity for him in the bosom of Jesus Christ—and the touch that restored the leper can heal him also. The call of the Gospel is unto him, and he is told of a balm in Gilead, and of a Physician whose power is of God, and who has only to say, 'I will, be thou clean;'—and the foul leprosy of sin shall be removed forever.

A. C. B.

Harpers Publications.

No. 50 of their splendid edition of the ILLUMINATED BIBLE is issued. It contains the entire books of 2 Thessalonians, 1st and 2 Timothy, Titus, Hebrews, the General Epistle of James, and part of 1st Peter. 25 cents, at Seesley's.

The same publishers have issued part xii of that valuable work, the DICTIONARY OF PRACTICAL MEDICINE, by James Copeland, M. D., F.R.S. Edited by Charles A. Lee, M. D. The contents of this number are Hysteria, Jaundice, Ichthyosis, Impetiginous Affections, Impotence and Sterility, Indigestion, Induration, Infection and Inflammation. Price 50 cents.

MEMOIR of the late Rev. Alexander Proudfit, D. D., with selections from his diary and correspondence, and recollections of his life, &c., by his son. Harper and Brothers, New York. A neat 12mo. volume of 384 pages, devoted to the narrative of the life, character and labors of the aforementioned Orthodox divine. At Tracy's.

We have received from Daniel Adee, publisher, 107 Fulton street, N. York, the second number of the TREASURY OF HISTORY, containing 210 octavo pages of reading matter, being a continuation of the history of England from the death of Alfred the Great in the year 901, to the beginning of the reign of Richard I, in A. D. 1189, a period of 288 years. A succinct history of the reigns

of all the monarchs during this period is given. This period was, as all readers of English history are aware, rife with revolutions, wars and royal murder, intestine broils and commotion, and is one of the most interesting in the progress of that country. The numbers may be had of the publisher, or G. N. Beesley of this city. 25 cents each—12 Nos. complete the work.

Br. J. Stebbins wishes all communications and papers for him, directed to Canandaigua, Allegany county, N. Y.

Br. Price—Did you receive from me \$2 for the Quarterly? I have seen no notice to that purport.

J. STEBBINS.

Br. E. E. G.—Yours of the 26th ult., came safely to hand.

RELIGIOUS NOTICES.

The EDITOR will preach in Mechanics' Hall in this city next Sunday.

Br. W. PARKER will preach in Middleville on the fourth Sunday in March.

Br. GIBSON will preach at North Norwich on Sunday, March 15th.

DEATHS.

In Frankfort, Feb. 19th, of remittent fever, Mr. ROBERT M. SHARER, aged 41. For a number of years Mr. S. had been in feeble health, and was supposed to be consumptive. His feeble frame fell an easy prey to the disease of which he died. His mental faculties remained unimpaired, and he died resigned and happy in the cheering faith of a world's salvation, which he had long cherished. He has left a widow to whom he was endeared by the tenderest ties, and a numerous circle of friends to mourn his early death. But they mourn not as those without hope, but have the blessed assurance that what is their loss is his unspeakable gain. The deceased had for many years been a worthy member of the Masonic Fraternity, and by his particular request was buried in Masonic order, the Frankfort Lodge and many of the members of the Utica Lodge, attending and performing the last sad and solemn rites of burial of a deceased and worthy brother. The funeral was attended on Sunday the 22d by one of the largest assemblies we ever saw in Frankfort, completely filling in every part the large Presbyterian church, to whom the Editor of this paper, by particular request of the deceased, preached a discourse on the subject of the Resurrection.

In Exeter, January 26th, Mrs. ELIZABETH HUBBARD, wife of Delos Hubbard and daughter of Noah and Paulina Wood, of Salina, aged 23 years.

In the death of the above individual, society is bereaved of one of its brightest members, and of one on whose cheek the rose of health but a few days previous to her death, bloomed as gaily as in any that now live to mourn her loss. Having been married to Mr. Hubbard but fourteen months, she fell asleep amid the fairest prospects of life: too soon to say farewell to her parents; who, being informed of her sudden illness, were hastening to her residence; but who arrived only in time to behold her sleeping beautifully in death.

That she was greatly beloved by her friends and acquaintances, was seen in the intense grief, and solemn mourning, manifested when they knew that she was no more. While she lived she was a Universalist in faith and practice. She is gone! but her bright examples of moral excellence and amiableness of character will remain as an everlasting monument in the memories of those who enjoyed the pleasure of her society.

'Farewell! thy life hath left surviving love
A wealth records and sweet feelings given,
From sorrow's heart a faintness to remove;
By whispers breathing 'less of earth than heaven.'
Thus rests thy spirit still on those, with whom
Thy step the path of joyous duty trod,
Bidding them make an altar of thy tomb,
Where chastened thought may offer praise to God.'

The funeral was attended on the 28th in the Union church of Exeter, where the consolations of the Gospel were administered to a large circle of mourning friends (assisted by Br. Hathaway) by the writer. Text—Luke viii: 52—'She is not dead, but sleepeth.'

J. H. T.

In New Orleans, on the 14th ult., AMELIA, daughter of Llewellyn and Amelia B. Dublin, aged one year and five months.

[Original.]

ANECDOTE.

Br. SKINNER.—In the Boston Trumpet for Feb. 21, is published one of the richest anecdotes, that has fallen under my notice for many a day. Its perusal, stirred my organ of mirthfulness to such a degree, that I have had no symptoms of *dyspepsia* since, and would fain hope that I am completely cured. The story is so well told, and the joke such a rich one, that I am anxious to have the readers of the Magazine enjoy the pleasure of its perusal. The writer informs us, that the circumstance was related to him, by a venerable clergyman of his acquaintance, who was himself one of the parties.

He had been called upon to marry a couple, who could not be called wealthy perhaps—but who were comfortably well off, as to worldly means, and of very worthy connections. After the ceremonies had been performed, and the company had begun to make themselves merry on the occasion, the parson rose to take his leave. The groom stepped to the door with him, and as he passed out slipped into his hand a coin—at the same time wished him much enjoyment in his vocation, and that his ministerial labors might be crowned with success—while the parson stowed the 'fee' snugly in his pocket. The next morning the money was examined, and the parson was not a little surprised to find it of the value of *five mills*. Well, what was to be done? His first thought was to keep the whole matter to himself—but as he was very fond of a joke, he did not choose to remain quiet with one of this description resting entirely upon his shoulders. He therefore was soon wending his way to see the other parties concerned. The parson on his arrival was greeted with many smiles by the new married couple; and after the usual topics had been disposed of, addressing himself to the bride, he said, 'it had always been his custom, when he married young people of limited means, to present the marriage fee which he had received, to the bride; he had, it was true, some doubts as to his duty in this case; but he had concluded that it would, at least, be of much service to her as to himself, and he had come expressly for the purpose of making the present, and begged her to receive it'—at the same time placing in her hand the 'half cent' which had been given him the previous evening by the groom. It is easier to imagine than to describe the chagrin which came over the happy pair on the development of the affair. The new husband discovered that in his haste to do his duty, he had drawn on the 'wrong bank' for the sum he had intended to present to the parson—that he had given away his 'pocket charm,' a piece that had never before left him since his childhood—and that 'charm' was now in the hands of his bride, instead of the gold which he had intended for the clergyman! The 'pocket piece,' however, was soon redeemed—by the 'exchange being regulated'—and was returned immediately to its proper repository. At the same time he pledged himself that the anniversary of the affair should be remembered—which pledge was kept for years, by presenting a 'marriage fee' at every recurrence of it, to his esteemed rector.

Now it is barely possible Br. Skinner, that some of the readers of your paper, may have been a little negligent in this 'marriage fee' business; either giving the parson an uncomfortably small fee, (uncomfortable for the parson I mean,) or, what is still more despicable, giving him *nothing at all*. If there is even one of this class, whose eye glances over this article; let me, in a very private manner, whisper one little word of advice into his ear. I will not ask him what induced him to do so mean a thing, for he probably would not answer me a word. But I will simply say to him, 'Sir, if you have sinned in the above manner, and still wish to sleep sound o' nights, untroubled by dreams and spectres of parsons starving in consequence of your penuriousness; go, even at this late hour, and make the 'amende honorable,' by sending in a good round donation, and following it up in the same manner, on each returning anniversary of your wedding day.' That's all.

LUKE.

[Original.]

UNITARIANS AND UNIVERSALISTS—MR. BUCKINGHAM'S DEFENCE.

Trenton, Feb. 16, 1846.

Dear Sir,—A friend has put into my hands a copy of your paper of the sixth instant, in which I find that an attempt is made to bring upon 'Unitarians' the charge of illiberality; and my own name bears a prominent place among those whose conduct is pronounced the most illiberal.

I regret to see this charge, because enough is done on all sides to divide Christians one from another: and, for myself, I am not conscious of one feeling of unkindness towards the members of any denomination. That particular instances of illiberality may be found among Unitarians, is no more a matter of surprise, than that individual Christians should be often false to the general principles of the Christian religion. Quakers have been found, who have feared to confide in their own pacific views, and have assumed arms, and died with them in their hands: and believers in the doctrine of election have, doubtless, often prayed to God for the salvation of all mankind; yet neither inconsistency can be alleged as a general charge against the characters of Quakers or Calvinists. The character of a religious denomination it is very difficult to decide upon, by means of a few instances of conduct in individuals: and the attempt to decide, by means so limited, reminds one of the man, in the school book, who, having a house to sell, carried around with him a brick as a specimen.—Denominations of people must stand upon their general merits. If the charge of illiberality can be substantiated against any large number of Unitarians, I can only regret that they furnish another instance of inconsistency with professions.

But when the name of Dr. Channing is alluded to, the general character of his life, his enlarged philanthropy, and his careful regard for the mental rights of other men, ought, I think, to prove a sufficient defence against any charge of illiberality. He was not afraid of being counted among the humble. His ready sympathy with the Abolitionists, and his countenance given to them, when they were much less numerous and honored than now, and indeed were every where spoken against, is a striking proof of his elevation above the narrow limits of sectarian prejudice. The limits of a denomination were with him of much less account than with most of us. Very likely, as the instance alluded to in *Utica*, Dr. Channing never heard of the very liberal offer made by the Universalists, and would have rejoiced to accept it, had he known it. (1) I know that such would have been the feeling of one, who has given tone to the Unitarian denomination, as much as any man, Henry Ware, Jr.; for in conversation with him upon a similar subject, he expressed himself pained that it was rejected. (2)

In reference to the expression, which it is professed I used in a lecture, I can only reply that it is difficult, at any time, to defend one's self against

the charge of incivility. My discourse was written; and I can find nothing of the kind upon its pages: and, though, as other preachers do, I sometimes enlarge with a word or two upon my written notes, I am not aware of having used the expression; and can only think that, if the reporter did not misunderstand me, the expression must have been applied to some particular point, or made with some qualification. I believe that all the Universalists in my congregation will bear testimony, however little they may agree with my sentiments, that I have been scrupulously careful in my pulpit exercises to avoid trespassing beyond the bounds of the most honorable and gentlemanly discussion. I hope that I am free from charges upon this score; if not, I must fall back upon the humble plea of very earnestly good intentions.

I am charged with having declined to exchange with Mr. Grosh. For this gentleman, it is superfluous for me, in your paper to express any commendation. With little personal intercourse, I have always been taught to entertain unqualified respect for him. I am not aware of having ever made up my mind to decline an exchange with any Universalist clergyman. I am not aware of having ever declined an exchange with any man of any denomination. I am not aware that Mr. Grosh ever made application to me for an exchange: I can not recall it to my mind that he ever made any application in personal intercourse with a view to exchanging, or that he ever addressed me in writing upon the subject; nor am I aware that any person ever applied to me in behalf of him. I have often heard of a flying rumor to the same effect as your language, (3) but its origin I am utterly unable to account for.

But I must add that, before the community, I wish to have my own views distinctly understood. The Unitarians, as a denomination, have enough to endure from prejudice, without the added charge of disbelief in future retribution. I conceive the Universalist denomination to be a Christian denomination, as much as my own, or any one. But in advocating the views, which I hold, of religious truth, I do not wish to be impeded by the continual necessity to prove my own *orthodoxy*, on a point wherein I am not altogether a heretic. It seems to be asking too much of Unitarians, misunderstood as they are, to require them to take a stand, wherein they will only be more widely misunderstood.

I do not feel that, while I allow the name of Christians to all who believe themselves Christians, an exchange of pulpits is the only mode of attesting the fellowship which I am glad to give. I might, for various reasons, decline exchanges, with ministers, in whose Christian character I had the highest confidence. I might, with the utmost modesty, believe another's doctrines to be unsound, and therefore not to be introduced with my own approbation into a pulpit committed to my charge. A mere want of acquaintance would be a sufficient reason for preferring to address my people myself, rather than to ask a stranger to preach in my place. A great difficulty occurs in exchanges between preachers of different denominations: the very words, which we severally use, are sometimes used in different senses: and the labor of giving explanation, and the fear of giving offence through language well understood at home, but liable to be misconstrued abroad, renders exchanges at times unadvisable to persons between whom the kindest possible feelings are reciprocated. (4)

(3) The language referred to was not ours, but that of Mr. Walker the publisher of this paper, by whom the article referred to was written. Ed.

(4) In this and his preceding paragraph, we think Mr. B. discovers his true position, his ground and motives of policy and action. And without charging him with any thing criminal or blameworthy, we think his policy a mistaken one. His organ of cautiousness is very large; but it looks in the *wrong direction*. For what good or harm have either Unitarians or Universalists to hope or fear from the *Orthodox*, as such? Plainly, *nothing*—nothing to hope from their friendship or fear from their enmity, if we are true to our principles, ourselves, and our Master. Ed.

I hope that my letter will prove a sufficient justification of the *principles* of Unitarians; and if the conduct of the writer has actually been false to them, allow me to congratulate you that the increasing reputation of the Universalist clergy for learning and piety can not always afford, to those who decline exchanges with them, the reasons which you assign. Very respectfully yours,

E. BUCKINGHAM

Rev. D. SKINNER.

A COMICAL STREET SCENE.—A gentleman rushing down the street in hot haste, and a ragged urchin after him:—

'Misther! Misther! O, Misther! I thay, Misther!'

'Are you calling me, boy?'

'Yeth, thir; I thwow, what a hurry you ith in!'

'Well, speak—what do you want? I've no time to spare.'

'Ith you going down street?'

'To be sure, you little dunce; what do you want?'

'Why, mother thent me out to hunt our o'theckled hen, and if you thee her I with you catch her for me—coth, you thee, I'm tired a look for her.'

A NEW OFFER—PREMIUMS.

Any person *hereafter* sending us five dollars (postpaid) shall receive five copies current volume of the Magazine (from the commencement of the volume) if sent *one address*, and the second volume of the Christian Visitant, published some years since by Br. A. B. Grosh. This volume contains 144 pages of reading matter. It has an article on the Atonement by Br. S. R. Smith, examination and refutation of the tract entitled 'A strange thing,' by E. D. Wight of West Bloomfield, N. Y., with an appendix, by Br. Grosh, 'The parable of the Rich man and Lazarus,' by Br. W. Fuller, 'Harmony of God's attributes,' by Br. Grosh, 'Punishment and forgiveness,' by Br. Sylvanus Cobb, now of Boston, Mass., 'Kingdom of Heaven,' by T. Fisk, 'Confidence in God,' by Br. Elias R. Page, 'Brief scriptural explanations,' by Br. Grosh, 'To the Candid,' by S. R. Smith, 'To the teachers of Israel,' by Br. Grosh, 'The last judgment,' 'Demonia of the New Testament,' and a compendium of an extemporaneous sermon by S. R. Smith. This volume can be sent by mail at trifling postage.

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A WALKER, PUBLISHER AND PROPRIETOR.

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"A. WALKER, 30 Genesee street Utica, N. Y."

(1) We think Mr. B.'s conclusion here is probably correct. If we recollect, we were absent from the city at the time, on we should have done ourself the honor of calling upon the Dr. What makes us think Dr. C. would not have rejected the offer (though his pretended friends did for him) is the characteristic named by Mr. B., 'his elevation above the narrow limits of sectarian prejudice,' and the fact which we have heard (from what source we do not now recollect) that he said to a Universalist minister, a short time before his death, that he regretted he had not informed himself more fully than he had done on the subject of our faith, or the general system of doctrine held by Universalists, and cultivated a more intimate acquaintance with them. Ed.

(2) This may be true of Rev. Henry Ware, Jr., but had it been said of his Br. Wm. Ware, we should certainly doubt the applicability of the characteristic to him. We once had a specimen of Wm. Ware's liberality towards Universalists in *Utica* which we hope never to see imitated by any professing Christian. See Magazine and Advocate of Aug. 1, 1835. Ed.

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THE FANATICISM OF PERSONAL INFLICTION.

BY REV. J. R. JOHNSON.

What is Fanaticism? The most satisfactory definition of this word which I have seen, is the following by an English author—'Fanaticism is enthusiasm inflamed by hatred.' The mere enthusiast, is an individual who engages in a work with inflated zeal without virulence: The fanatic is fired with the zeal of the enthusiast, with malignant hatred to opposing powers superadded. The reader will at once see what a dangerous host of influences make up the sum-total of the fanatic's character—what destructive elements rage in his bosom.

Fanaticism then, has two evil currents—(1.) These elements in some cases break forth on the field of human misery in the form of pestilence, war, murder, anguish and torment. And volcanoes, earthquakes, and terrific hurricanes are articles in the fanatic's creed; all of which (in a moral sense) he hurls with infuriated malignity against those who deny the truthfulness of his favorite religious dogmas. He does not lurk about like a serpent in the grass to seize his victim unexpectedly; but soars like a bird of prey in mid-heaven, and looks down with the most deadly hatred upon all whom he deems his opponents, and implores the aid of malignant invisible powers to give efficiency to his efforts of signal vengeance.

(2.) But the fanaticism of which we wish to treat in this article, turns its current in upon the individual in the form of personal infliction.

There is a species of religious fanaticism quite too prevalent in our world, which teaches that heaven belongs by right of merit to those only who humble their pride by continued personal torment. Such a religionist becomes a misanthrope—to him the world is all wrong—he is sullen,—and in his demeanor there is an effort to calm the external appearance of his features and conduct, while in his very soul there is an undercurrent which runs and whirls with the vehemence of a bottomless lake while the surface is calm. He can not get to heaven without praying and fasting often. Hence he is often forced to these antics against his will. He lives only in misery that he may gain happiness hereafter. He courts disappointment, thirst, hunger, cold and heat,—and in every volition aims to meet the severest cross. If this only will subject man to obey God, it is a pitiable triumph! 'Must we not mourn the infatuation of our nature, as we (in imagination) watch the ascent of the soul that climbs the skies only to carry there a sullen defiance of Eternal Justice!' Yes,—such an infatuation is truly lamentable. Yet how pitiable does the religious world talk of God's justice! Such bigots are like a bird of prey who has been wounded by the shepherd's shafts, and his plumage ruffled, now flaps his wings and fronts the sun with his torn breast to boast before heaven of his audacity and his wounds!

In the mother church there are more self-inflicting fanatics than in the Protestant world in proportion to their distinctive numbers. If Protestant histories be correct, the Catholic Monasteries in the Eastern world are but so many hot-beds of vice, and depositories for the means of self-infliction. In the Nunneries the Priests bear rule by their means, and prey upon their followers—make them the sport of their rapacious desires, all of which insults their deluded victims take as self-infliction to keep them humble, and thus secure their future felicity.

Again. This fanaticism frequently drives its deluded votaries to withdraw from all communion

with the rest of mankind. The records of the past certify us, that in the tenth, eleventh, and twelfth centuries, the northern forests of Europe were interspersed with wandering hermits who resisted the most intense cold without shelter or clothing. In France these hermits refused the shelter of caverns in the mountainous regions—strolled about naked, and at night were wont to repose on beds of snow! Others were found dead with tremendous setons in their bodies and limbs! These were some of the fruits of Catholicism in the dark ages,—and among some of the eastern nations, these are but little modified at the present day.

But, has not the fanaticism of self-infliction obtained to some extent in the Protestant church?—Has not this sentiment obtained among the self-styled orthodox? Do not the priests bind heavy burdens on men's shoulders which they carry through life without resistance? Do not these priests 'make the hearts of the righteous sad?' and do they not make war upon the innocent amusements of society? How they oppress and gush the spirits of the young, by falsely making religion a grievous burthen, instead of a pious pleasure! What tales of anguish and grief of soul are rehearsed in class-meetings, prayer-meetings and orthodox conferences! How the followers of Christ are afflicted—how they wrestle with the devil and the most grievous temptations which God sends upon them to try their faith! How they bow down their backs always, and are through life the most pitiable slaves to the workings of their own imaginations, and a false theology!

Now the doctrines of a future wrathful judgment, endless misery, and the revengeful character of God, as held by thousands of Christians, are but so many means of self-infliction, 'rendering society irksome, nourishment insipid, friendship disgusting, and life itself a cruel bitter.' O! how unlike the fruits of that Gospel which gives peace to the soul, and kindles the fire of love to God and man on the consistent Christian heart—that Gospel which breathes peace on earth and good will to men!

That self-examination which the Gospel is calculated to inspire, is not calculated to make us wretched, but happy. When we curb our passions we add to our enjoyments—if we repent of our sins we are promised the oil of joy for mourning, the garments of praise for the spirit of heaviness. Let us follow the Lamb whithersoever he goeth; for 'then shall our peace flow as a river, and our righteousness as the waves of the sea.' Amen!

Alabama, N. Y.

[Original.]

THE LIGHT OF OUR FAITH SHINING IN DARKNESS.

BY REV. N. BROWN.

Every true Christian, of whatsoever sect or name, knows and feels that there is a voice within his heart which pleads for a world's complete blessedness and glory, and that the natural impulses and sympathies of the soul are in harmony with the doctrine which thousands openly profess to abominate and despise. Every true Christian hopes, prays and desires that the grace of God may at last triumph over every sinful heart and reconcile a world to the Father. His soul at times is filled with boundless love for universal man; he is, often times, in spite of his narrow creed, disposed to look upon God as the kind Father of all, and upon man as his brother. His soul is filled with ecstasy; his joy is heavenly and full, but alas! the hand writing of his narrow creed is presented before him

and fills his heart with terror and dismay. He trembles to think that Satan himself may be tempting his soul to put too much confidence in the mercy and grace of God. He shrinks and trembles like a miserable slave before the light which 'shineth in darkness,' and fancies it but an *ignis fatuus* of the evil one, which, if followed in the direction to which it points, will lead to the darkness of eternal night and black despair!

Do I not speak the experience of thousands on this point? It will not be denied. It was once the bitter experience of the writer himself. For many years his heart, his very soul yearned to embrace the glorious Gospel in its beauty and fulness, but alas! he feared that by putting unlimited confidence in the grace of God he should peril his eternal salvation and become a 'cast-away.' Satan he feared was using his wicked arts to ensnare his soul by tempting him to hope and pray for the salvation of the whole world. At length however, he became convinced that God himself implanted these desires and yearnings in the human heart; that the light of his truth was struggling to penetrate the soul and lead him to embrace with confidence the Gospel of a full salvation.

God is now diffusing this light more and more throughout the Christian world. He is inclining the hearts of Christians of every sect and clime to extend the grace and mercy of the Father; to soften down the roughness of human creeds, and to mould them more in accordance with the spirit of Jesus and the benevolent desires and yearnings of the soul.

A great and glorious work indeed has been accomplished in the Christian world during the half century past. In almost every Christian land the changes in human creeds and confessions of faith, have been unparalleled, constant and numerous. And nearly all these changes have been for the better; they have been so many approximations to our own faith; or, if you please, they have been so many assimilations to the spirit and doctrine of universal grace. Grim and hoary-headed errors, once esteemed as essential or saving truths, have been utterly discarded and buried in the grave of oblivion. Other kindred errors are now barely tolerated and suffered to remain in the mouldering records of neglected creeds. Their former zealous admirers and advocates are ashamed to bring them to the light of the present age, and hence, they must soon sink to the same oblivious grave, or be cast to the 'moles and the bats' which infest the ruinous temple of the tyrant superstition.

The light of our holy faith is dawning upon the hearts of all true Christians, though most of them know it not, and comprehend it not. It 'shineth in darkness, but the darkness comprehends it not.' This light, the light of our own faith is remoulding the human mind and expanding the affections of the soul. It is making the age in which we live as emphatically a *benevolent age*—a *peace loving age*. The original nobleness and dignity of human nature are beginning to be appreciated and are better understood. Nobler views of God and of the design of human and divine punishments are making progress in the Christian world. This heavenly light is beginning to penetrate all hearts. It is silently though effectually infusing its hallowed influence where once bigotry, fanaticism and narrow views were the predominate characteristics of the professed followers of Christ. It is crumbling down the gloomy monuments of religious error and inclining the hearts of all true Christians to join mutually in the laudable work of building up a common temple of righteousness and truth. It is inclining the hearts of a great portion of the ministers of Christ of every sect throughout the land to foster

and inculcate more enlarged views of God, and more extended views of charity and mercy for the sinful and degraded of our race. Less fear and more love is now preached from the sacred desk.

Visit their sanctuaries of worship; listen to their public ministrations, and it will soon be discovered that the doctrines which *we* would term pure, practical Universalism are preached at least occasionally in almost every pulpit, and in others, they are the principal themes of discourse from Sabbath to Sabbath. The age in which we live, public opinion, the hearts of all benevolent Christians require this course; all demand this more congenial food. In short, these ministers of Christ, though subscribing to narrow creeds, are fast approximating to the spirit and doctrine of our faith. Many of them really preach as near the truth of the Restitution as they *actually dare*! The nearer they come to our faith in their public ministrations, the more are their congregations edified and instructed; especially if they entertain no very decided suspicions that their spiritual guides are preaching against their own creeds, and feeding them with the spiritual bread of Universalism.

Should this communication meet the eyes of any of a limited faith, I hope they will not take alarm at what we have here said, nor commence a 'labor' with their beloved pastors for departing from the original land-marks of established creeds. We will here venture to recommend an infallible test by which all may know whether their spiritual guides deal out to them the true bread of heaven, or only the dry and bitter crusts of error. If their hearts instinctly receive the doctrines proclaimed from the sacred desk; if they are drawn out in more love for God and man; if they feel that the spirit of love instead of the spirit of *wrath* has been more effectual in touching the right chord in the yearning soul, be assured they have been listening to the pure Gospel of Christ, and not to heresy or soul endangering errors!

These ministers of a limited faith, many of them at least, are unsuspicious concerning the inevitable tendency of the spirit of the doctrines they now preach. They are gradually verging to the very doctrine which they profess to dread and to denounce as error, and they know it not. 'The light shineth in darkness, and the darkness comprehendeth it not.' They are gradually, though certainly, approaching the eternal rock of our own blessed faith, and yet their spiritual vision is darkened that they behold not distinctly the path in which they tread.

God grant, that the time may soon arrive, when the full blaze of heaven's eternal truth shall scatter this darkness from their minds and penetrate their hearts, that they may discover that the glorious doctrine of a world's salvation is the true bread of heaven and the perfection and fulness of all revealed truth. Then will they be prepared to shout, 'Glory to God in the highest—peace on earth, good will to men!'

[Original.]

IT IS A POOR RULE, THAT WILL NOT WORK BOTH WAYS.

Br. WALKER—Permit me through the medium of the good old 'Magazine and Advocate,' to offer a few thoughts, for the consideration of all concerned.

There is a class of men in our country, who have been usually called the 'world's people.'—This class of individuals is composed, in part, of what for distinction's sake, we will call Universalists. They have been solicited, in connection with these wicked 'world's people,' (for a series of years,) to aid in furnishing means, for the erection of churches of an opposite faith, to their own—and in many instances, have contributed liberally, of their hard earnings, for this purpose.

Now, I shall venture the assertion, that the class of men referred to, has helped the Methodist denomination alone, to an amount sufficient to pay one quarter of the expenses incurred, in building the numerous churches they have erected in our land—and in addition to this, they have furnished, at least, one eighth of the means for the support of

their clergy; besides contributing liberally to the support of most of the other sects.

Under these circumstances, I can see no impropriety in calling on these brethren for the interest on the principal thus advanced. Let then, a judicious brother be appointed in our societies, to wait on the most rational and liberal among them, and ask them, respectfully, to subscribe a reasonable amount to sustain a Universalist ministry in their midst—and although some will undoubtedly demur, and even refuse; yet, if they mean to be consistent, a few will subscribe—for many only affect to despise Universalism, while at the same time, they *honestly* confess, that they *hope* it is true. And a great proportion of these brethren are uninformed, as to what the doctrine really is, and have misconceived altogether the *means* put in requisition by us, and the *end* in view.

Try it, brethren; go to them in the *spirit* of our Master—go to all the most liberal among the different sects, and try it—and if at first you do not succeed—do as they do. 'Try again.' It is but a reasonable request—it will in some cases succeed; and they will then feel an interest in your meetings, and occasionally attend—and in this way, some benighted minds may be enlightened and brought to own the truth—yea, to acknowledge that 'the one half hath not been told them;' since they may discover, by this means, that Jesus is *indeed* the Christ, the Son of God, and *Saviour* of the world.

Hightstown, N. J., Feb., 1846.

T. J. W.

[Original.]

THE POWER OF THE GOSPEL TO OVERCOME INJURIES.

That the principle of love is all sufficient for the extermination of sin—all believers in the Gospel of our Lord Jesus Christ admit; but that it is expedient, in all cases, to leave, so to speak, all difficulties arising in consequence of sin, to be settled by the never failing and ever rightful influence of love; appears not to be so generally conceded by the Christian world, at least, in practical life. But, should expediency, that standing excuse for sin, be permitted, in any case, to usurp the dominion proper of love, and ordain that *this*, and *this*, and *that* sin must be removed by this or that coercive, or retaliatory measure? Is not love exhibited in simple acts of kindness, the strongest disciplinary force that can be brought to bear upon any individual, however obnoxious he may be to the law of right? Take an extreme case.—A poor profligate man, degraded by vicious practices, to that lost condition in which it is said, the conscience is seared and the man rendered utterly impervious to any good influence, is subjected to the rigorous administration of law—he is arraigned—tried—condemned and imprisoned. Chains and manacles are cast about his body. Indignities are heaped upon his mind. He *writes* beneath the lash, and groans in bitterness of spirit. But his *humanity* is only crushed—not subdued; his hard heart grows harder, and his unholy passions burn more fiercely, and with a more deadly flame. Reverse the order of warfare against this man. Lay aside the rigors of law—the prison—and all the carnal weapons connected therewith; and bring to bear upon the unhappy man, the softening influences of love—breathe kindly in his ear—address him by the endearing name of friend—brother—instead of culprit—villain—wretch; and the hard heart melts—the seared conscience sends forth a quick pulsation through his whole body. He feels and acknowledges his faults—forsake them and is reformed. Is any proof asked for the truth of the principle involved in this supposition? I need only mention the Washingtonian reform to fill the mind with proofs almost innumerable, from the experiences of reformed inebriates. Proofs, that far transcend, in thrilling reality, my poor attempts at description. Living testimonials of the superior efficacy of *love*, to subdue the heart, enlighten the mind and reform the life. Instances—where all other means had failed—where the vengeful sword of so called justice had smitten in vain—where the cold scorn of a cold world, and the colder neglect

of a colder church, had fallen, to no good purpose—where the abandonment of friends, the maledictions of the pulpit, and the thundering bulls of excommunication of the professed followers of Christ, had served only to sink the victim of intemperance, still lower in the mire of licentiousness and the slime of sensual indulgence; and is it necessary to ask Christians, why they do not lay aside all carnal weapons, and use only the spirit of love in all kindness and truth—and that too in all cases?

My brother, have I offended in word or in deed? And am I not entitled to be treated as a brother? Am I not within the reach of love? Or if thought to be beyond, or unworthy its kindly exercises—is there any use in assailing me with other weapons—since none other can compare with love, in power and efficiency? Am I obnoxious to suspicion? Should not love whisper soothingly and invitingly to the ear of my heart, what a brother's love would fain not believe, instead of the noisy winds of common rumor, being charged with hearsay accusations, and blown disastrously upon my unsuspecting mind? Have I really offended a brother?—And am I not, by every principle of Christianity—every rule of Christian intercourse—entitled to hear first, from the deep fountains of that brother's love—which my sin may have broken up—in gushing accents of affection, what is the length and breadth of my offence? Ought scandal to be busy with my name, at the suggestion of my brother, while he to my face wears the appearance of my best friend? Brethren, place yourselves where, for the sake of illustration, I have supposed myself to be, and answer in your minds the foregoing questions; and see if the *Gospel*, as manifested in its forgiving, loving spirit, is not all potent to overcome all injuries?

J. STEBBINS.

Hume, Feb., 1846.

[Original.]

THE DOCTRINE OF ELECTION.

The opinions formerly so prevalent in this country concerning election, but now being fast abandoned, were nurtured in the dark ages, and were finally reduced to a system under the patronage of Calvin, whose name—though the doctrine is much changed—it still bears. This doctrine is so strikingly similar to the opinions of human rights, and the political institutions of those times in which it rose, that its origin, if not design, is easily traced. Rulers were then supposed to have a *divine right to do wrong*. The common people were supposed to be incapable of doing ought good without compulsion. They were considered a part of a lordlings inheritance, and when a ruler or teacher was *elected* to any post of dignity, it was for *his* good; it was a sinecure, and he often was but a legalized plunderer. The people had no acknowledged rights. All authority and rights came, as was supposed, from the sovereign, who it was said could do no wrong. Might was right. The king made all elections, and his subjects held even their lives at his pleasure. He elected his favorites, and they devoured the people.

The old doctrine of election was a perfect counterpart and justification of this 'convenient doctrine for tyrants.' It represented man totally depraved; and, in a state of nature, incapable of even thinking any thing good. A few were *elected* to favor and this included an endless curse to the non-elect; and this was called just and right because God had power to do it. Power made all right! In fact the contests between the Pope and Henry VIII and some of the other misnamed reformers of those times, was a mere strife for the right to rule—to open or to shut heaven.

It is very singular, however, that in this country, while that kind of election has been long since rejected from the civil, many still cling to it in religious matters, or as belonging to the Divine government. Instead of denying what the Scriptures plainly teach, viz., *election*, let us see its real principles, and I trust we shall find nothing objectionable. For what are our civil rulers elected? Is it to bring a curse upon the non-elect? No, far from it. The object of elections is to select a few

for the benefit of the whole mass of community.—This is the design, though people may err and make a bad election. Not so with Deity; all his elections are wise and are designed to benefit the non-elect. Paul was elected before his conversion.—(Acts ix: 16.) He was a chosen vessel to bear God's name to the Gentiles. Now this election was clearly for the benefit of the non-elect. Christ also was 'God's chosen servant, his elect,' and yet who disputes that this was for the benefit of the non-elect? He alone was elected to save the world.

The old systems of government were founded on a plan of selfishness; taking a narrow and limited view, the powerful attempted to board up all the blessings of life to themselves; not seeing there was enough for all if impartially distributed. The theological system partook of the same spirit. Men called themselves the elect and claimed the whole of divine grace to themselves, to the exclusion of others, and limited God's goodness to the standard of their own selfishness.

Our ancestors broke the chains of the old political system of elections, which were a curse to the people and only a benefit to the favored aristocrats. Let us shake off the religious system, founded on the same false principle of cursing the non-elect, and receive our Saviour's election as he defines it: 'The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.'

All good elections are not merely to benefit those who receive these favors, but are designed, and those God appoints will be, for the benefit of all.

Madrid, N. Y.

J. BAKER.

[Original.]

TWO QUESTIONS.

I. WHAT IS CHRISTIANITY?—Briefly the last (and probably final) revelation God has made of himself and his providence to man. In it, are distinct and full exemplifications of man's destiny and all duties which the problem of life involves. The basis of this divine manifestation is unrestricted benevolence, to which all mysteries of why God could *so love*, and *so do*, for man, must be referred. Christianity is less a dogmatic or symbolic system than is usually supposed. It has doctrines, however, which agreeably affect allied faculties in man, and develop them in a God-like manner. The doctrine of God's love develops the love God has implanted in man. Christianity differs from the Law, or all legal systems, in its mode of operations: instead of compelling a conformity to, it assimilates the soul to God, *in the right*. The former is weak through the flesh: the latter is the power of God, because of love; the one *hammers* and seeks to make smooth the outside, but makes nothing perfect as pertains to the conscience; the other *melts down* the whole material and separates the dross. The one is based upon commandments contained in ordinances, the other upon truth in love. Christianity in its aims and ends, has the highest good and perfection of man in view. 'Peace on earth and good will to man,' pretty fully expresses what this religion is in its mission to the world. The devoted labors of Christ, its author and testator, go very far to show its intentions. If ever love and good will received sure testimonies, the Son of God gave them: he hated none—he loved all, lived for all, died for all, and, by the appointment of God, is the Saviour of all. We may, then, consider Christ, whose name gave name to Christianity, as the central sun in this new moral world, whose light is to enlighten every one that shall have existence. His light is still but the light of God, as he is the brightness of the Father's glory, and the express image of his person. So much for the first question.

II. WHAT IS A CHRISTIAN?—The true answer to this oft asked question must, in some degree, be drawn from the preceding remarks, in which case the answer may be thus given: a conscious human being who has embodied in his character, or inter-

nal life, the principles of Christianity; so that every act shall be tinctured with the spirit it breathes. When Christianity is embraced (in the sense of encircling the soul of its affections) we are of course governed, and to be governed, by its teachings; and our conduct, thus directed, will make us characteristically Christians, and in no other sense can we be such. As Christianity does not present a *code* of rules, some may ask, how are we to know in all cases in what way to conform our acts to it? It is admitted that its teachings are given in a general sense, but in such a way as to cover every particular in a sufficiently intelligible form; as, for instance, what shall we do when we find a man's cattle in his corn field? It does not say in such a case that we should drive them out, nor inform him; but 'Do to others as you would have them do to you.' It says do as you would for yourself: that is, if we are to love, or do love *our neighbor as ourselves*. Things that are alike are classed together. If therefore Christ is a true pattern of a Christian life, the exact imitators him of are true Christians; all, short of this, is in degree only, and coming short of that perfection he evinced. A man is a Christian *in so far* as he follows Christ. Some questions of matters of common occurrence arise. As all are agreed in the impropriety of the epithets; Christian thief, Christian robber, Christian murderer, or more general, Christian devil, or sinner, yet men who sustain any or all these characters are thus recognised. Hence the powerful sanction, which trainings, wars, slavery, in short every brutality, receive by an unholy alliance. The Saviour associated with sinners, not their sins, with the intent to call them away (not *drive*) from them. Universal benevolence is a true Christian trait; God loves all men, so should we; else we are not 'followers of him as dear children.' This is an elementary process as well as the highest development of the Christian life. We never injure them we love. 'Let us love one another for love is of God.'

Canterbury, Ct.

Z. B.

[Original.]

LIVING IN GLASS HOUSES.

The Baptist Register of the 13th ult. has an article copied from the Methodist paper at Auburn, headed, 'Universalism shown up,' in which Universalists are represented as encouraging sin by teaching that the 'moral world will be as happy without piety, as with it, and that all mankind irrespective of the threatenings of God, will be made holy and happy hereafter,' a charge which the writer, E. P. Burriel, knows, or ought to know, is wholly false. In the same number of the Register notice is given that the Rev. Alvah Whitman, pastor of the Baptist church of Parma was, on the 22d of January, deposed from the office of the Christian ministry for the crime of adultery! We will venture to say that he too was in the habit of declaiming against Universalism on account of its *immoral* tendency.

This reminds me of an incident that occurred recently within my own knowledge. I was 'doing up' some articles which an old lady had purchased of me in some of the old numbers of the Magazine and Advocate, which I had procured for wrapping paper, when an individual who is very bitter against Universalism, remarked that the name *Evangelical* was a wrong one for the paper—that it ought to be named the *False Prophet* or *Soul Destroyer*. This manner of speaking of the paper he commenced twice during the time I was doing up the articles. After he had left, a person who had been seated by the stove informed me that he had, when he was, as he thought, unobserved by others, taken a handful of articles of mine and slipped them into his side pocket! The above mentioned *true* transaction is not given for the purpose of injuring or mortifying our friends of other denominations. Far from it. It is only mentioned for the purpose of showing them that people who live in glass houses ought not to throw stones. I have always observed that the most bitter opponents of Universalism, those who were the most

cruel and malignant in their treatment of its believers, and who have had more than all others to say about its *immoral* tendency, have generally, in the long run, proved themselves to be the most worthless and rotten-hearted among our Partialist friends. This experience, both in Utica and out of it, has fully proved to be true. Will then our Partialist opponents who have so many painful 'causes of humility' staring them in the face, never cease their hue and cry about the immoral tendency of Universalism? W. R.

Utica, March 2, 1846.

[Original.]

Br. WALKER—The following is from the pen of Mr. John Decker, a man who possesses, (so far as I have been able to learn) the confidence of his neighbors in the integrity of his character. He has discoursed upon the great salvation to those in his neighborhood, and is anxious to do *something* in the vineyard of his Master. I hope you will send him the Magazine and Advocate, relying upon his exertions to procure subscribers or to contribute to its columns to compensate you. J. S.

A BRIEF SKETCH OF MY EXPERIENCE.

At the age of nineteen I espoused the cause of religion, and united with the Methodists; then a pious, godly people. With them I continued twenty-three years; eighteen of which I was an official member of that body—six years a class leader; six years an exhorter, and six years a preacher among them. But a change in my views caused a separation between us. I found, by perusing the Scriptures of divine truth, that I had all this while embraced sentiments that were erroneous, and attended with pernicious consequences. I found that God was love, and that 'his tender mercies were over all his works,' and that, 'if we sin, we have an advocate with the Father, even Jesus Christ the righteous, who is faithful and just to forgive us our sins, and cleanse us from all unrighteousness.'—That he was 'the propitiation for our sins and not for ours only, but for the sins of the whole world.' For about eight years I have been entirely silent; but feeling my responsibility to my heavenly Father and to my fellow men, I have recently commenced advocating in public the cheering doctrine of the Restitution; and that under the most unfavorable circumstances; being poor and destitute of the means of instruction, (except the Bible.) I would, Br. Walker, earnestly solicit your assistance. If you are willing to send me the Advocate, I will endeavor to forward to you the necessary compensation in the course of the year. Your brother, JOHN DECKER.

Belfast, Feb. 8th, 1846.

MEMORANDA of the Experience, Labors and Travels of a Universalist Preacher. Written by himself.

This is Br. George Rogers late work, and an excellent one it is. For sale at this office. Price \$1.00.

The GAVEL, for March, is received. Devoted to the interests of Odd Fellowship, and well filled as usual.

Br. J. Stebbins wishes all communications and papers for him, directed to Cananda, Allegany county, N. Y.

RELIGIOUS NOTICES.

Br. J. M. AUSTIN will exchange with Rev. S. J. May (Unitarian,) of Syracuse, on the 3d Sunday (15th) in March.

Br. GIBSON will preach at Hamilton Centre, on the 5th Sunday in March.

Br. W. PARKER will preach in Middleville on the fourth Sunday in March.

Br. GIBSON will preach at North Norwich on Sunday, March 15th.

SPECIAL NOTICE.—There will be preaching the third Sunday in March, at the 'Case town school house,' near Howlett Hill. A general attendance is requested. Subject—the origin of the doctrine of endless misery.

[Original.]

THE TWENTY-THIRD PSALM.

This Psalm has always been considered a beautiful pastoral. The versions of Addison, and Merrick, and Watts, are much admired for their poetical beauties, which originate in the inherent loveliness of the Psalm. None of them, however, retains the literal language and phraseology of our English translation of the Bible; the absence of which must necessarily detract from the beauty and directness of the composition. The following version is an attempt to preserve the literal expression as far as the limits of versification will admit; and is the second effort of a youthful aspirant to versify the beauties of the 'sweet singer of Israel.'

The Lord is my shepherd,
I never shall want;
My constant supporter,
I never shall faint.

He leadeth me kindly
While on him I lean,
Beside the still waters,
Through pastures of green.

My soul he restoreth,
And guideth my youth,
For his holy name's sake,
In the pathway of truth.

Though I walk through the valley
And shadow of death,
I will fear for no evil
That darkens my path;

For thou, Lord, art with me,
A lamp on my way;
Thy rod and thy staff
Are my comfort and stay.

Thou preparest a table
Before me, to shine
(A token of triumph)
With fatness and wine.

My head thou anointed
With the oil of thy love;
My cup runneth over
Thy blessings to prove.

Surely goodness and mercy
Shall follow my days,
And the Lord in his house
I will evermore praise.

PRIVATE SCHOLAR.

[Original.]

THE TWO THIEVES.

BY PIXLEY FIGGLETRAP, ESQ.

During a beautiful morning, as I and my friend Swackhammer were leisurely walking down the main street in the pleasant little village of Puckerville, we observed a man walking slowly across the public square, directly before us. Swackhammer, as was his custom, for he had an itching desire of knowing every body, inquired who it was; and as a matter of course I gave him his name, and at the same time related an anecdote respecting the gentleman, and as it may be as new to you as to him, I will record the same for your perusal.

That man has long held the office of Deacon in the old church in Puckerville; an office for which nature surely designed him. Deacon, now-a-days, though we hope that there are some honorable exceptions, is but another name for a tight, stingy, unfeeling, and narrow-minded lump of mortality; and such, is surely characteristic of Deacon Longface now before us. His cognomen is not out of place, for it is now in the middle of the week, and yet his face is of no ordinary length, and upon the Sabbath day, in the sanctuary of public worship, his visage is as lank and long as a poet's purse. His very walk, even, shows that his mind is bent upon but one object, and that object the attainment of perfection in matters of faith; and though beset with numerous temptations, yet he has it in his creed that by perseverance he will finally triumph. It is seldom that a smile is beheld upon his countenance. His thoughts are upon the solemn realities of eternity; or at least they are so, to all appearance, yet he has contrived by various twists and turns to amass something of

a fortune. But out upon the presumptuous man who would dare to breathe the thought that the Deacon's treasure, or heart, is upon the earth! Better, far better, beard a lion in his den, or have a millstone hanged about his neck and be thrown into the depths of the sea, than to rouse the holy ire of this pious saint. And then listen to that voice in the sanctuary. It is the voice of religious perfection. Again and again we have harkened to its solemn tones, while with becoming reverence he was offering up the humble petition to the throne of grace.—While a patient listener, there was but one thought in my mind, when the Deacon was engaged in this service, and that was,

'Hark! from the tombs a doleful sound!
Mine ear, attend the cry!'

A charm has been thrown around his name, and his presence is a guaranty of silence and a becoming mien.

Such, in brief, is Deacon Longface, and he has a faithful colleague. You observe him coming up the way; old Mr. Hardfist. He too has been a member of the church for near half a century, and for thirty long years, together with Deacon Longface and the pastor, has watched, ay faithfully watched over the spiritual concerns and temporal affairs of the church. In rotundity of bulk, he is far superior to most of men, for he has *used* the things of this world, and they in turn have not *abused* him. As he stands forth there now, it may be observed that he has lost nothing by the way side in his journey through the world. His name is appropriate too, for surely a shilling never went through his hand without paying toll. Behold him now, as he goes up to deposite a trifle in the box for the poor. What gravity in his movements. Every eye is upon him. He holds up his hand—stands away back and reaches so carefully—the shilling is between his thumb and finger—*there!* he *has* dropped it in, as true as the life! But let the man who makes a bargain with him to-morrow—*when!* this treacherous pen come near uttering a foul slander upon the Deacon's name, and had it succeeded, it never should have been wielded again! But these two men, who have long been looked upon as lights in Zion, have yet a strange name, a name that they have carried for twenty years, and probably will carry from henceforth until they depart for the spirit-land.—Long indeed have they been known by the name of 'the two thieves.' Not because they have stolen 'the livly of heaven to serve the devil in,' no; but the appellation was thrown upon them in this wise—

Something more than twenty years ago there abode in the village of Puckerville, an outlandish, luckless wight, by the name of Jacobus, or as he was familiarly called, long Jake; a name given him because of his uncommon altitude of person. In his more youthful days, he had fallen most shockingly in love with a coquettish jade, who after getting him full fast in the net of affection, suddenly 'set her cap' in an opposite direction, and left poor Jake to mourn over the inconstancy of woman's plighted vows. This so wrought upon his feelings, that in the end, his mind became completely crazed, and he wandered forth, a jilted, crack-brained wight; again proving that 'the course of true love never did run smooth.' Uncaring and uncared for, he became a lounge about our village, doing an errand for this man and another for that man, and thus 'by hook and by crook,' a turn here and a turn there, he was enabled to get on in that journey which mankind are travelling—from the cradle to the grave! Upon the Sabbath he would often wander in to church, and it was not an uncommon circumstance for him upon such occasions, to put in a word or two now and then, by way of helping the speaker along with his discourse, and the better to enable the hearer to comprehend the subject; but all knowing Jake, it was seldom minded, and a look or a nod from the pastor was enough to ensure silence. Soon after the present pastor was called to take charge of the flock, that is to say, some twenty years ago, while he was delivering a flaming discourse upon the 'perseverance of the saints,' in came Jake, and seated himself with becoming gravity, for Jake could be grave, or gay, to suit the circumstances of the case; but at this time he hardly knew whether gravity or hilarity should reign, because it was

difficult to discover whether the sermon was intended as a kind of burlesque, or as a real dissertation upon a cherished point of religious faith. But Jake was soon deeply engaged with the speaker, and at the end of every period he would signify his acquiescence by speaking out in a loud and strong voice, '*correct*.' After thus speaking four or five times, the pastor stopped short in his discourse, for it was evident that he was not a little discomfited, and discovering by the stare of the congregation that Jake was not one of the elect, addressed him on this wise:—'Keep still there my friend; listen to the word of God; make your peace before it is everlastingly too late; if you leave the world in your present state of mind, hell is your portion to all eternity!' '*Correct!*' shouted Jake in a voice that fairly startled the congregation. The minister sat right down. Up rose the two deacons, and each taking Jake by an arm, started for the door. When about half way down the aisle, Jake's wit became absolutely ungovernable, and he burst out in a kind of laughing tone—'here I go, my brethren, as the Saviour went out of the world—*between two thieves!*'

There was a general twitter in all parts of the house. Deacon Longface's upper lip gave a kind of spasmodic twitch, as much as to say, 'vengeance rest upon the crack-brained fool;' while Deacon Hardfist's nose turned up a few, as if in utter contempt of all the Jacobus tribe! But that name stuck like a lump of shoemaker's wax, and they have not been able to shake it off to this day.

A PRAYING PEOPLE.

COMPARATIVE INFLUENCE OF UNIVERSALISM AND ORTHODOXY, SO CALLED.

In Br. Rogers' 'Memoranda,' he gives the following interesting conversation and remarks:—

'I was concerned in an incident and conversation about this time, an account whereof may be interesting, as throwing some light on the question of the practical influences of my faith, as contrasted with that of endless misery. I was journeying toward the mouth of Tunkhannock creek, which is the most considerable stream in Susquehanna county; being overtaken by night, I obtained accommodations for myself at a farm-house on the road. The family and myself were entire strangers to each other. With the man of the house, Esquire M., I was soon engaged in a free conversation on various topics, which lasted till bed time; but nothing transpired to elicit a discovery of my religious sentiments. Previous to my departure in the morning, however, I perceived that my host had a curiosity on that head, and without waiting for him to overcome his delicacy so far as to question me thereupon—which in a yankee usually requires no great while—I informed him that I was the pastor of the Universalist societies of Brooklyn and Harford. I perceived at once that he was pained at the announcement; a shade of pity passed over his countenance as he said, in a dejected tone, 'I am sorry to hear that, my young friend. I had conceived an unusual liking for you, and was led from your conversation to believe you a Christian. And so, you are really a Universalist preacher! So young too! I well knew your predecessor, Mr. Marsh, he also was very young, and of a most lovely character. Dear me! how *does* it happen that Satan succeeds in enlisting in his service so many persons, who by their amiable personal qualities are so well fitted to captivate and deceive!'

'Is it not possible, sir,' I asked, 'that those amiable persons are in the employ of a different master?'

'I would willingly admit this to be possible,' he replied, 'if I could stretch my charity so far, but I can not.—Universalists, whatever else they may be, are not *men of prayer*. This young man, you *must* allow, Universalists are not a *praying people*.'

'But the Pharisees were, sir; yet it did not prevent them being hypocrites and persecutors. Much, however, depends on the sense you attach to the phrase, *praying people*, whether we are to be considered such or not. But let that pass. We will, if you please, institute a comparison between those who, in your sense of the title, are praying people, and those who are not so, with regard to

their respective characters, moral and social. For, you must allow, sir, that if prayer is of no advantage, in improving the character of a people, they may as well dispense with it.*

He assented to this, and we proceeded to the investigation. We confined ourselves to the parts with which we both were acquainted, beginning at the embouchure of the creek on which he lived.

'That spot by nature,' said I, 'is a most delightful one; the stranger as he passes over is apt to think it must needs be a desirable place of abode, and he is tempted to envy its inhabitants who, being surrounded by so much that invites to the pursuit of peace and virtue, must of course be a contented and happy people. But tell me, sir, truly and unreservedly, how stands the fact?'

'Truly and unreservedly then,' he answered, 'I must own that it is a very corrupt community, and it is also true, nevertheless, that nearly all the persons composing it belong to one or another of the different churches there.'

'And,' added I, 'are what you term *praying people*, of course? Would it not be better, if they could be termed an *amiable* and *upright* people?'

I next inquired his opinion of a neighborhood about ten miles up the same creek, the principal members of which were of, or at least favored, the Universalist faith. He confessed that in moral respects, and for the virtues of charity and hospitality, he could not wish it other than what it was. Only, said I, facetiously, you, perhaps, would wish them to be a *praying people*.

His own neighborhood came next in turn; as a magistrate he had the fairest possible opportunity of knowing intimately the characters of those who composed it, and they were nearly all of them *praying people*—members of one church. He shook his head sadly, and owned the advantage there to be altogether on my side. We then, and hastily, compared the Presbyterians and Universalists of Harford—where I then lived—for between these two sects the community was divided; he was well acquainted with the individuals on both sides, and he admitted without reserve that, however estimable those of the former sect might be, those of the latter were, at the least, quite equally so.

Well, said Esquire M., after we had got through the comparison, this is surely a novel mode of testing the worth of people's professions, and numerous prayings! I never before thought of weighing them in such a balance. It is, however, I must own, a very just and satisfactory one.

It is strange that the readers of the Gospel do not see, that Jesus was not, in the cant sense of the phrase, a *praying man*—although he undoubtedly was so in its nobler sense—so far from it, indeed, that his disciples were under the necessity of asking him for instruction in this branch of devotion, which would not have been the case had they as often heard him exercised therein as modern teachers of religion usually are. But the most virulent and unprincipled persecutors Jesus had, were as praying a people as the world has ever contained. The priest and Levite passed unheeding by their countryman, who lay wounded and bleeding by the road-side; yet they were bending their steps toward the house of God to pray!—The Saviour has thus strikingly shown us, how little influence for good people's prayers sometimes have upon their humane feelings. Christ's kingdom is composed of such as *do* the will of his Father in heaven, and not of such as *say*, Lord! Lord!

* With the present inhabitants of the place, the above has nothing to do; fourteen years have since transpired, during which great changes for good may have taken place: it is hoped so at least. About that time, a gang of counterfeiterers had been detected there, nearly all of whom were church members.

A WICKED BOY.—A mischievous boy was seen the other day walking behind a lady, and tossing pebble stones, unperceived by her, towards her person. He did not desist until nearly a peck of them had been lodged upon the shelf formed by her bustle, that projected some 15 inches.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, MARCH 13, 1846.

TOPICS FOR REFLECTION.

There are a few subjects, to which we wish to direct the attention of the reader. They are worthy of careful observation, of deep reflection, of patient thought, and of strong examination.

I. The first point we bring up for this purpose, is the notion that nature has no intelligent Creator—that the Being we call God, the good Father, has no existence, no reality; but is a fiction of the fancy; a mere dream of man's desire; without any foundation. Sit down, and reflect on this sweeping conclusion, which boldly denies the existence of any intelligent power, save that which burns feebly and for a few hours in the human soul. By the power of knowledge, bring around you the wonderful works, including man, displayed on the earth, and consider their curious and complicated mechanism, and their perfect adaptation to the object for which they evidently were created—a fact which all wise men see and the ignorant alone deny it. Go out in the still, clear evening—rise on the wings of astronomy among the heavenly bodies—in your minds, stand upon the sun, the inexhaustible fountain of light and heat to our planetary system—ascend to the individual cluster of worlds, of which our planetary system is so insignificant a part, together with millions more hidden from sight by immeasurable distances—leap from cluster to cluster, as they crowd universal space, until you stand at the centre of creation, the capitol of the universe, from whence creative powers go forth in resistless energy. Sit there and muse—reflect well on the absorbing theme, that asks the thrilling question, have all these wonderful works no inventive Creator, and is there no intelligent Power guided by goodness and love, whose strong grasp holds all things in order for wise and benevolent purposes? I am sure, that as your souls feel the warmth of such sublime reflections, the fire of truth will burst from creation, showing you, as the burning bush did Moses, that God exists—while the music which peals from the vast organ of nature, will sing to you the divine song, that all visible things are but so many tokens of the invisible God. And as your souls glow with this irresistible conviction, your reflections will dwell upon the fact, which the Scriptures uphold, that if God is sublime and awful in the productions of his creative energy, he is also a Friend, before whom we can bow with the confidence of children, and say, 'our Father who art in heaven.'

II. Another topic of reflection, is of great interest, viz., the opinion that myriads of intelligent beings will suffer endless agony. Let us here muse carefully—reflect understandingly, throwing away prejudices, prepossessions, and fears. Bring to mind what endless agony is—endeavor to conceive the results which it involves. Think, that if all the misery which has been or ever shall be endured on earth, was concentrated into one bitter hour of suffering, that it would be mildness compared with the exquisite torment which shall overwhelm the soul in the future world. Think, that this torment shall never be alleviated in the least degree, but shall continue to increase in pungent horror without the possibility of cessation; shall be sealed by eternity itself. Then think that children, parents, friends, myriads of intelligent beings, will be separated from the rest of the race, and consigned to this doom, without the remotest possibility of having one prayer for mercy answered or a cry for release heard.

Bring well to mind, what man is—think that he is the inhabitant of a world where there are many and strong temptations to lead him astray; that his life is brief, and in comparison with eternity, is less than a drop to the ocean; that a life full of sin has no possible balancing with endless suffering; and that if a man, for stealing one

pin, were punished in the severest manner for one hundred years, it would be mildness and mercy compared with ceaseless woe for the sins of a thousand years, could a man live so long.

Take into the account the character of God, as it is vividly displayed in nature and revelation; and then think, of any rational reason, if you can, why infinite love should prompt infinite power to create finite beings, when infinite wisdom foresaw that their end would be unending woe.

Reflect on these points thoroughly, and there can be no doubt but that your souls will be warm with the benevolent thought, that there is no truth in the notion; that it is fiction, having no higher origin than human passion and revenge; and that it must be destroyed. And as you thus reflect, you will see the fire of truth glowing in all the Scriptures, showing you the divine purpose of ultimately redeeming the world; thus proving that God has no child destined to endless ruin.

III. Another topic of reflection, is the notion that death is the end of our race—that the grave swallows up mind and body forever—and that there is no existence beyond the present life. That as the tree decays, so man dies; while the same perishing which awaits his body, awaits his mind also. This opinion is calculated to make one think and reflect deeply and thoroughly—for there is an interest attached to it and circumstances connected with it, which irresistibly invite consideration.

Think of men as possessed of intellect and moral power—bring before your minds all the wonders which mind has accomplished—look into the knowledge which the sciences have made accessible to the most common capacity; look at the various works which the ingenuity of man has wrought out; behold how his mind has guided him to subdue the surface of the earth, to reach the treasures hidden beneath its crust, to cover the ocean with ships, and to open communication with far distant lands—muse thoroughly on this point.

Think of the universal hope of all souls for another life—a hope which animates alike the savage in his wild woods and the philosopher in his study. Reflect how crowds of human beings are every hour dropping into the grave, with this hope burning brightly in their minds until the last moment. Think of the fact, that God has abundantly satisfied every rational desire which grows out of man's connection with the earth, and that this hope can not be satisfied without immortality, which God can as readily give as he can give temporal bounties. Then deeply reflect on this question, will God suffer the mind, thus gifted with varied powers, thus animated by a brilliant and consistent hope, to be annihilated; to be swept from all life, like a star suddenly quenched in its glory. And as you muse, the warm thoughts will gush into your souls, that immortality is a probable doctrine—and as the Scriptures come in to give strength and clearness to your reflections, your thoughts will burn into the steady flame of Christian faith which embraces the fact, that this corruptible must put on incorruption.

IV. Now put together the last two conclusions to which you have arrived; viz., that no soul will be either made endlessly miserable or made to suffer annihilation—reflect well upon them, and look at the truth in which they unite. Concentrate all your thoughts upon the irresistible conviction, that all men must enter upon immortal existence, and that there will be no endless agony, and are you not led to the brilliant flame of the Restitution, which teaches the reformation of all sinners and the reconciliation of all souls? And that conviction will become as strong as the mountains, as we see it sustained and proved in that holy Book which is the fountain of our civilization and of all Christian instruction.

In my own meditations, I love to reflect upon the proofs of the Restitution under the figure of a golden chain commencing at the throne of divine Love. I see it faintly in the mysterious promise that the seed of the woman should bruise the head of the serpent—sin. I see its brilliancy more apparent in the promises made to the patriarchs and in the teachings of the prophets. I behold it in all its glory manifested in the mission and instruction of the Saviour and the teachings of the apostles. I see it stretch-

ing far into the future, drawing men from their sins, their wars, their errors, and their oppression, that they may cling to its truth, its virtue, and its consolation. At last, I see it again reaching the throne of God, binding the entire world to immortality and felicity. Deep reflection upon this view of it, is calculated, I feel sure, to make earthly affliction appear as a passing cloud before the sun of heaven and death but as a discord preceding the burst of harmony which shall fill the spiritual presence of God with the jubilee of the redeemed world.

G. W. MONTGOMERY.

GOD'S WILL vs. SATAN'S WILL.

That the Supreme Being has a will in reference to the final destiny of the human race, is a truth which must be admitted as such, by every man capable of reflection, or of reasoning upon any subject brought forward for the contemplation of man. By all classes of Christian people; by all believers in the existence of a God, this must be acknowledged. His wisdom is as boundless as eternity. And this truth borne in mind, it is at once a conviction swaying the reasoning powers, that in all of his works he must have a definite object, end, or aim in view; and consequently, he must have a will in reference to the final destiny of the human race, and that destiny supported by his will, is, and must be, a future life; a life after the present shall have been concluded. This follows as a matter of firm conviction, from the nature of that constitution which has been given to the human mind, for this aside from Revelation, is of sufficient weight to induce a firm and unshaken faith in the doctrine of a future state of being, as the inheritance of the great family of humanity, and that that being, will be one of holiness and consequent happiness.

But mankind are not now left to Reason alone, by which to obtain a knowledge of the future; and thus, through the blessing of God, our advantages, privileges, and blessings, are far superior to those of the ancient nations, and far beyond those of many nations of the present day, many such, living without a sufficient knowledge of the doctrines of Christianity. The glorious and hallowed light of Revelation has dawned upon the world, and that darkness heretofore resting upon the human mind is broken and dispelled; and man now looks to heaven as his everlasting home, where rest, and peace, and joy shall be his inheritance throughout unnumbered ages. The mission of Jesus is for the accomplishment of this work. For that voice speaks to mankind, declaring that he came into the world to do the will of his father, God. And what is that will? The very object, for the accomplishment of which, our Saviour came into the earth. What is that object? 'This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.' It is the will of God then, that sinners should be saved, and all mankind being sinners, it follows of course, that the will of the Supreme Being is, that all mankind should finally become in possession of salvation. Perhaps this conclusion will not be admitted to be truly logical, yet this is the natural inference drawn from this scripture. But the truth is yet more plainly spoken by him who was commissioned to carry the Gospel to the Gentile nations. In his instruction to Timothy, while saying that prayer should be made for all people, he says: 'For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come unto a knowledge of the truth.' This is sufficient, for no believer in the truth of Revelation, dare say, in contradiction to this portion of divine testimony, that it is not God's will that all men should be saved. And truly this alone, is a will worthy of a being possessing powers like those of the Deity; alone worthy of a being whose benevolence is as vast and boundless as eternity itself; alone worthy of a being whose love for mankind is unlimited; who is 'good unto all and whose tender mercies are over all of his works.'

Now for the will of Satan; the Satan of the church, of course, and not the various adversaries spoken of in the Scriptures. We readily confess our acquaintance

with old Sootie, and indeed all that we know of this gent whose skirts savor so much of brimstone, we have learned from the glowing descriptions given of him by our brethren who are believers in the doctrine of a limited salvation; believers in a blissful reward for the pious and holy few, and an endless and heartrending punishment for the vicious and doomed many? That a man is known by the company which he keeps, is an old and true proverb; and though we would make no insinuations against our brethren who believe in the doctrine of endless misery, yet we must be allowed the privilege of saying, that they are singularly intimate with the character of his Satanic Majesty; singularly conversant with all his former peregrinations, beside being able to tell to an iota what is to be his course of action for all future time and also for eternity. And surely, we do not now recollect of ever hearing a modern revivalist hold forth to a wondering crowd, but whose right hand man was him who is king of the bottomless pit. If a backslider is to be reclaimed from his wanderings, into the pale of the church once more, it is done by the fear of the master of Infernus. If a sinner is to be aroused from his slumbers, old Satan is sent forth to howl a dismal and dreadful yell in his ears; and indeed, a revivalist of modern times, without the aid of old Clovenfoot would be like a cooper without his adze—nonplussed! We were going on to say then, that from our brethren who are believers in the doctrine of endless misery, we obtain a knowledge of Satan's will, which is, that all mankind should finally be lost. That the woes of everlasting despair should rest upon them throughout unnumbered ages; a deep and horrid anguish ever and eternally to prey upon the soul, and not a solitary gleam of hope ever dawn upon the distressed and anxious mind! This, and this alone, is the will of Satan.

The question comes up: Whose will shall be accomplished? God's or Satan's? Reason answers, and by her instruction informs us that the will of the Supreme Being shall be done, and that too, to the very letter. For were the will of God to be defeated, it would be because of opposition from some other being of more power than the Deity whose is *almighty*, i. e., a greater power than *infinite* power—a perfect absurdity! Revelation answers the question, Eph. i: 11, that God worketh all things after the counsel of his own will. His will being that all men should be saved and come unto a knowledge of the truth, and working all things after the counsel of his own will, of course all men will be saved. Consequently Satan's will must and shall be defeated; nay more; Satan himself is destined to meet with destruction. Heb. ii: 14, 15,—Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death, that is, the devil; and deliver those who through the fear of death, were their whole life-time subject to bondage.¹

In the above truth, Universalism is found to acquiesce, perfectly; in truth, it is the doctrine of Universalism so far as the perfect accomplishment of God's will is at question. This faith reposes the utmost confidence in the perfect and complete fulfilment of every decree of the great Eternal; the final finishing of every purpose which his wisdom has formed and every plan determined by his all-creative hand. His wisdom being infinite, every difficulty is foreseen; his power being almighty, every obstacle will be overcome; and his benevolence being unbounded, the end of his works must witness a halo of happiness and glory thrown around the whole intelligent world. But to this, the popular doctrine of the day utters a protest, declaring that God's will relative to the final destiny of mankind will not be accomplished. Neither does it allow Satan's will to be accomplished. But that doctrine settles the question, not unlike the yankee mode of traffic—it divides the difference, allowing a part of God's will to be accomplished, and a part of Satan's, i. e., a part of the human family saved, and a part damned. And we leave it to be determined by the good judgment of the reader, what is, and what is not the truth, ordained by the Deity.

S. J. G.

PLEASING EVERY BODY.

We have long been satisfied that the idea of an Editor's pleasing every body by any course he can take is perfectly utopian,—a mere figment of the imagination. Let an Editor, by forsaking the dictates of his own judgment and following that of others, who may condescend to become his advisers, seek to please all, and he is sure to offend nearly or quite all, is far from pleasing himself, and not certain of pleasing a single reader. We are never offended by, but always thankful for, the advice of any and all our friends. We would not have them withhold it, if they think we need or it is their duty to give it—let it be done freely: but still we must use our own judgment about following it.

We have been not a little amused, and possibly instructed, of late, by numerous pieces of advice, caution, counsel, &c., on several topics, but on one in particular; and we would like to have the problem solved how we should proceed, allowing we were disposed to follow the advice given. For instance, one advises us to publish the *Protest* and all articles written in favor of it; another, that we should refuse it a place in our columns, or any thing on that side of the question; a third, that we should publish every thing that is said and written on *both* sides; a fourth, that we ought not to publish a syllable on *either* side; a fifth, that we did wrong in admitting an article, a few weeks since, on Mesmerism; a sixth, that he was very much gratified with the article, and should be much pleased to see more and frequent articles on the same subject; a seventh that as there are now so many publications and lectures on Temperance, he does not think it worth while for us to occupy our columns with communications on that subject; an eighth, that he would be glad to see one or more articles every week on that same subject, as none can be of more importance; a ninth, that the subject of ordinances ought to be more insisted on and strenuously urged in our columns; a tenth, that he hopes that subject will be kept out of our paper; and so on up to the *ninety ninth* complaint and adviser. Now we thank all these friends and brethren very kindly, and shall follow just as much of their advice as our *own judgment* tells us is right.

We are frequently reminded of the man who was so much afraid these 'Washingtonian Te-totalers' would overthrow the government and destroy all the wholesome institutions of the land, that he went to the groggery every night to declaim against them to all the jolly and cautious companions he could assemble to hear him. Now, reader, you know 'the critter' has different effects on differently constituted individuals, making some excessively good natured and loving, and others extremely pugnacious and quarrelsome. The hero of our story was one of the latter class. As he issued one night from the rendezvous of these boon companions, about 'half seas over,' and began his homeward march, he felt what was to him not an uncommon *spiritual power* about him, and yielding to his distinguishing propensity, was full of fight. 'Now,' said he, introducing his threat with an oath, 'I am determined to have a quarrel with my wife as soon as I get home—I'll ask her if she has given the old mare her oats. If she says she *has*, I'll scold her for her improvident waste of grain: for the old jade has been doing nothing to-day and did not need any. If she says she *has not*, then I'll quarrel and scold her for neglecting the poor old brute which has been half starved to death for want of provender. So I'll have a pretext for a quarrel any way, and a quarrel I'll have!'

Our readers can make their own application of the story; and if they can, may decide in which way the unfortunate wife could have best succeeded in pleasing her 'said husband'—whether by giving or not giving the old mare her oats.

D. S.

Changes in Universalist Papers.

The 'Star of Bethlehem,' of Lowell, heretofore published by Br. Jacques, has just past into the hands of Br. Wm. Bell, who has already taken charge of the paper, both as publisher and editor. He will commence a new

volume in a few weeks. We have long known Br. Bell as a preacher and writer. He is ready and prompt, and we trust will do good justice in his new field of labor.—He was a number of years ago editor and publisher of the Universalist Watchman of Vermont. We wish him abundant success and hope the Star will continue to shine with increasing brightness.

The Gospel Messenger, lately published at Wetumpka, Ala., by Br. S. J. McMorris, has, for want of sufficient patronage at the South, been merged in the '*Star in the West*' published at Cincinnati, O. This is a good arrangement under existing circumstances. The *Star in the West* is to be enlarged to about the size of the *Trumpet* at the commencement of a new volume, a few weeks hence, and edited and published as heretofore by Br. Gurley, an excellent editor, to whom and his paper we wish unbounded prosperity.

Indulgence to Debtors—One more Call.

It is now nearly *four years* since a number of accounts, some for larger and some for smaller amounts, were assigned to me, by O. Hutchinson, and by Grosh & Hutchinson, against sundry individuals, clerical and lay. They were immediately notified of the fact, and assured that the whole was immediately wanted and much needed to enable me to meet heavy pecuniary liabilities that I had incurred on account of the Assignors. Some of the debtors promptly and honorably met and discharged their obligations. Others most humbly begged that I would grant a *little indulgence*—if I would, they would soon pay me all. The '*little indulgence*' was granted, or for as long a time as was first asked; at the end of which a considerable number of them asked a *still longer indulgence*, or an *extension of time*. That was also granted, and in most instances expired one or two years since. But I find them no more ready to pay after this long indulgence than they were after the short one first asked, or even at the first. Indeed, it would seem that a number of them consider that my long and patient waiting and indulgence has fully absolved them from all obligations ever to pay the debts they owe, and they have ceased to make any further efforts, or say any thing more about the matter. But if such are their conclusions, I beg leave to assure them they are mistaken. I have not forgotten either their promises or obligations. I granted their request for indulgence, or delay, as a personal favor to them, though very inconvenient to me. That indulgence some of them at least incline to abuse. I now think I have waited quite long enough; and take this method to inform them that those accounts must forthwith be settled and *paid without further delay*. The law, as a last resort, must do its office. Though unpleasant, yet when all other means fail, it must be resorted to. Those debtors above described, as well as a few who owe me on other accounts, for books, papers, &c., which were long since due, who read this notice, will, I hope, be both *wise*, to avoid expense, and *just*, to pay their debts. D. SKINNER.

Ensebius Hoag.—Inquiry.

Can any one inform us where the above named individual is? A number of years since he collected money belonging to us, appropriated it to his own use without leave, and has never refunded it. Though often written to and requested to do it, he has of late never answered our letters, and we know not where to address him.

(If Some other individuals in the same category we shall inquire after soon.) D. S.

Br. COBB—I have never seen a copy of the Christian Freeman in this section of country. If you would like to have it known here, please send an occasional number to my address, and I will take pleasure in exhibiting it to brethren. Whatever contains matters relating to the Protest, would probably be the most interesting.

Auburn, N. Y.

J. M. A.

REMOVALS.—Br. A. Kelsey from Pavilion to Nunda, Allegany county, N. Y. Br. John S. Phelps from Morgantown, Ky., to Tobin's Bottom, Ia.

CLINTON LIBERAL INSTITUTE.

The Spring Term of this Institution, Male and Female Department, will commence on Wednesday, April 8th, under the charge of Rev. T. J. SAWYER, A. M., and Miss M. A. RICHARDS, assisted by H. ANDERSON, A. M., Professor of Mathematics, J. W. ROUND, A. B. Professor of Languages, and Miss J. E. BARKER, Teacher of Music. The course of instruction embraces all the branches usually taught in Academies of the highest class in the State. Expenses are moderate. Tuition, including room rent, &c., varies from \$4.50 to \$7.50 per Term of fourteen weeks. Board, including lodging and washing, from \$1.50 to \$1.75 per week, and without lodging and washing from \$0.88 to \$1.31, while many students in the Male Department board themselves at an expense of 38 to 75 cents per week. The Library contains about 1200 volumes.

It is desirable that such as intend to enter the Institute, should do so at the commencement of the Term.

UNIVERSALIST THEOLOGICAL SEMINARY,

Clinton, Oneida County, N. Y.

The Spring Term of this Institution will commence on the 8th of April next, and continue fourteen weeks. It is desired that such as intend to enter during the Term would do so at its commencement or as early as possible after. Students are expected to bring satisfactory credentials of moral and Christian character. Tuition without charge.

The March No. of the FARMER'S LIBRARY is issued and filled with interesting and useful matter, for Agriculturalists, as usual. It contains a somewhat lengthy treatise on milch cows, with illustrations. Criteria by which to judge of the good or bad qualities of cows with regard to the quantity of milk obtained from them, are given, which are said to be infallible. Plowing, clearing and draining of land, fences, enclosures, irrigation, &c., &c., are considered. The Nos. may be had of G. N. Beesley of this city.

Part XII of Dr. Lardner's Lectures on SCIENCE AND ART has been issued by the same publishers (Greeley & McElrath, Tribune Buildings, N. Y.) This No. of this truly excellent work contains the conclusion of the lecture on the subject, 'How to observe the heavens,' 'The stellar universe,' two lectures—'The steam engine,' first lecture. Each subject is illustrated with cuts. The numbers may be had of G. N. Beesley, this city, or of the publishers. 25 cents per number.

A LECTURE BEFORE THE ALPHA PHI SOCIETY of Wilson Collegiate Institute, on February 16th, 1846. By Rev. U. Clark, Lockport.

Such is the title of a neat pamphlet of 17 pages which we have just received from the esteemed author, and read with sincere pleasure and gratification. It exhibits an originality, a depth and vigor of thought, a facility of illustration, and a noble ambition of usefulness, soaring above the petty and arbitrary conventionalisms and fashions of the age, that does honor alike to the head and the heart of the author. Were our columns less crowded with original matter than at present we should be glad to give place to a few extracts; and we may yet do so when we find room.

The article headed '*Nota Bene*,' sent us a few days since for publication, would have been capital had we received it a week before. But its point and bearing would be complained of should we give it publicity now.

MARRIAGES.

In Middleville, Feb. 11th, by Rev. James H. Tuttle, Mr. JOSLYN LOOMIS of Burlington Green, Otsego county, to Miss ANN MARIA KENTON, of the former place.

DEATHS.

Mrs. CARYL (consort of Capt. B. Caryl,) whose demise was announced in the city papers of yesterday, was one of

the few to whose favored lot it falls to be generally known, and universally respected and esteemed. She was originally from Peterboro', N. H., and has been a resident of Buffalo, with the exception of a few years during, and immediately subsequent, to the last war with England—about 38 years. As family after family drew around her and sought her acquaintance and friendship, she of course sympathised largely in all their joys and sorrows. The wayward found in her a counsellor, and the poor a benefactor. Her habits were eminently domestic; and it was at her own home and fireside, and in the midst of her family, that her true character was best seen and understood. There, as a wife and mother, she presided with the true dignity of woman; and here the mild virtues of her heart were exercised with intelligence and never-failing kindness. Mrs. C. was a Christian, alike free from the littleness of bigotry or the prejudices of a sectarian—a liberal Christian, who regarded the true and the good of every creed and profession as the members of the common family of the redeemed—a practical Christian, who carried into every relation and duty of life, both the principles of the Gospel which she professed, and their efficient illustration. She had no enemies—she lived without reproach, and died to be long and deeply mourned.—[Buffalo Pilot of March 3.

In Scriba, Oswego county, N. Y., on the 23d ult., Mrs. PERCIVAL, relict of Dr. Percival, in the 70th year of her age. A fairer exhibition of the doctrine of God's impartial grace and goodness, is not often seen. Her faith taught her to reverence, worship and adore one God, who is perfect in all his attributes, and to trust in one Saviour who will not fail nor be discouraged until he has sought out every wandering son and daughter of Adam, and borne them in the arms of unbounded love, to the fold of God. This was her faith—which weaned her affections from the world—reconciled her to her Father and her God—consolated, supported and sustained her during a long and distressing illness (consumption)—enabled her to bear all her afflictions with Christian resignation, and landed her soul into the heaven of eternal bliss; yea, it even lit up a smile upon her countenance in view of the glories of immortality, in the last agonies of expiring nature. I verily believe that no person with an unprejudiced mind, could have listened to her communications of peace, without acknowledging that her faith was a living and heavenly principle. As I have sat by her bedside, and beheld that serenity, composure, and resignation which it was her happy lot to enjoy, even when the monster, 'death,' was staring her in the face, my heart's desire and prayer to God has been, that I too might 'die the death of the righteous,' and my 'last end might be like his.' Her funeral was attended by the writer on Sunday the 25th, and a discourse delivered to a large congregation of attentive and sympathising friends and neighbors.

'Sweet is the scene where virtue dies,
When sinks a righteous soul to rest;
How mildly beam the closing eyes!
How gently heaves the dying breast!'

W. D. BRADFORD.

In Otsego, Jan. 13th, Mrs. LUCY TAYLOR, wife of Thomas Taylor 2d, aged 42 years. In the death of sister Taylor, society has lost a valuable member—children an affectionate mother, and husband a kind and devoted wife. She bore her illness, which was short, with patience and Christian resignation, putting the utmost confidence in the goodness of her heavenly Father. Before she died, she called her brother to her bedside, (who was a believer in a partial salvation,) and entreated him to say no more against the doctrine of Universalism, as she had found it good to live and die by. She died loved and respected by all that knew her, and in the full belief of a world's salvation. A discourse was delivered by the writer. May the blessings of the Gospel and the hope of immortality and joy, console the husband and children, and comfort all that mourn.

J. H. T.

In Pompey, Feb. 27th, Widow DEBORAH GOWDY, wife of the late James Gowdy, in the 77th year of her age. Her complaint was consumption. Sister Gowdy was formerly a member of the Close Communion Baptists, 'but the bed was too short, that she might stretch herself upon it; and the covering too narrow' for her illimitable views of the goodness of God to the whole human family. She has left a family of six children, and many sympathising friends to mourn her loss. May the great Shepherd who gave himself a ransom for the world comfort the bereaved family, and teach us all so to number our days, that we may apply our hearts unto wisdom. Sermon by Eld. Barnum, Methodist, from Dan. xii, last verse.

Y. WAIT.

[Original.]

LINES

INSCRIBED TO MISS LAURA EGGLESTON.

BY L. D. JOHNSON.

Sweet Poetess! Bard of the happy hour!
 My soul goes forth to mingle with thy hymn;
 Which floats like slumber o'er each closing flower;
 And weaves bright visions round my pathway dim.
 My weary bosom gathers in thy song,
 Till human cares and passions die away;
 And all my soul is wrapt in one sweet throng
 Of heavenly peace, and seraph melody.

Oh! quenchless, quenchless, is the soul of song;
 Although the gentle hand that wakes its tone
 May trembling falter as it sweeps along,
 Until its gushing sweetness all be flown;
 Yet deep within the soul its echoes ring,
 With thrills of joy the vulgar never know;
 And bid the waves of pathos ever spring,
 And sweetly through life's long desert flow.

The poet has his grief. He can not speak
 The unearthly glory of his vision, save
 In broken tones of song, as wild and weak
 As dying murmurs of a summer wave.
 He has his joy. The sunshine of his soul—
 The streams of light that ever o'er him gleam—
 As strains that sweetly from his lute-string roll,
 Are fraught with bliss the world can never dream.

Sweet Poetess! High o'er yon starry steep
 Thy soul does bathe its wings in seas of light;
 While down below, clouds o'er the welkin sweep,
 And shroud in solemn gloom the sunshine bright.
 But soon, too soon! mid heaven's bright shining choir
 Thy notes shall softly, deeply, roll along;
 While angel hands enwreathe thy trembling lyre
 With the brightest, fairest flowers of song.

Fulton, Oswego county, N. Y.

[Original.]

ANOTHER DISCUSSION.

Br. SKINNER—It seems to be my good or ill fortune to be frequently engaged in spiritual warfare. I have held a number of debates with the opponents of Universalism, one of which continued eight days, and another thirteen days. Those who are unacquainted with me might infer from this fact that, either my combativeness is uncommonly large, or that I must be exceedingly provoking in my intercourse with preachers of other denominations. Now, in regard to the first inference, as I never was ambitious to acquire the reputation of being a pugilistic theologian, it is due to myself to say that all but one of the discussions in which I have been engaged, were not in a direct sense, of my own seeking. I never directly challenged but one man in my life; and then I was provoked to do so by his overbearing and ungentlemanly conduct. I have always held myself in readiness, however, and think I always shall, to embrace every opportunity to defend what I think to be the Gospel against the attacks of its enemies. As to the latter inference, I have only to say that I trust no man has a greater regard for the feelings of his fellow men than myself. I cautiously avoid wounding the feelings of any man, or any set of men, unnecessarily. At the same time, I confess I can spare no man's feelings at the expense of truth. And furthermore, I frankly confess that pharisees never did, and I hope that, as pharisees they never will, like my kind of preaching.

Waiving all further introductory remarks, I now proceed to give you an account of a discussion which has recently been held in this place. Some time in December last, Rev. J. J. Slocum made application for the use of our church for the purpose of delivering therein a course of evening lectures against Universalism. This request was granted on condition that I should occupy the house on each alternate evening, and reply to the lectures in the order in which they were delivered. Accordingly, about the first of January, Mr. S. commenced his lectures and gave a course of nine, to each of which I replied. The discussion therefore occupied eight

evenings, the speakers occupying from an hour and a half to two hours and a half, each evening. Mr. Slocum is the same who delivered a course of lectures against Universalism in Br. T. J. Sawyer's church some ten years ago, to which Br. S. replied at the time. Of the character of his lectures in this place, I can give no better idea than simply to state that they embraced the sum and substance of Hatfield's 'Universalism as it is,' and M. H. Smith's book against Universalism. His objections to Universalism were precisely the same as those urged by Mr. Hatfield, and all his quotations from Universalist authors are contained verbatim in Mr. Hatfield's book. Of these facts I reminded Mr. Slocum. He denied taking his lectures from Hatfield's book, and said he delivered the same lectures in New York before Mr. Hatfield's book was written. I suggested that perhaps he furnished Mr. Hatfield with his objections to Universalism, and quotations from Universalist books. To this he made no reply. The weapons relied on by Mr. S., were, 1. Misrepresentation, and, 2. Taking advantage of the preconceived opinions of his hearers. My course in reply was, 1. To correct his misrepresentations of our faith, and 2. where there was a real difference of opinion between us and our opponents, to state that difference fairly, then expose the falsity of the so-called Orthodox views, and lastly, substantiate the correctness of the opinions of Universalists on those points by an appeal to the Scriptures.

The discussion excited great interest among the people here and in the adjoining towns. It was well attended throughout. Including the speakers ten clergymen were in attendance. Three Presbyterian, two Methodist, one Lutheran, one Episcopalian, and three Universalist.

In regard to the spirit manifested by the speakers, I shall only say, that many of Mr. Slocum's friends were disgusted with the course pursued by him. Rev. Mr. Rowland, of Honesdale, came to me and personally apologised for the spirit manifested by Mr. S., and attributed it to the fact of his being in ill health. I replied that no apology was necessary, that I cared nothing about it, so far as I was personally concerned, and that if Mr. S. saw fit to expose himself and the influence of his doctrine before the audience, he had perfect liberty to do so for all me. Even the opposers of Universalism acknowledged that I treated my opponent respectfully throughout the debate. I indulged in no ridicule or sarcasm, only when I conscientiously thought Mr. S. deserved that kind of chastisement.

As to the results of the discussion, I will only say, that no shouts of victory have arisen from the ranks of our enemies. They seem inclined to say but very little about it. Some of the most prominent men in the ranks of the Partialists acknowledge that the ideas and arguments advanced on the Universalist side of the question were entirely new to them, such as they never thought of, and such as they did not know were ever entertained among men. Rev. Mr. Rowland remarked that his education had been such that he had had no opportunity to acquaint himself with certain facts which he heard stated in the discussion.

That you may know in what light our friends viewed it, I state the following fact. A few days after the discussion, I was presented with the following paper:

'The undersigned agree to pay the sum set opposite their respective names, to Rev. E. E. Guild, as a token of gratitude for the able and efficient manner in which he defended the Gospel against the late attack of Rev. J. J. Slocum.'

To the above paper there was attached twenty-eight names, and the amount signed was thirty dollars, which was paid me in cash.

From this place Mr. Slocum went to Canaan, six miles distant, and gave a Sunday evening lecture against Universalism, in the Methodist church. Our friends here got notice of it before hand, and Br. Phineas Arnold went up, made application for the use of the church, which was granted, attended Mr. Slocum's lecture, and at the close gave notice that I would reply the next Sunday evening. At the time appointed, I had the satisfaction of speak-

ing about three hours in defence of the Gospel, to a large and attentive audience.

From Canaan, Mr. S. went by invitation from Br. Hoag, to Gibson, where he gave a course of lectures, to which Br. H. replied, as I am informed, much to the satisfaction of our friends in that place.

In the course of my debate with Mr. S., he remarked that I might produce any amount of proof from the Bible of the existence of a God, and a place of happiness in a future state of existence, and he would produce an equal amount of proof of the existence of a personal evil spirit, called the devil, and a place of misery after death. In reply, I remarked that I considered this a challenge from him to me to meet him on that question, and as such, I accepted it; and that I should be prepared to meet him on it when the discussion in which we were then engaged should come to a close. Accordingly at the close of the debate, an arrangement was made to discuss that subject. Subsequently, however, Mr. S. declined having any discussion about the devil, and we agreed on the following question:—'Do the Scriptures furnish an amount, and a kind of proof of the existence of a place of happiness in a future state of existence, which they do not furnish in favor of the existence of a place of misery after death?' The discussion of this question is to commence on Tuesday evening of next week, at the church in this place. No well informed Universalist need be at any loss to foresee the result of a discussion of a question of this nature. Every man who owns a Bible and has read it, knows, or ought to know, that, whereas the Bible plainly and unequivocally teaches the existence of a place of blessedness in a future state, it contains but one single allusion to a place of misery after death, and that in a parable, and the allusion is not to a hell revealed in the Bible, but to the hell of the Pagans, which never had any existence except in the imaginations of men.

In conclusion, let me say, success to investigation and discussion. Good will come from it. My motto is, 'prove all things; hold fast that which is good.' Yours, &c., E. E. GUILD.

Prompton, Wayne county, Pa., Feb. 26, 1846.

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

Any one subscribing for the Magazine at any time and taking it at the same office with a club, can have it at the same price that the club does with the back numbers. Will our friends who do, or who have kindly taken it upon themselves to obtain subscribers, notice this fact and govern themselves accordingly. PUBL.

A few copies of the Rose of Sharon for 1846 for sale at this office.

A few hundreds of the Register and Almanac for 1846 yet left, and for sale at this office.

TERMS.

A WALKER, PUBLISHER AND PROPRIETOR.

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NO. 12.

[Original.] CAUSES FOR REJOICING. A SERMON.

BY REV. E. W. REYNOLDS.

'Rejoice evermore.'—PAUL.

Such is the injunction of St. Paul to his brethren at Thessalonica. There is a deep meaning in this simple and brief sentence. It is not probable that the apostle would have given this command to the Thessalonians, unless there had been some cause for rejoicing evermore, and how numerous and powerful must other causes have been to have called forth the strong words of our text! If the people to whom the apostle addressed these words had sufficient cause of gratitude, to be able to rejoice continually and forever, how much greater cause have we to do the same!

The Thessalopian Christians were daily subject to the insults and persecutions of the unbelieving Jews—were continually made the subjects of derision, because they were 'counted worthy of the kingdom of God,' for which they suffered, by those of whom Paul says, they knew not God, and obeyed not the Gospel of our Lord Jesus Christ. They heard the teachings of the crucified and risen Saviour derided and scoffed at—heard those sacred precepts, which had become so firmly rooted in their minds, and which gave birth to so much joy and peace in their souls—heard these called doctrines of the devil; were themselves often subjected to the pain and disgrace of the scourge; and, in fine, were obliged to endure almost every privation imaginable; and yet, under the weight of their bitter and heartless persecution, they were commanded to rejoice—to rejoice not only at seasons, but to rejoice evermore!

What cause, then, had those Christians for continual rejoicing? Perhaps the bigot will answer that they rejoiced in the contemplation of the speedy destruction of their enemies, by the power of the Romans, in the sack and ruin of the Holy City and Temple; but this could not have been the cause, for Christ had commanded them to love their enemies, to bless those who cursed them, to do good to those who hated them, &c., that they might be the children of their Father in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

But the believer—he who has experienced 'the soul's calm sunshine, and the heartfelt joy,' which ever attends the true Christian, will not inquire as to the cause of the rejoicing of the early followers of Jesus. Oh! no. He who has ever felt a spark of the divine nature burning within him—who has had the kingdom of righteousness and bliss set up in his soul, knows well that in keeping the commandments there is great reward—a reward which he is not obliged to seek for in the immortal world, but a present reward which enables him to shout victory over all foes, and rejoice evermore in the God of his salvation.

Christian reader, it is not with us as it was with the early followers and disciples of the Nazarene. Then Christianity was acknowledged only by a few—then its promulgators were humble fishermen and tradesmen. But now the noble, the gifted and the powerful, have arisen and followed the Branch of David, and yielded obedience to the judgments of his law. Then the inquiry was made, Can any thing good come out of Nazareth?—now voices are heard on every hand, saying, 'Come thou with us, and we will do thee good.' Then the believer perished before the fury of the multitude, and slept in an unhonored sepulchre—now he dies with the

prayer of thousands resting upon him, and his grave is watered by the tears of the noble and the great. And in proportion as Christianity has gained advocates, and extended its empire over the universe of mind, its friends and followers have cause for rejoicing.

To state a few of the causes which Christians—and especially that class who believe in the blissful immortality of all our race—have for continual rejoicing, and to state a few prerequisites, is the object of the present discourse.

All men have cause to rejoice continually, for having been made intelligent and intellectual beings. He who has a mind to conceive and contemplate the perfections of his own being, as it proceeded from the forming hand of Jehovah, and his adaptation to the clime in which he was reared; or if he has a soul that warms with the fires of devotion, gratitude and love, he must rejoice scarcely less than did man at that glorious period when 'the morning stars sang together, and all the sons of God shouted for joy.' With a mind that can soar away into the flowery regions of imagination, bathe itself in the pure waters of science, and revel in ecstasy while contemplating the beauties of creation, and the divine Being who fashioned and formed it, man can, and ought to, rejoice evermore.

We, who live in a land of civil and religious freedom, should rejoice in the privilege of paying our devotions to the Supreme Being, after the dictates of our own consciences, unawed by a tyrant's frown, and unscathed by kingly vengeance. Here no torrents of blood flow from beneath the throne of a Mary; no St. Bartholomew tragedies blacken our annals; we fear not the tormentor of the auto-da-Fé, nor the cruelty of the bigoted inquisitor. No. But from every hamlet and 'sequestered vale,' cheerful and happy multitudes are seen wending their way, on the Sabbath, to the house wherein they mingle their prayers, and offer up their thanks to the Immaculate and Eternal. Here no one is obliged to pay for the promulgation of a doctrine which his soul abhors, for all are free in the broadest sense of the term. While, across the Atlantic, millions drag out a miserable existence in the most abject poverty—while the groans of the slave are heard amid the deep mines of Siberia—while civil war breathes its devastating breath over the fairest portions of Spain—while the clarion blast of strife resounds over the deserts of Barbary—while Poland weeps over her slaughtered sons and divided empire—and while the land of the Tsars sends forth her legions to bind a brave and hardy race in chains as ignominious as her own, we are enjoying the blessings of free institutions, free opinions, and free communications. Oh! what cause for rejoicing have we! And shall we not rejoice evermore in that Being, who crowns every day of our existence with the blessings which, were they justly appreciated, would cause us to shout volumes of hosannas to his name?

But Universalists have a greater cause still for rejoicing—they can rejoice in the prospect of meeting all the nations, families, and kindreds of earth in the land of immortality and bliss. Go to the true believer in unlimited grace, and, though you find him in adverse circumstances—though the dark waves of misfortune beat upon him, like briney surges against a storm-tossed barque—tho' friends prove false, and enemies frown upon him—though stern death stalks around him, and snatches from his embrace the flowers and sweets of earth—tho' his mortal frame be racked with pain, yet he will not complain of his lot, for he knows that his destiny is in the hands of a being who doth not afflict willingly nor grieve the children of men, but that

our present afflictions which are but for a moment, will work for us a far more exceeding and eternal weight of glory. Oh! there is joy in a faith like this! It is no momentary emotion—but one that will live—not only while we tread the vales of earth—but as long as the throne of Deity shall endure—as long as arch-angels shall tune the lyre by the banks of the spiritual Jordan. Yes, there are causes for rejoicing in our glorious faith, which no other believers under the heavens can appreciate. Others may indeed rejoice at times, but their joy must ever be mingled with sorrow; for, in spite of themselves, the chilling thought will ever and anon come up in their bosoms, that perchance some dear departed, whom they love as their own souls, is even now writhing in awful agony in the pit of endless torture, where devils reign with unlimited sway, and damned spirits weep and groan evermore! No: God knows that believers in such a theology can not rejoice continually. Even its ablest advocates have confessed that they could not, and Reason is imperative in giving in her evidence to the same effect. They are filled with that fear which hath torment. They 'do err, not knowing the Scriptures, nor the power of God;' and they will not believe that 'in the resurrection, they are as the angels of God in heaven.' Therefore, they can not rejoice evermore.

This brings us to a consideration of some of the requisite qualifications which that people must possess, who would obey the command given in the text.

There is no greater pre-requisite to continual rejoicing than confidence in God. When we see millions of blinded, creed bound mortals, disregarding the rich promises unfolded in the divine Record, and running, blindfold as it were, in the highway of error, superstition and ignorance, and bringing upon their own heads the just retribution which is certain to follow such a course, our hearts are pained, and we involuntarily exclaim with the Poet:

'Oh! for a firm and lasting faith
To credit what Jehovah saith.'

In the recent Miller excitement, who can estimate the amount of misery produced in this enlightened land? It is not in the power of man to estimate and record it, in half its horror and loathsomeness! Reason forsook her throne in the minds of the credulous—tears of untold agony were shed over the suicide's grave—the parent lifted the bloody steel above his own offspring, and became their executioner, lest, by coming to maturity and accountability, they might fall under the awful displeasure of an incensed Deity, and be eternally lost—and the once happy home became desolate and cold as the grave. Here stood the half-crazed enthusiast, waiting for the awful arch-angel's trump to sound, for the heaven's to open, and for the Son of Man to descend with flaming fire, taking vengeance on all the reprobates, and gathering his elect from the four winds, from one end of heaven to the other; while there raged the maniac, with nought save a haggard and bleeding body, and a crazed and ruined intellect! Strange that man can repose more confidence in the words of a frail, erring, finite being, than in those of the omnipotent Ruler of the universe, whose name and whose nature is LOVE, and who is GOOD UNTO ALL, AND WHOSE TENDER MERCIES ARE OVER ALL THE WORKS OF HIS HANDS! Strange that he should distrust the goodness of that Being who condescends to feed the fowls of the air, and dress the lilies of the field in more gaudy colors than Solomon in all his glory was ever arrayed in! Strange that they should disbelieve the glorious truths of our Saviour—truths that diffuse joy throughout our souls, and cleave to the tradi-

tions of designing men—traditions which becloud the glories of the future, and cause us to weep as those without hope!

But so it is with many. It ought not to be. Ere men can rejoice evermore, they must discountenance such vain and inglorious traditions, and believe with the Samaritans of old that Christ is indeed the Saviour of the world, and of all that God has given him, he will lose nothing, but raise it up again at the last day—that he came into the world to save mankind from their sins; that he gave himself a ransom for all to be testified in due time; and that, as all power was given him in heaven and in earth, he shall finally see of the travail of his soul, and **SHALL BE SATISFIED.** And, in order for mankind to believe this, they have only to lay aside long cherished opinions of heathen origin, and believe the record that God gave of his Son—have only to abandon Jacob's well, which is deep, and whose waters are unsatisfying, and drink that living water offered by Jesus, which will be in them a well of water, springing up into everlasting life. Oh! when will men cease to repose confidence in their own works of righteousness, as their only hope of immortal happiness, and repose *more* in the grace of God, 'which was given us in Christ Jesus before the world began?' When will they have just conception of the Divine character?—when believe the promises and purpose of their Father in heaven, in regard to the future destiny of our race, as revealed through the prophets and fathers?—when believe that God was in Christ reconciling the world to himself, not imputing unto them their trespasses?—and when rejoice evermore in the belief that God will have all men to be saved, and to come unto a knowledge of the truth? May God speed the day!

Another important pre-requisite is an *independent mind.* Without this, we shall be in danger of being borne away with every wind of doctrine which may assail us; we shall feel ourselves standing in continual jeopardy; and, like those who worship the beast and his image, shall 'have no peace day nor night.' It is imperative upon us that we 'search the Scriptures' with a full determination to know the truth—the whole truth, and nothing but the truth. Nor is this difficult to be ascertained, if we tear away the seal of prejudice, with which the sacred volume is sealed to many, and remove the seals which superstition has placed upon our eyes. It was, no doubt, the intention of the Deity to make a plain revelation of his will, to his children; and we believe he has accomplished that design. This revelation, we believe, also, is calculated to impart complete joy to those who receive and believe it. But we now see millions who will not receive this revelation as it was given by God; they say it is *too good* to be genuine; and so they rob it of all its goodness, and narrow it down in accordance with their own selfish and disgraceful feelings, and then receive it! But still they are not satisfied, but are constantly changing their views, and following after those of some popular teacher. They have no independence of mind. They 'call evil good, and good evil; put darkness for light, and light for darkness; call bitter sweet, and sweet bitter.' They are in the 'gall of bitterness,' and in the 'bonds of iniquity;' they fear God, but still worship their graven images; and they can not rejoice evermore. No people can rejoice, in the fullest sense of the word, until they cherish a perfectly independent mind—until they cease to believe in doctrines because others say they are true, or because their forefathers believed them to be true. They must search the divine record with prayerful hearts, and establish their belief on the firm conviction of their own unbiased minds. The Samaritans did not believe in Jesus upon the mere testimony of the woman. 'Now we believe,' said they, '*not because of the saying*;' but we have seen him ourselves, and know that this is indeed the Christ, the Saviour of the world.' When, therefore, we shall have placed more confidence in the Almighty, and less in the creeds of men—when we shall have searched ourselves for the 'truth as it is in Jesus,' instead of resigning the task to others—then, and not until then, can we rejoice evermore with joy that is 'unspeakable and full of glory.'

To conclude: We must not only receive and believe the Gospel, but we must obey its requirements—obey from the heart that form of doctrine which has been delivered unto us, if we would rejoice with fullness of joy. We must be born again if we would enter the kingdom of God—must turn from error to truth, from darkness to light, and from Satan to God. The kingdom of righteousness must be set up in our souls—holiness must sway the sceptre of universal empire there, ere we can fully obey the command of our text. Said the Divine Teacher, 'Thou shalt love the Lord thy God with all thy might, mind, and strength, and thy neighbor as thyself.' 'Be ye, therefore, perfect, even as your Father which is in heaven is perfect.' These are heavenly requirements. Shall we not bow to them? We must, if we would rejoice evermore. Jesus made the divine character the pattern of human rectitude. He showed that God is good unto all—even unto the unthankful and the evil; and we are commanded, as the followers of him, who was the brightness of his Father's glory, and the express image of his person, to exercise the spirit of love and charity toward the whole kindred humanity—not merely to our friends, but also to our enemies. The necessity of forgiving those who trespass against us, was most forcibly shown in the parable of the unforgiving servant. There is too much of a pharisaic disposition abroad in the land. We are apt to say to our neighbor, as did the Pharisee to the Publican: '*Stand by, I am holier than thou.*' Than this disposition there is nothing more opposed to the spread of the Gospel of Christ—nothing which prevents us more from rejoicing. While man looks upon himself as holier than his neighbor, he will fancy that God looks upon him in the same light; and that he has prepared a greater amount of happiness for him to enjoy in the immortal world, than for his erring brother. Yea more! He will believe that brother's acts to be an utter abomination in the sight of the great Judge, and that he will be utterly cast off, ere long, and consigned to unending torment. And thus, believing that God will delight to torment the sinner in eternity, he doubts not that he is doing the service of his Father in heaven when he commences that punishment on earth. But he can not rejoice evermore in such a course. And if he is a *Christian*, he can not rejoice at all in it. He must obey the golden rule laid down by our divine Master, or joy will be a stranger in his bosom.

Reader, we dismiss the subject. If you would rejoice with the Christians of old, you must have their faith, and do their works. You must forsake those sins and heavy weights that do so easily beset you, and press on for the prize of the high calling in Christ Jesus. You must copy the example of him who spake as never man spake—who, when reviled, reviled not again, and who, though tempted in all parts like as we are, was yet without sin. In the language of the Poet,

'Go to the pillow of disease
Where night gives no repose;
And on the cheek were sickness preys,
Bid health to plant a rose.
'Go, where the friendless stranger lies,
To perish in his doom;
Snatch from the grave his closing eyes,
And bid him think of home.'

Then will you rejoice while you live, and when death comes to summon you hence, you will be wafted calmly to the haven of immortal rest, to rejoice evermore in the society of seraphic multitudes and to tread 'the quiet starry shore where storms are ever lulled by the soft breath of love; where flowers of high immortal beauty deck the blissful bowers with living bloom; and streams of crystal brightness murmur softly on over diamond sands, and gleam forever in the unclouded radiance of eternal day.' AMEN.

[Original.]

EXTRACT OF A LETTER TO A SON.

* * * * * Wishing to enjoy social worship, I sometimes go to the First Presbyterian church for

that pleasing purpose. I have heard there a few excellent sermons; but the last was most deplorable. The preacher descanted on the prevalence of wickedness; and to prove how great a principle it is, avowed that if Omnipotence did not restrain it, for his own wise ends, it would (so greatly sinful is the heart of man) mar the fair works of creation, demolish all social order, uproot all moral virtue, and benevolent designs, and soon introduce a moral pestilence. But in the next state of being, all these restraints would be removed forever. The Deity would then and there, suffer the effects to rage without abatement or control forever. It would then, with a whirlwind rage, be its own tormentor, and forever increase the elements of which it is composed, by a dreadful contrast and strife of the various depraved passions, striving for the mastery; the wild uproar going on to all eternity!

Presuming the preacher, any more than myself, has never been there, he must, either from *conjecture, reason, or revelation*, draw his inferences.

Impossibilities can never be proved, or believed by rational beings; but they may be asserted and listened to. And I pronounce the above assertions, *physically and morally impossible.* In fact it is hard to conceive how crime of any sort can be committed after the death of the body. A Bonaparte, or an Alexander, can not produce, much less perpetuate the evils of war, in a place they call hell. There are no muskets, cannon, or swords there; and no territories to conquer there; or widows or orphans to suffer through that scourge there; or cities to be laid waste. The drunkard will have no alcoholic drinks to produce mad frolics there; the murderer can not indulge in cool or angry strife; there are no lives to lose, or blood to spill. The adulterer will have no organs or desires to wallow in lust, to seduce the innocent virgin, or raise a spurious progeny. Your own good sense will say they are impossible, in a physical view. Now look at the moral impossibilities.

Suppose a person should, to answer his own selfish views and ends, dam up, or cause to be dammed up, a large lake of water, and when his own ends were satisfied, suddenly let it flow with unrestrained velocity on the district below, causing damage and fearful inundations: would not the morality of the act be seriously and justly questioned? And will the Most High, the fountain and source of all excellence, permit, or cause such a flood of misery and wickedness, even if it were possible? To suppose his acquiescence to such a fact, and to suppose he will exert his own omnipotence to lengthen out the effects to eternity, would be to chill the best affections of the soul, which we are commanded to indulge towards the Deity.

The Deity has presented to our astonished view, two Books to peruse for our instruction; the book of nature, and that of revelation. He is the author of both volumes; and how strange to suppose either to contain any discrepancies or contradictions to the other? We may say both are inscribed by the pen of eternal truth; and what is dark or mysterious in one, may be elucidated by the other.

The book of nature is confessedly the oldest record; and it is a law of documentary evidence, that the most ancient is the most authentic, as being least subject to the errors of transcribers, or to forgery.

The world we live in has such marks of benevolent design, that we must suppose the Creator to be benevolent. We examine the present scene of things, and find beautiful adaptations every where; and often discover marks of a former state of things which have preceded this period. The crust of the earth is full of past events; and we seek (very laudably) to read its history. We read the inscriptions on the rocks, and the alluvial remains; but the granite series of rocks bounds our inquiries; they are as a veil cast by Omniscience over our view, to bound and limit our knowledge of the earth's history. And a progressive improvement in animals and vegetables is discernible up to the present fair, and perfect state of things.

And foresight, and adaptation to one series of creation, to benefit a succeeding, yet in perspective, is apparent. The Almighty plan, comprehensive,

and good, appears to have embraced the plan of the creation of an intelligent being, called man.

He foreknew that the physical wants of that species, when ages had elapsed, and produced a certain state of civilization, would require more fuel, for comfort, and carrying on the various operations of the arts, than the woods, and groves could supply, and leave space enough for agricultural purposes. He accordingly sunk vast reservoirs, or granaries, and filled them with vegetable combustibles, the produce and deposit of gigantic vegetables, the luxuriant growth of incalculable ages, and periods gone past, for the use of the present generation of mankind; and hence the inexhaustible coal fields, the absolute need of which is beginning to be manifest.

This is but one short page, or leaf of nature's book; but it is instructive, full of determined design to confer happiness. And does the book of revelation contradict these cheering views, when it declares this state of being is probationary, and introductory to another of superior excellence; and that the tender mercies of the great Author endure for ever; and that this present scene is a specimen of future regards, and higher enjoyments yet in anticipation?

The granite rocks cast a veil over all below them, and forbid the scrutinising eye of inquiry to pry into the records of creation below that barrier.

Death also spreads an impenetrable veil over future scenes, and forbids all knowledge of what passes 'when we have shuffled off this mortal coil.'

Let theologians then cease to unfold the secrets of the prison house, by assertions so utterly at variance with the records of the past, as to hint at such a *fixed evil* in the universe of Deity, as endless, but ever increasing misery. There are no indications of it in the past, from which all deductions of facts can alone be adduced. Why do not they proclaim the following cheering sentiments, that the Deity, 'from seeming evil, still produces good; and better thence again, and better still in infinite progression.' Is it because they are hirelings, and are paid to teach us as they do? Or is it their ignorance caused by a bad education?

These tenets have been publicly taught for 1000 years, but the light of science will soon modify and finally destroy every vestige of error.

To me it is a great question, on the solution of which much mental happiness depends; for the bare supposition of endless misery, is the bug-bear, which superstition brings, to make the fear of dying tenfold more terrible. But it is false; the author of eternal good can not be the *producer*, or *permitter* of eternal evil.

The mutations to which we may be subject, are most certainly calculated for our progressive improvement. And death, it is confessed by all, is a benefit to the good; and revelation says it can not separate any from the love of God. It is also calculated to advantage the wicked; as it removes them from the farther commission of crime for ever; thus rendering their improvement possible, and certain.

This is perhaps all we can know about a future state of being.

The application is easy, and fruitful of instruction, namely to love God, and keep his commandments. NEMO.

Utica, Feb., 1846.

Original.]

INSANITY PRODUCED BY RELIGIOUS ERROR.

BR. SKINNER.—From the article in the last Magazine and Advocate, headed 'Insanity produced by Religious Error,' it appears that 'the total number of admissions into the Ohio Lunatic Asylum during the last seven years is 691, and that of this number 70 were made insane from religious causes. This makes the number of the *religious* insane to be nearly *one tenth* of the whole, and averages, for the seven years the institution has been in operation, 10 per year. Large as this number is, it does not equal the number that has been made insane from the same cause in our own State.—From the annual report of the N. Y. State Lunatic

Asylum, made a few weeks since, we are made acquainted with some startling facts in reference to this subject.

The Asylum went into operation January 16, 1843, something over three years ago, 'since which time 844 patients have been received, and 559 discharged; of which 320 were recovered, 139 improved, 56 unimproved, 44 died.' Among the various causes that are mentioned as having caused insanity, it is stated that out of the 844 patients who have been received into the Asylum during the brief three years of its existence, 102 have been brought to insanity by '*religious anxiety*,' and 19 by '*Millerism*,' making in all from 'religious causes' 121! or *one seventh* of the whole number, and averaging at the rate of *forty* per year! Now this is horrible. To think that the religion of Jesus which was instituted to *bless* mankind, to bring *peace* on earth and good will to men, to give them the spirit of love and of a *sound mind*, should be so perverted from its *legitimate* object and intention as to shatter the intellects, as to dethrone the reason of poor human beings, is awful, is lamentable indeed. And who are they who thus exert this tremendously deleterious effect upon our fellow creatures? They are *Partialist* preachers. They are what Dr. Ananias Brigham, author of the 'Influence of Religion upon Health,' and the present superintendent of the State Lunatic Asylum denominates '*denouncing preachers*'—preachers who 'delight,' as he says, 'to dwell on the *terrors* of the world to come, and on the power and *vengeance* of the Almighty,' who preach, as he further says, '*exciting and alarming* discourses respecting 'sinning away the day of grace,' 'committing the unpardonable sin,' 'dropping into hell immediately,' and who discourse as he says in another place 'on the *certainty of eternal damnation*!' It is by hearing such preaching, says the Dr., that men become *religious melancholics*, and not only often attempt to destroy themselves, but also their friends and dearest kindred. 'I have,' he says, in speaking of his own knowledge of the *effects* of such preaching, 'the particulars of above *ninety* cases of *suicide* from religious melancholy, which have occurred in six of the Northern States (the New England States and New York,) within the last twenty years, and most of them have occurred within a very few years; and also, of thirty cases in the same States, of this disease leading the unhappy sufferers to kill or to attempt to kill their children or dearest relatives, believing they should thereby ensure the future happiness of those they destroyed. I have heard of many more cases of a like character, and have seen accounts of others in public papers, and have no doubt that if all which have occurred in the Northern States within the last twenty years, could be known, together with those cases of *insanity* from similar causes, but not attended with the propensity to self-destruction, or to the destruction of others, the great number would as much *surprise* and *grieve* the friends of humanity, as did the first published accounts of the ravages of intemperance in this country. Now whoever will carefully, and without prejudice, examine this subject, and call to mind the immense amount of machinery in operation in this country, to excite the minds of men, women and children, and to keep them excited by numerous meetings, &c., &c., will not be surprised at the number of the insane being so great, *but rather that it should be so small*.' Yes, Partialist divines, the heralds of damnation, are the ones who have produced all these results, the author of the 'Influence of Religion upon Health' himself being witness. We would ask Dr. Brigham one question. Did he ever *know*, did he ever *hear* of an individual who was made insane by Universalism, by the preaching of the great doctrine of the Restoration? In this work before referred to he has not even intimated such a thing—*nor can he!* We challenge him with all his experience in matters of insanity to produce the *first instance*. And yet, strange to tell! none others than Partialist clergymen have ever been permitted to officiate in the chapel of the State Lunatic Asylum. The Rev. Ira Pettibone, who officiates as the present Chaplain, however worthy he may be, in many respects,

is well known to have been an active conductor of revival protracted meetings, those '*machines*' by which so many have been made mad and others melancholy, and for which Dr. Brigham has such a profound horror. And at the time the Chapel of the Asylum was dedicated, the resident Universalist clergymen of Utica, who in common with all Universalist ministers 'love to speak (the Dr.'s language) of the merciful character of the Deity, whom they represent as a father who welcomes without reproaches the returning prodigal; as a shepherd who seeks, and in a kindly voice, calls back the wandering sheep,' did not receive, if I have been correctly informed, the common civility, in common with the other clergymen of the city, of an invitation to attend, much less to participate in the services. Flaming, 'denouncing' revivalist preachers, some of whom have acted as *aids* and *supernumeraries* to the notorious Knapp, were called upon to officiate on that occasion! Well let it be so. Let Partialist preachers, if it *must* be so, make maniacs and fill our Asylums, and let Dr. Brigham cure them. Universalists have a better part to perform—they will do their best to *prevent* maniacs being made—and I am sure that '*an ounce of prevention is worth a pound of cure!*' W. R.

February 28, 1846.

THE UNITARIANS.

Our Unitarian friends are organizing a N. York State Association for the better promotion of their cause, and they are also about establishing a weekly paper in this city. We rejoice in every evidence of their increased zeal, and hope they may arouse from that inactivity which has of late seemed to pervade their ranks, especially in this city. With only two societies in this great city, and scarcely a dozen in the State, there is certainly abundant cause for their most zealous and persevering efforts.

B.

We can not avoid pending one query to our friend 'B.'s remarks above. Why is it that the Unitarian denomination has made so little progress in this city and State? Manifestly, in our opinion, on account of their exclusiveness. They have studiously kept aloof of all liberal Christians—the Universalists and the Christians—till quite recently they have made advances to the latter. They have seemingly felt afraid of contamination, by associating with Universalists, particularly—afraid that popular prejudice would make against them on account of Universalism, when it is undoubtedly a fact that popular, or orthodox prejudice, (so called,) has set stronger against them, on account of their very indefiniteness, than against Universalism, notwithstanding all its openness and direct preaching.

If Unitarianism expects to prosper to any great extent in this country, it must give some clear and audible *Idea* to the world of its faith. It must either preach Endless Punishment or reject that doctrine—settle upon some generally fixed principle, and then it may hope to increase in numbers. In its present undefinable position it can hardly obtain public confidence to any extent. It may be a *fashionable* church, and that will make it exclusive—aristocratic—qualities not at all favorable to any great enlargement of its borders.—[N. Y. Christian Messenger.

That honesty is the best policy was illustrated some years since under the following circumstances detailed by the Rochester Democrat. A lad was proceeding to an uncle's to petition him for aid for a sick sister and her children when he found a wallet containing fifty dollars. The aid was refused and the distressed family were pinched for want. The boy revealed the fortune to his mother but expressed a doubt about using any portion of the money. His mother confirmed the good resolution—the pocket book was advertised and the owner found. Being a man of wealth upon learning the history of the family he presented the fifty dollars to his sick mother and took the boy into his service and he is now one of the most successful merchants in Ohio. Honesty always brings its reward—to the minds, if not to the pocket.

(Original.)

THE LORD'S PRAYER.

I.

'OUR FATHER.'

Eternal Essence, uncreated Love,
 Who wast, who art, and ever shalt endure,
 The same as when, commissioned from above,
 Thy spirit came, all radiantly pure,
 To warm the bosoms of the sons of men,
 And turn their thoughts to reverence of thee!
Our Father, we adore thy holy name,
 And trust thy truth, whose might shall make us free!
 Grant that, ere long, this love-fraught phrase may be
 The light, the love, the watchword of mankind,
 Turning the souls of millions unto thee,
 Who now in darkness wander, fully blind;
 Oh, may each bosom, kindled from above,
 Behold in thee a '*Father's*' gracious love!

II.

'WHICH ART IN HEAVEN.'

Thou God, the Father and Friend of man,
 Whose dwelling is a spiritual dome,
 Not visible to outward sense, nor can
 The 'flesh' nor 'blood' e'er find within a home!
 Thy residence is found within the life
 That nature lives, untrammelled by the wrong
 Which jars the Universe, nor is it rife
 With errors that have cursed the world so long!
 Thy temple is where happiness is found;
 Thy presence where the true and good are seen;
 Thy blessing is the basis, deep, profound,
 Upon which Heaven is built—has ever been!
 Oh, may we all unto that Heaven attain,
 Then were earth's crosses, and e'en death, our gain.

III.

'HALLOWED BE THY NAME.'

Unto thee, Father, would we lowly bow,
 Filled with reverence devoid of fear—
 That fear with torment fraught—and even now,
 While thousands dread thy venging arm, we hear
 Seraphic voices tuned to praise and song!
 Forever 'hallowed be thy name,' oh, God!
 And may each darkened soul awake ere long,
 Freed from the scourgings of thy righteous rod!
 Oh, may the sinful learn to hush thy name;
 May each most humbly bow before thy throne;
 May the purged bosom, fired with holiest flame,
 Be blessed with raptures he ne'er yet has known!
 And above all, thy 'hallowed' name be praised,
 Till every soul shall be to thee upraised.

[To be continued.]

BISHOP OF VERMONT—STATE RELIGION.

The following article we copy from the (Vt.) Watchman and Repository. It contains some palpable hits at the ridiculous assumptions of Episcopacy not in Vermont only, but throughout Republican America.

BR. BALLOU.—As you have resided in Vermont nearly as long as I have been absent, as a citizen, from that truly 'free state,' You may be in possession of all the facts which will enable you to answer correctly the question I desire to ask, viz., has Vermont so far changed her constitution, or so blended church and state as to have created, and by law recognized, the office of *Bishop*? I have known from my boyhood, that Vermont has had her Governor, her Lt. Governor, her Legislature, her Supreme Court, her Marshall, &c., and I have known that she also had many other good things, and some perhaps not so good, with all sorts of religionists, with their respective church organizations and ecclesiastical officers of various ranks—all formerly, if not now, enjoying equal protection from the laws and government of the state; but I did not know that *Vermont* had appointed any one to the office of *Bishop*. Nor indeed, should I have suspected anything of the kind had I not seen a notice in our city papers a few days since, that on a certain evening 'Rev. Dr. Hopkins, Bishop of Vermont,' would deliver a lecture before the 'Young Men's Association'—and when on that evening, the President of the Association announced the lecturer he said, 'he had the pleasure of introducing to the audience the Rev. Dr. Hopkins, *Bishop of Vermont*.'

What! said I to a friend near me, has Vermont a Bishop? O no, was his reply, 'he is the Bishop of the Episcopal church up in Vermont.' Ah, that may be—I knew *that church* recognised the office, but the President said the '*Bishop of Vermont*,' and so said the papers in giving notice of the lecture. 'But they mean that he is Bishop not of Vermont, but of a class of Christians in Vermont.'—Very well, with this commentary on the declarations, it is all very easily understood; but without it, any one not conversant with the facts in the case, would understand that Vermont had established a law religion with her *Bishop* at the head of her church—for 'as there can be no Bishop without a church'—*having* a Bishop, it is a logical deduction that Vermont has her church—and as we have seen the Bishop, so we MAY be favored with a visit from some lay member of 'the church' of Vermont. I fear, Br. Ballou, that the young Vermonters are losing that good old republican spirit which characterised her hardy and generous sons in times past, if they have consented to the establishment of a religious Hierarchy as a state institution. Such a measure I hope will be the last which shall be adopted by the free born sons of my native state. May that noble little sister, in the great and increasing family of states, be the last, whose civil institutions shall be so changed as to show any partiality to either of the existing religious sects, but protecting all, show partiality to none. But on the supposition that the above explanation is correct, that when it was announced that 'the Bishop of Vermont would speak before the Young Men's Association,' the idea to be received was that the speaker did not claim to be what the announcement plainly indicated, but only the Bishop of that part of the Episcopal church which is located 'up in Vermont'—admitting this to be the meaning, why not so? Then even a stranger in our country would not be deceived in reading our papers, or on having the name and title of our citizens announced.

One thing further, Br. Ballou, as you are an editor, and therefore bound to answer all questions of this sort, who gave the lead, or set the example of speaking of Episcopal Bishops, as Bishops of the different states in which they reside? Can it be possible that any of those functionaries have thus represented themselves? Thus leading the people unconsciously to accustom themselves to the use of such language as is indicating of what those claiming to be '*the church*' desire to bring to pass? Or is that desire, viz., the establishment of a state religion, so strong and ardent as to body itself forth in words unconsciously? And yet another inquiry—if each sect in Vermont should appoint its Bishop, which I suppose each has a right to do, how many Bishops would she have?

Troy, N. Y., January, 1846.

INQUIRER.

MONEY WELL EXPENDED.

Capt. S. C. S., of Portland, was one day passing thro' one of the streets of Boston, when he saw a poor sailor lying upon the side walk, with his feet in such a position as to endanger his limbs if not his life. Capt. S. pulled him out of the gutter, and aroused him, and by degrees got his history,

He was from a good family, who resided in the eastern part of Maine, had been well educated, and exhibited even now the wreck of a brilliant intellect and an amiable disposition. He had been sick, he said, and staid his time out in the Charlestown Hospital, and had that morning been discharged without a cent, and in so feeble a state as to disqualify him to go to sea again at present.

'Then why don't you go home?' said Captain S.

'I can not pay my passage; I have no money,' answered the desponding sailor.

'Have you found any body who would give you any breakfast?' said the Captain.

'No,' was the reply, 'but I found a man who gave me something to drink, and as I was very weak and hungry, the liquor overcame me; but I am not so much intoxicated as I seem to be, I have my senses perfectly well.'

'How much will take you home,' inquired the Captain.

'There is,' said the tar, 'a vessel lying at the wharf, which will take me within two miles of my home for one dollar, and I would go, if I only had the money.'

'Now, shipmate,' continued the Captain, 'give us your hand. Look me straight in the eye. Now promise me, upon the honor of a sailor, that you will never drink any more of that poison stuff, and I'll give you some breakfast and pay your passage home.'

The sailor clasped his emaciated fingers around the rough hand of the Captain, and pronounced the pledge. Captain S. handed him a bill, and saw him safe in the nearest public house, and went on his way.

Some three years after, as Capt. S. was passing through Exchange street, Portland, some one behind him called out—

'Cap'n: I say Cap'n: Hallo, Cap'n.'

Captain S. turned round and a well dressed stranger grasped him heartily by the hand, and inquired if he knew him. He confessed he did not recollect ever to have met him before. The stranger after several ineffectual attempts to refresh his memory, finally, brought to his recollection the scene narrated above, and confessed that he was the sailor to whom he had thus acted the part of the Samaritan, and insisted on restoring him four-fold for the money which had been bestowed on that occasion. 'All remuneration was refused, and the young man was exhorted to go and do likewise.

'I will with all my heart,' said he, as the tears gathered in his eyes: 'but I owe you a debt I can never discharge. I have never broken my pledge, and by the help of God I never will. I went home after you left me, and by the entreaty of my friends, I commenced trading, and am now here to purchase goods. I have been prospered in business, and have been lately united to the woman of my choice. You saved my soul and body, for I trust I have lately been made acquainted with the blessed Saviour of sinners. O if my poor old father could get hold of your hand, he would almost wring it from your body for gratitude. The generous heart of the Captain was melted, for he loved the Saviour too. The flood-gates of soul were opened, and they wept together like two children, shook hands again, exchanged a hearty 'God bless you,' and parted.'—[Morning Star.

A PLEASANT SURPRISE.

A young man, of eighteen or twenty, a student in a University, took a walk one day with a professor, who was commonly called the student's friend, such was his kindness to the young men whose office it was to instruct.

While they were walking together, and the professor was seeking to lead the conversation to grave subjects, they saw an old pair of shoes lying in their path, which they supposed belonged to a poor man who was at work in the field close by, and who had finished his day's work.

The young student turned to the professor, saying, 'let us play the man a trick: we will hide his shoes, and conceal ourselves behind those bushes, and watch to see his perplexity when he can not find them.'

'My dear friend,' answered the professor, 'we must never amuse ourselves at the expense of the poor. But you are rich, and you may give yourself a much greater pleasure by means of this poor man. Put a dollar into each shoe, and then we will hide ourselves.'

The student did so, and then placed himself with the professor behind the bushes close by, through which they could easily watch the laborer, and see whatever wonder or joy he might express.

The poor man had soon finished his work, and came across the field to the path, where he had left his coat and shoes. While he put on the coat, he slipped one foot into one of his shoes; but feeling something hard, he stooped down and found the dollar. Astonishment and wonder were seen upon his countenance; he gazed upon the dollar, turned it round and looked again and again; then he looked around him on all sides, but could see no one.—Now he put the money in his pocket and proceeded to put on the other shoe; but how great was his astonish-

ment when he found in the other a dollar! His feelings overcame him; he fell upon his knees, looked up to heaven and uttered a loud, a fervent thanksgiving, in which he spoke of his wife, sick and helpless, and his children without bread, whom this timely bounty from some unknown hand would save from perishing.

The young man stood there deeply affected, and tears filled his eyes.

'Now,' said the professor, 'are you not much better pleased than if you had played your intended trick?'

'O, dearest sir,' answered the youth, 'you have taught me a lesson that I will never forget. I feel now the truth of the words which I never before understood, it is better to give than to receive.'

A BLIND AND DEAF GIRL AND HER BIBLE.—Would you know the value of the Bible, let me introduce you to a scene of deep and thrilling interest, as related by a minister, an eye witness. A young woman, completely blind and deaf was brought before a number of eminent surgeons to see if any thing could be done for her. Her sad condition had been produced by a violent pain in the head.

The only method of communicating with her was by tapping her hand, which signified no, and by squeezing it, which signified yes. The surgeon concluded that her case was incurable, and in reply to her earnest inquiries, she received the unwelcome *tap*. She immediately burst into tears and wept aloud in all the bitterness of anguish. 'What,' said she, 'shall I never see the light of day, or hear a human voice? Must I remain shut up in darkness and silence as long as I live?' and again she wept. It was an affecting sight. If she had been able to see, she might have been pointed to the promises of the Bible, if to hear, they might have been cited for her comfort.—At length a friend who was present took up the Bible and placed it to her breast. It was a touching and beautiful act. She placed her hands on it and asked, Is this the Bible? Her hand was squeezed in reply. She immediately clasped the Bible in her hands, and held it up to her bosom and exclaimed—'This is the only comfort I have left, I shall never be able to look upon its blessed pages, but I can think of the blessed promises I have learnt from it,' and then began to repeat some of the promises: 'Cast thy burden upon the Lord and he will sustain thee.'—'Call upon me in the day of trouble and I will deliver thee. My grace is sufficient for thee,' &c. She dried her tears, became submissive to the will of God, and was happy.

'HE TALKS VERY RATIONAL.'—Speaking of temperance, by-the-by, calls to mind this little circumstance, mentioned to us the other night by a pleasant friend. A man residing in a New England town, at some distance from a near relative, received a message one cold evening in November, to hasten to his residence as he was in a dying state. When he arrived, he was a little better, but his reason had entirely left him. The sick man presently turned his head, saying, in a faint voice, 'Who is that?' was informed that it was his relative who had been sent for. 'Oh! ah!' said he, 'yes—oh, yes! He must be a-cold. Make him a good warm toddy—yes, a toddy, toddy.'

'I guess he an't crazy,' said his visitor to the friends standing around, 'he talks very rational.'

THE BEADLE AND THE COUNTRYMAN.—A short time since one of the beadles of N—, took a quantity of butter from a countryman because it was deficient in weight; and meeting him a few days after in a public house, said to him—

'You are the man I took twenty pounds of butter from the other day.'

'No I bean't,' replied Hodge.

'I am sure you are,' says the beadle.

'I tell you I bean't,' replied the countryman, 'and if thou likes, I'll lay thee a guinea on't.'

'Done!' replied the beadle, and the money was quickly posted.

'Now,' said the countryman, 'thou did take *lumps* of butter from me, but if they had been twenty *pounds*, you'd have no right to take 'em; and this,' continued he, very coolly pocketing the money, 'will just pay me for the loss of the butter.'

WISE SAYINGS.—Solomon said, many centuries ago, 'Even a child is known by his doings, whether his work be pure and whether it be right.'

Some people seem to think that children have no character at all. On the contrary, an observing eye sees in these young creatures the signs of what they are likely to be for life.

When I see a little boy slow to go to school and glad of an excuse to neglect his book, I think it a sign that he will be a dunce.

When I see a boy in haste to spend every penny as soon as he gets it, I think it a sign that he will be a spend-thrift.

When I see a boy hoarding up his pennies, and unwilling to part with them for any good purpose, I think it a sign that he will be a miser.

When I see a boy or girl always looking out for themselves, and dislike to share good things with others, I think it a sign that the child will grow up a very selfish person.

When I see boys and girls often quarrelling, I think it a sign that they will be violent and hateful men and women.

When I see a little boy willing to taste strong drink, I think it a sign that he will be a drunkard.

When I see a boy that never prays, I think it a sign that he will be a profligate man.

When I see a child obedient to its parents, I think it a sign of great future blessings from Almighty God.

When I see a boy fond of the Bible, and well acquainted with it, I think it a sign that he will be a pious and happy man.

And though great changes sometimes take place in the character, yet as a general rule, these signs do not fail.—[Christian Mirror.]

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, MARCH 20, 1846.

THE PHARISEE AND THE PUBLICAN.

The fortunes of mankind are cast in different moulds; those fortunes bear complexions differing in many respects, and secure different blessings for their possessors. One has talents which secure him the praise of the intelligent and gifted; another has wealth at his command; one is in possession of this privilege, and another of that; and how prone are we to be lifted up in our own estimation, by those blessings, gifts, talents, and powers, which the God of Heaven has bestowed upon us! But we seem to forget that such pride as this, and the pure religion of our Saviour, can never dwell, at one and the same time, in the human heart. There is no harmony between the two. Their natures are entirely different; in direct opposition to each other, and though the world may accord to one the praise of being devotedly pious, and deeply religious; yet, if wealth or talent lifts him in his own opinion above his less fortunate and gifted fellow beings, but little religion is there. What an excellent lesson such an one has, in the parable of the Pharisee and Publican.—And it would be well for all to turn their attention to that portion of the instruction of him who spoke as never did man before, and from that, learn how unworthy of the name of man, are all feelings of an ignoble and selfish pride.

'Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself; God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers,

or even as this publican. I fast twice in the week, and give tithes of all that I possess.'

This Pharisee belonged to a sect, which in the days of our Saviour, was acknowledged to be more popular than any other. And he goes up to the temple with all that pompous and selfish pride, which is so apt to find a place in the minds of those who regard themselves as the especial recipients of the gifts and blessings of Heaven; and his prayer partakes of the nature of the feelings which were within his heart. Where was that acknowledgment, due to the Supreme Being as the author of his existence, and the giver of every blessing which he was permitted to enjoy? Where was that desire, that God would give him strength to withstand the temptations of the world, and to enable him to obey the precepts and commandments of his Maker? Where was his anxiety for those by whom he was surrounded? for their happiness and welfare? The truth is, that his self-righteous pride had rendered him blind to all of these things; had driven humanity from his bosom, and steeled his heart against the consciousness of his entire dependence upon the author of all good, and also rendered him unmindful of his duty toward his fellow beings. And what a contrast is formed to his course, by the conduct of the publican.

The publican stood there with deep solemnity impressed upon his mind; and he could not so much as lift up his eyes to heaven. With his soul awed with reverence, and a knowledge of his own frailty, he stood there in the presence of God, smote upon his breast, and prayed—'God be merciful to me, a sinner.' He spoke of no deeds which he had performed; he said nothing of what he possessed; he expressed no contempt for the humble situation of others, but only a simple acknowledgement of his sinfulness, with a deep and fervent supplication that the mercy of God might rest upon him. Such was his proceeding, and now how were the two men looked upon by the eye of Heaven? The Saviour answers: 'I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.'

Here is a lesson for the proud and arrogant man; for him whose self-righteous spirit prompts him to look with disdain upon the humble and unassuming individual, and whose mind is governed by sentiments of a nature calculated to render him lost to his actual situation, unmindful of his duty to himself, to his brother man, and to his God. And it should be the study of every sensible man, to gain wisdom from this instruction of the great Teacher, and thereafter to act in agreement with the knowledge thus possessed. And while all feelings of a selfish pride are driven from our minds, there is one thing of which we may and should be proud—well doing. A pride arising from the consciousness of well doing, and judiciously governed; a pride of having accomplished the duty which we owe to others; of having acted worthy of the name and nature of man; of having followed the pure principles of religion—when one has lived in this manner, he may be proud within himself, that his labor has not been in vain but such as to bring down upon his head the approbation of God.

S J. G.

FATAL DUEL IN RICHMOND.—A fatal duel—a barbarous and bloody fight—occurred on the 25th ult., opposite to Richmond, on the Manchester side of James River, between John Hampden Pleasants, Esq., for many years the talented Editor of the Richmond Whig, and Thomas Ritchie, Jr., which resulted in sadly mangle and fatally wounding the former, so that he died two days after the rencounter. Thus another son of genius, one of the most gifted of his State, has fallen by that horrid and murderous relic of barbarism—duelling—to rise no more!—When, O when shall professing Christians and Christian communities learn to repudiate and put down for ever so murderous, so horrid a practice? Is not that community that tolerates and encourages duelling—that upholds and sanctions it, and allows it to be *honorable*, accountable for the many valuable lives that are sacrificed to this false code of honor? We think so. It must be so. A very deep and general sensation has been produced in Rich-

mond by the death of so eminent a citizen as Mr. Pleasants was. We pray God the sensation may grow deeper, more general and solemn, till the whole community, as one man, shall rise in utter and everlasting condemnation of duelling.

THE MISSIONARY CAUSE.

We are glad to see by a notice, in this day's paper, from Mrs. Smith and Hunt of the Buffalo Association, that a meeting is to be held in Buffalo on the 31st inst., for the purpose of forming a Missionary Society, for the more effectual advancement of liberal Christianity in that region. This, in our opinion, is the right way to go to work, the true policy and obvious duty of Universalists for the wider and more rapid spread of the great truths of the Gospel of a world's salvation—the policy which we ought to have adopted, the duty which we ought to have performed, years ago.

It is true, obstacles existed in past years to this enterprise, and still do exist, though in a less degree than formerly; but none have existed nor do exist, but what may be and will be overcome by time, patience and perseverance—by firm resolution and energetic action. There is not a single Universalist Association in our State, and perhaps not in the United States, but what might sustain well and constantly at least one Missionary within its bounds. And we hope to see the time, and that soon too, when every Association shall have its missionary, and some of them several missionaries constantly employed. Who can estimate the amount of good that would result to our cause from this single auxiliary, the missionary enterprise? Who can tell how many hundreds, and thousands even, of captive souls, may, by the judicious and well directed labors of the missionary, be emancipated from the bondage of sin and the thralldom of fear and superstition, into the glorious liberty of the children of God?

The success of the experiment wherever it has been tried, judiciously tried, and persevered in, demonstrates both the practicability and advantages of missionary efforts among Universalists. The Chenango Mission, set on foot about two years since, has more than realized the expectations of the brethren who first started it. It has carried light to many a benighted dwelling, joy to many a disconsolate heart, and borne the tidings of the great salvation to many neighborhoods and towns where hitherto the people had sat, and otherwise would have continued to sit, in darkness and the shadow of death: and we believe it is destined to accomplish still greater good and develop still more glorious results in coming years. The New York Association has also employed a Missionary for a year or two past, and with the greatest advantage and best results to the cause of truth. The Cayuga and other Associations have just formed or are about forming Missionary societies and embarking in the cause of missions: and if they but persevere, and judiciously organize and conduct their affairs, they can hardly fail to give a new impulse to the cause of truth and impart renewed zeal and confidence every where to its friends.

It is understood there are several places within the bounds of the Buffalo Association—and is it not so with every other Association in the State?—where societies might be raised if they could only make a beginning among them, and where a preacher would be regularly employed and sustained some part of the time, if they could only raise the means to pay one for a few Sundays till an organization could be effected. Now the Missionary, employed by the Association, is the very man to go into such places, wake up the sleepers, organize societies, put the machinery in motion—for the machinery every where exists and only needs to be started and put in order, to run well—and he can do this, when few others can, and perhaps none others will. He is employed and paid for his time and labors—and may feel that his bread is sure—his waters shall not fail. And whether he gets any pecuniary compensation or not, at this, that or the other place, for the first, second or third time he may

visit it, he can arouse public attention to the subject, learn the state of feeling in the place, whether there is any desire for occasional or stated ministrations of the word, how much pecuniary means can be raised for the purpose, and, by judicious advice and assistance, organize a new society, a band of brothers in the faith, who will take hold of the work and do what they can to propagate the truth among men, and exemplify its power in their own lives.

We believe it is to the Missionary spirit, and the Missionary character of their ministry, more than to any other one cause, if not more than to all other causes combined that the Methodists are indebted for their remarkable success as a denomination. Without this they never could have succeeded. With this, in spite of the absurdities and monstrosities in their theory and many of their practices, in spite of the iron tyranny of their priestly authority, and the perfect popery of their bishoprics, they have succeeded in greatly multiplying their numbers. And though they are now waning in their glory and their numbers annually diminishing, yet by the Missionary spirit and practices still continued, they will continue much longer and exert a much wider influence than they possibly could without it.

And now, our word for it, let Universalists, who have a doctrine so far superior, in beauty, sublimity and glory, in the evidences furnished in its favor by reason and revelation, in its social, moral, and religious influences, but adopt the Missionary spirit and employ this powerful auxiliary in its behalf, our doctrine would run and be glorified—would extend its influence and power far more rapidly than Methodism ever did in its palmy days.—The state of society, the spirit of the age, the many philanthropic undertakings and enterprises now going forward in this country and throughout the civilized world, are all favorable to the progress of Universalism—all point out the present as the time for it to make rapid strides and mighty conquests. Let then, the Missionary enterprise be espoused and persevered in with a zeal and fidelity worthy of the name we profess. We have the men competent to the labors of the Missionary; we have the means necessary to sustain them, if we will but call them into requisition and employ them. Public opinion in general, and in our denomination in particular, is now favorable to the undertaking. What then shall prevent us from going forward immediately, and that too with the most certain prospect of complete and triumphant success?

D. S.

THE QUESTION.

The great question at issue between the Universalist and Partialist is not, Will God *punish*?—but, Will he *punish endlessly*?—will he inflict interminable torment? That he visits the iniquity of man with stripes, and his transgressions with a rod, can not be denied. Man is so constituted, and the divine economy is such, that he can not sin without bringing upon himself wretchedness and pain. 'There is no peace to the wicked,' and the sin of man will assuredly find him out. But all this is very different from endless misery. Punishments may be—under the government of God it is, for the good of the punished; but endless sorrow and suffering could benefit no being in God's universe, and hence could be considered nothing less than a species of revenge.

Now, none can believe that God is in possession of a disposition that can be gratified only by the infinite torture and endless agonies of a considerable portion of his own offspring. None can contemplate the character of God as it is revealed to us in Nature and in his written Word, and still believe from the heart that he has created millions for no other purpose than to crush them to endless ruin. None can believe sincerely that he is a *Father*, in whose strong and universal love there is no change, and still cherish the idea that he has prepared woes and tortures for countless multitudes of his own children, and that he will feast his soul on the shrieks and groans of beings whom his own hand has created, and whom his own dear Son was sent to save. It is only when we strip him of his paternity, and make him Hatred instead of Love, that we can imagine this. O, what sin is here! To doubt

that God will be as kind as an earthly parent—to believe that he will cast off his own children forever—that he will hear their melting cries and heed them not, their pleadings for mercy and grant them no reprieve—to believe this when he has told us that he is more kind and faithful than a *mother*, and when surrounded by living and abiding proofs of his infinite regard, is a species of the blackest ingratitude—if there be any unpardonable sin this is it—if there be any one sin more heaven-daring than all others, more blasphemous, *this is it!* And if we go to our Lunatic Asylums, our Insane Hospitals, we will find living proof of the tremendous forfeiture than men and women have paid, for believing that God was a monster and not a Father—that he would fail them at last, and heap upon them the eternity of torment!

O, my readers!—if you have one spark of reverence or love for God glowing in your hearts—if you have any regard for the interests or welfare of your kind—if you have any care for your own peace, or would wish for comfort in the hour of sorrow, and in your dying moments; cast entirely and forever from you a belief which makes the present gloomy and the future dark—which makes some melancholy and others mad, and opens a fountain of woe in every heart where it is cherished!

A. C. B.

CHURCH GOVERNMENT.

We have, perhaps, thousands of men, who are afraid of church government, and averse to joining a church; who are, nevertheless earnest in endeavors to teach the world the necessity of self-discipline, and mutual relief work.—Why then, will not these thousands come into associated disciplinary measures, in their religious capacity? Can they expect that their teachings will influence others, when it is seen that themselves, professing a mutuality of faith, will not work together in the covenanted discipline of the church—will not acknowledge by church relation, their determination to take heed to the interests of brotherhood? Again, these thousands of which we speak, are those who, notwithstanding their aversion to church organization, will go away from the house of Christ, and bind themselves in the most solemn pledges of the Odd Fellow, or other relief associations; thereby consenting to recognise the duty of the Christian, without giving the credit where it belongs; to Christianity. Why leave home all gloomy and desolate, under pretence that we do not like home regulations? Why not keep believers, and the fruits of faith, and the covenanted obligations of believers, together; so that when the fruit is seen, we may also evince that we are not ashamed of the faith. If these thousands of odd fellows and others, would respect their faith, might they not make the church what it ought to be, an association of relief and mutual counsel?

A. R. B.

REMOVAL.—Our esteemed and venerable Br. Job Potter has removed from Cooperstown, where he has resided for many years, to Waterville, Oneida county, and desires all letters and communications designed for him to be directed accordingly. By a private letter from Br. P., we learn that his son, and an only child has located at Waterville and he desires to be located near him—that he thinks this a more favorable location also as agent of the Liberal Institute in collecting and remitting funds for that institution. He will hold himself in readiness to preach occasionally as opportunity shall offer, or occasion require.

A fire broke out in the building occupied by Br. A. Tompkins, 33 Cornhill, Boston, a few days since, and did considerable damage. We understand by the Trumpet that Br. T. was insured; but as the Ladies Repository for March was mostly destroyed, the subscribers will have to wait a few days till it can be reprinted.

NEW MEETING-HOUSES.—We learn by the 'Star in the West' that the Universalists of Dayton, Ohio, are making preparations to build a new church the coming season; also that a subscription is in circulation for the same purpose in Bellbrook, O. And Br. Gurley adds, that besides the above, 'we learn that the Universalists of Columbus (the Capitol of the State) will certainly build the coming

season. They expect to erect a very beautiful edifice—handsome without and pleasant within.

Our brethren in Memphis, Tenn., have purchased a lot and are about building a new church. Br. Gaylord now ministers to them.

A new society has just been organized in Truro, Mass., as we learn by the Freeman, and preparations are being made to erect a new meeting-house forthwith.

DEDICATION.—The new and beautiful church recently built by the Universalists of Glens Falls, was dedicated, as we learn by the N. Y. Ch. Messenger, on the 18th ult. Dedication sermon by Br. John Moore, assisted in the services by Brs. A. A. Davis, Aspinwall, and others. The house is 56 by 36 feet, is very neatly finished, has a bell and town clock, a chandelier presented by the Universalists of Troy, and every thing promises fair for the cause in that thriving Village. A two days Conference was holden there at the time of the dedication.

Rev. S. H. Lloyd was installed pastor of a Unitarian congregation at Hubbardstown, Mass., a few weeks since. Universalist societies sometimes settle Unitarian ministers, and Unitarian societies quite as often settle Universalist ministers in Massachusetts.

¶ We are informed by Br. Abel Tompkins that the sheets of the Ladies Repository for March, were destroyed by the late fire, and that in consequence, he intends issuing a double number early in April, constituting the March and April numbers.

Br. G. S. Abbott, in a recent letter informs us that he has just closed his labors with the society in Dexter, Jefferson county, and is now ready to engage with any other society which may desire his services. He has labored in Dexter over three years, and desires a new field of labor. We doubt not there are many places where he will soon be wanted.

Harpers Publications.

No. 51 of their beautiful edition of the ILLUMINATED BIBLE is issued. It contains the first and second Epistles of Peter, first, second and third Epistles of John, the General Epistle of Jude, and seventeen chapters of the book of Revelation. In the last named book there are two fine engravings representing 'the opening of the sixth seal,' and 'the resurrection of the two prophets.' 25 cents at Beesley's.

JOURNEY TO ARARAT, by Dr. Friderich Parrot, professor of natural philosophy in the University of Dorpat, Russian imperial councillor of state, Knight of the order of St. Anne, etc., with map and wood cuts. Translated by W. D. Cooley. This is a neat cloth bound 12 mo. volume of 388 pages. We have not had opportunity to examine this book thoroughly, but from a hasty turning of its pages, judge it to be written in a plain, comprehensive style, and to be a very interesting narrative. The table of contents shows that a minute description of this wonderful mountain is given, and also the habits and customs of several nations of people, through which the Dr. had occasion to pass.

Nos. 13 and 14 of the pocket edition of Select Novels are issued. No. 13 is 'THE ROBBER' by G. P. R. James, 2 volumes in one, price 25 cents. No. 14 is 'GUY RIVERS,' a tale of Georgia, by W. Gilmore Sims, containing over 500 pages, 12 mo. for 25 cents.

Also No. 72 of the Library of Select Novels, THE QUEEN OF DENMARK, edited by Mrs. Gore, author of 'Mothers and Daughters,' 'The Royal Favorite,' etc. 25 cents. The above works for sale by G. N. Beesley.

No. 3 of the TREASURY OF HISTORY has been received, carrying the history of England from the year 1192 down to A. D. 1407, containing an account of the participation of her king (Richard) in the holy wars and a succinct account of the civil broils among her rulers, nobles and people, during a period of 215 years. A good work, 25 cts. per number. 'At Beesley's, or of the publisher, Daniel Ade, 107 Fulton street, N. Y.

NOTICE.

A public meeting will be held on Tuesday 31st March inst., at 10 o'clock A. M. in the Session Room of the Universalist church in the city of Buffalo—for the purpose of forming a Missionary Society, within the 'Buffalo Association of Universalists,' and for the adoption of such other measures as may be deemed proper for the more effectual advancement of liberal Christianity. The respective clergymen and members of societies, and others friendly to the enterprise, within said Association and vicinity, are respectfully and earnestly requested to attend.

S. R. SMITH,
B. HUNT.

Buffalo, March 12, 1846.

CLINTON LIBERAL INSTITUTE.

The Spring Term of this Institution, Male and Female Department, will commence on Wednesday, April 8th, under the charge of Rev. T. J. SAWYER, A. M., and Miss M. A. RICHARDS, assisted by H. ANDERSON, A. M., Professor of Mathematics, J. W. ROUND, A. B. Professor of Languages, and Miss J. E. BARKER, Teacher of Music. The course of instruction embraces all the branches usually taught in Academies of the highest class in the State. Expenses are moderate. Tuition, including room rent, &c., varies from \$4.50 to \$7.50 per Term of fourteen weeks. Board, including lodging and washing, from \$1.50 to \$1.75 per week, and without lodging and washing from \$0.88 to \$1.31, while many students in the Male Department board themselves at an expense of 38 to 75 cents per week. The Library contains about 1200 volumes.

It is desirable that such as intend to enter the Institute, should do so at the commencement of the Term.

UNIVERSALIST THEOLOGICAL SEMINARY,
Clinton, Oneida County, N. Y.

The Spring Term of this Institution will commence on the 8th of April next, and continue fourteen weeks. It is desired that such as intend to enter during the Term would do so at its commencement or as early as possible after. Students are expected to bring satisfactory credentials of moral and Christian character. Tuition without charge.

¶ Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

¶ A few copies of the Rose of Sharon for 1846 for sale at this office.

RELIGIOUS NOTICES.

The EDITOR will preach at Remington's next Sunday, and at Canajoharie on Saturday evening 28th, and Sunday morning 29th inst., and at Garlock's school house at half past 2 P. M.

Br. J. DOUGLASS will preach in Paine's Hollow on the evening of fourth Sunday in March, at which time he will review the sermon delivered by Mr. Baum a few weeks ago.

In consequence of the heavy snow he was unable to be present at his last meeting.

Br. N. BROWN will preach the second Sunday in April, at Sennett Corners. Subject—The origin of the doctrine of Endless Misery.

MARRIAGES.

In Herkimer, on the 12th inst., by Rev. D. Skinner. Mr. JOSEPH N. WIGHTMAN, Attorney at Law, of Mohawk, to Miss ADALINE BASSETT, only daughter of the late Mrs. Bassett, (who was drowned on board the Swallow last Spring,) of the former place.

In Auburn, by Rev. J. M. Austin, Mr. IRA ELLIOT to Miss SUSAN RUSSELL.—Mr. HEZEKIAH MASTIN to Miss HELEN WILMOVA.—Mr. WM. HELMERT to Miss ADA MILLER.—Mr. LYMAN PAINE to Miss MARTHA NOYES.—Mr. LEONARD M. GARDNER to Miss EMELINE M. BABCOCK.—Mr. HORACE S. WEBSTER to Miss LYDIA WILDER.—Mr.

HENRY W. LEACH to Miss CHRISTIANA ASPELL.—Mr. HENRY G. FRINK to Miss AMANDA M. STEUBEN.

In the Universalist church in Fowler, March 4th, by Rev. W. H. Waggoner, Rev. E. A. HOLBROOK, Pastor of the Universalist societies of Malone and Westville, Franklin county, to Miss ANNA MELISSA, daughter of Simeon Hazleton, Esq., of the former place.

In the Universalist church in Canton, March 1st, by the same, Mr. JAMES SMITH to Miss EMELINE SMITH, both of the same town.

In Canton, March 5th, by the same, Mr. DARVIN BAKER to Miss PHIDELIA COOK, both of the same town.

In the town of Chenango, Jan. 21st, by Ev. Wm. M. De Long, Mr. JONAS PRENTICE to Miss BETSEY ANN HINCKLEY, all of that town.

In Bridgewater, Susquehanna county, Pa., by the same, Mr. STEPHEN BULLOCK, of Columbia, Bradford county, to Miss LEODEMI LUCE, of the former place.

Also, in the same town, February 12th, by the same, Mr. JOHN FOSTER of Dimock, to Miss AMANDA R. TYLER, of the former place.

DEATHS.

In Delta, Feb. 5th, aged 72 years, Mrs. MARY PEASE, relict of Capt. Barzilla Pease.

Sister Pease had lived to a good old age, beloved and respected by all who knew her, and died lamented. She was a firm believer in the doctrine of the 'final restitution of all things.' Sustained by this belief, she looked calmly upon the approach of death, and although it came unexpectedly, I trust it found her ready to bid it welcome. A sermon was delivered at her funeral to a numerous and attentive audience, from Phil. i: 23, by the writer. S. J.

In Lee, Jan. 23d, infant son of John and Lucinda Sager, aged 10 months.

In Lee, Feb. 17th, AUGUSTUS SACKETT, infant son of Charles and Pamela Hinkley, aged 8 months and 11 days.

'Short shall this half-extinguish'd spirit burn,
And soon these limbs to kindred dust return!
But not, my child, with life's precarious fire,
The immortal ties of nature shall expire;
There shall resist the triumph of decay
When time is o'er, and worlds have passed away!
Cold in the dust this perish'd heart may lie,
But that which warm'd it once shall never die!
That spark unburied in its mortal frame,
With living light, eternal, and the same,
Shall beam on joy's interminable years,
Unveil'd by darkness—unassuaged by tears.'—CAMPBELL. S. J.

In the town of Rutland, at the residence of her father, on the 31st of December last, Miss ELVIRA MURRAY, aged 21 years. Miss Murray was a young lady of excellent mind and feelings, and her greatest desire ever seemed to be, to make others around her comfortable and happy. Her life was adorned with modesty, and mildness, and true Christian piety. She loved the Gospel of her Saviour, and delighted to hear it proclaimed. She was a firm believer in the ultimate salvation of the whole world—and her faith proved an unfailing support in sickness, and in the hour of death. From the commencement of her illness, which was protracted, she was convinced that she should not recover—and the prospect of so soon entering into the possession of eternal peace, gave her the most perfect confidence and resignation. She never expressed a desire to live—but often spoke of the advantage of dying, and going to an everlasting home; and when her friends were weeping around her dying bed, she exhorted them to be comforted; assuring them that she had no fears; that the prospect was a glorious one; that she should soon be separated from the cares and troubles of earth, and her spirit be perfected in immortal purity and enjoyment. Thus died one of the most perfect of human kind. Her funeral was attended on the 2d of January, and the impartial love of God presented to the mourners, by the writer. H. BOUGHTON.

In Watertown, Feb. 21st, Mrs. BETSEY ANDRUS, wife of Mr. Elisha Andrus, aged 51 years.

Sister Andrus was beloved by all who knew her. She was a devoted friend, an affectionate wife, and a pattern of Christian morality and virtue. She died in the faith of the Restitution—happy in the assurance that Christ 'shall see of the travail of his soul, and shall be satisfied.' Her funeral was attended at the Universalist church, on the 23d, and a sermon delivered by the writer, assisted in the services by Br. P. Morse. H. BOUGHTON.

UNIVERSALIST PROFESSION OF FAITH.

One of our agents and subscribers living in a neighborhood where Universalism is but little known, and often misrepresented, urgently solicits us to publish the Articles of Faith of the General Convention of Universalists of the United States; also the general Profession of Faith adopted by our Churches and the rules and regulations pertaining thereto, for the information of the public generally and especially of his neighborhood. As it is a number of years since those articles were published in this paper, and many new subscribers would doubtless like to see and preserve them, as well as the brother who makes this request, we cheerfully comply. The only Confession of Faith ever adopted by the General Convention was the one adopted in New England under its old and first organization, at its session in Winchester, N. H., in 1803; and is as follows.

'1. We believe that the holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

'2. We believe there is one God, whose nature is love; revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

'3. We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order, and practice good works, for these things are good and profitable unto men.'

The above profession has never been altered since first adopted. But no particular form of profession is authoritatively prescribed by our denomination to its members. All believers, however, are expected to embrace as much, and substantially what is therein expressed. Individuals are at liberty to adopt that, or take the Bible alone as their profession, or to write out a more extensive and particular profession, not inconsistent with the Bible teachings. The following is the form adopted and published by the Church in this city at its organization in 1831; and it has been adopted by many of our churches in this State since that time.

GENERAL PROFESSION OF FAITH, OF THE UNIVERSALIST CHURCH IN UTICA.

ARTICLE I.—CONCERNING GOD.—We believe in one, only, living, and true God; that he is a pure spirit, self-existent, immutable, eternal, infinite in wisdom, power, and goodness, and possesses every natural and moral perfection which can render his character amiable, lovely, reverend, and adorable. That he is the Creator, Upholder, Benefactor, and moral Governor of the universe; that he stands in the relation of Father to all mankind; that, as he hath made of one blood all nations of men to dwell on the face of the earth, we are his offspring; all have one Father, one God hath created us; that though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) yet to us there is but one God, the Father, of whom are all things, and we in him; that God is love, good unto all, and his tender mercies are over all his works; that he loveth all the things that are, and abhorreth nothing that his hands have made, for he never would have created any thing to have hated it; that he is a just God and a Saviour, who will have all men to be saved, and come to the knowledge of the truth; that he worketh all things after the counsel of his own will; that all his attributes harmonize; that in him, mercy and truth have met together, righteousness and peace have embraced each other.—1 Cor. viii: 4-6. Deut. vi: 4. Mark xii: 29. John iv: 24. Mal. ii: 10, and iii: 6. Gen. xvii: 1. Ps. cxlviii: 5, xlv: 9, lxxxv: 10. Wisdom xi: 24. Isa. xlv: 21. Acts xvii: 24-28. 1 Tim. ii: 4, 5. Eph. i: 11. 1 John iv: 8, 16.

ARTICLE II.—CONCERNING CHRIST.—We believe in one Lord, Jesus Christ. That Jesus of Nazareth is the promised Messiah, the one Mediator between God and men; the Son of God, and the Saviour of the world, the brightness of the Father's glory, and the express image of his person; that to him the Divine Spirit was given without

measure, and hence, God hath made him both Lord and Christ; given all things into his hand—even power over all flesh, that he should give eternal life to as many as the Father hath given him; that all that the Father giveth him, shall so come to him as not to be cast out; that he was sent to reveal the true character of God to the world, and save mankind from sin, misery, darkness, and death; that, to this end, he gave himself a ransom for all, to be testified in due time; is a propitiation for our sins, and not for ours only, but also for the sins of the whole world; that having been crucified on the cross, he arose from the dead on the third day, ascended up on high, leading captivity captive, and giving gifts, unto men; and having brought life and immortality to light by the Gospel, he shall see of the travail of his soul and be satisfied; shall reconcile all things unto God, by the blood of his cross; that as in Adam all die, even so in Christ shall all be made alive; that he shall reign in his mediatorial kingdom till all things shall be subdued unto him; till death, the last enemy, shall be destroyed; till every knee shall bow, and every tongue confess him Lord, to the glory of God the Father, and that he will then deliver up the kingdom to God, the Father, that God may be all in all. 1 Cor. viii: 6, xv: 3, 4, 22, 24-28. 1 Tim. ii: 5, 6. 1 John ii: 2, iv: 14. John i: 45, iii: 34, 35. vi: 37, xvii: 2, 3. Matt. i: 21. Heb. i: 3. Rom. xiv: 9. Eph. iv: 8. 2 Tim. i: 10. Isa. liii: 11. Col. i: 20. Phil. ii: 10, 11.

ARTICLE III.—CONCERNING THE SCRIPTURES. We believe in the Divine authenticity of the Scriptures of the Old and New Testaments—that they contain a true and faithful record of the revelation of God to men, and are a perfect and infallible rule of faith and practice; that the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the holy spirit; and that all Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, and instruction in righteousness, that the servants of God may be thoroughly furnished unto all good works, and become wise unto salvation. 2 Peter i: 21. 2 Tim. iii: 15-17.

ARTICLE IV.—CONCERNING THE MOTIVE TO OBEDIENCE.—We believe that, as God hath commended his love to us in that, while we were yet sinners, Christ died for us, it is our duty to love him because he first loved us; that if God so loved us, we ought also to love one another; that the goodness of God leadeth to repentance; that the grace of God which bringeth salvation to all men, hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; and that those who believe in God, ought to be careful to maintain good works; for these things are good and profitable unto men; that Christ should be our pattern, and his love should constrain us to walk in his footsteps. Rom. ii: 4, v: 8. 2 Cor. v: 14, 15. Tit. ii: 11, 12, iii: 8. 1 John iv: 11, 19.

ARTICLE V.—CONCERNING THE REWARD OF OBEDIENCE.—We believe that great peace have they who love God's law, and nothing shall offend them; they are like trees planted by the rivers of water, that bring forth their fruit in season; their leaf also shall not wither; and whatsoever they do shall prosper; that Wisdom's ways are ways of pleasantness and all her paths are peace; that she is a tree of life to them that lay hold of her, and happy is every one that retaineth her; that the fruit of righteousness is sown in peace of them that make peace; that Christ's yoke is easy and his burden light, and all who come to him will find rest to their souls; that we who have believed do enter into rest; that, though God is the Saviour of all men, he is especially so of the believer, and that whoso looketh into the perfect law of liberty, and continueth therein, and is not a forgetful hearer but a doer of the work, this man shall be blessed in his deed. Ps. i: 3, cxix: 165. Prov. iii: 17, 18. Matt. xi: 28-30. Heb. iv: 3. 1 Tim. iv: 10. James i: 25, iii: 18.

ARTICLE VI.—CONCERNING THE PUNISHMENT OF DISOBEDIENCE.—We believe that God, as the righteous and moral Governor of the universe, will

render to every man according to his deeds; tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile; that he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons; that the way of transgressors is hard; that the wicked are like the troubled sea when it can not rest, whose waters cast up mire and dirt; for there is no peace, saith our God, to the wicked. Rom. ii: 6, 9. Col. iii: 25. Prov. xiii: 15. Matt. xvi: 27. Isa. lvii: 20, 21.

ARTICLE VII.—CONCERNING THE REMEDIAL DESIGN AND LIMITATION OF PUNISHMENT.—We believe the Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies; that he will not contend forever nor be always wroth, lest the spirit should fail before him, and the souls he has made; that although he may apparently forsake his children for a small moment, yet with great mercies he will gather them; in a little wrath he may hide his face from them a moment, but with everlasting kindness will he have mercy on them, and heal them, and lead them also, and restore comforts unto them; that whom he loveth he chasteneth (and he loveth and chasteneth all) for their profit, that they may be partakers of his holiness, and be enabled afterwards to say, 'before I was afflicted I went away, but now have I kept thy word.' Lam. iii: 31, 32. Isa. liv: 7, 8, lvii: 16-18. Heb. xii: 7-11. Ps. lxxxix: 30-35, cxix: 67.

ARTICLE VIII.—CONCERNING BAPTISM.—As there is a difference of opinion among the sincere followers of Christ, in regard to this ordinance, and this difference ought not to separate true disciples one from another, we believe it is the duty of every one to follow the dictates of his or her conscience, leaving each to judge, both of the subject and mode of Baptism, as shall seem most consistent with Scripture and reason. Matt. xxviii: 19. John iv: 2. Acts ii: 41. Rom. vi: 3, 4, 5, xiv: 1-6. 1 Cor. i: 14-17. 1 Pet. iii: 21.

ARTICLE IX.—CONCERNING REPENTANCE, FAITH, AND LOVE.—We believe, according to the divine doctrine and preaching of Christ and his apostles, that repentance toward God for sin, faith in our Lord Jesus Christ, and love to God and our fellow creatures, are means of grace appointed by God, and essential to our salvation and glory.—Matt. iv: 16, xxii: 37-40. Mark i: 15. Acts iii: 19, v: 31, xx: 21. Heb. xi: 6. 1 John iii: 23, 24.

ARTICLE X.—CONCERNING THE EXTENT OF SALVATION.—We believe that God, who is rich in mercy, who turneth the hearts of the children of men as the rivers of water are turned, who worketh all things after the counsel of his own will, whose people shall be willing in the day of his power, will, in the dispensation of the fulness of times, gather together in one all things, in Christ, both which are in heaven and which are on earth, even in him; and that every (intelligent) creature in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall at last unite in the song of Moses and the Lamb, saying, Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever. Eph. i: 9-11, ii: 4. Prov. xxi: 1. Ps. cx: 3. Rev. v: 13.

A few hundreds of the Register and Almanac for 1846 yet left, and for sale at this office.

TERMS.

A WALKER, PUBLISHER AND PROPRIETOR.

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AND GOSPEL ADVOCATE.

VOL. XVII.

UTICA, N. Y., FRIDAY, MARCH 27, 1846.

NO. 13.

[Original.]

CHRIST'S MISSION.

Since the clear light of life hath shone upon the world through Jesus Christ, there has existed a great variety of opinions, religiously speaking, among mankind, respecting the design of his coming, and of his finally accomplishing the work which was the great object of his mission.

Those who have embraced what is called the Calvinistic faith, tell us without hesitation, that Christ came to save a part, and only a part, of the human race. That this number is so certain and definite, that it can not be increased or diminished. And to place the accomplishment of this great work beyond the possibility of failure, *all power* in heaven and earth was given to him; so that the most stubborn, sinful and depraved among those he came to save, forms no objection; for there can be no effectual resistance against the infinite power of God; and with this power Christ was furnished, in the fullest sense of the word. This power was the power of God: and St. Paul tells us that 'there is no power but of God'—consequently there can be no power in the whole universe to prevent Christ from accomplishing what he came to perform.—This is so evident, that no serious Calvinist can see a single loop to hang a doubt upon.

If this theory be correct in its great and leading assertion, that Christ came to save a part, and *but a part* of mankind, their reasoning upon the subject must be strictly consistent. For if God has elected some of the human family to unending glory, and sent his Son, clothed with *unlimited* power to save them, they cannot be finally lost, because the power of Christ must be all-sufficient to overcome every obstacle to their ultimate and endless well-being. So far, then, as the Calvinist goes, his views are in perfect harmony with the adorable attributes of God: Yes, and with the plainest declarations of the great Redeemer of men. To evince this fact, read the following declarations of Christ. 'I came down from heaven, not to do mine own will, but the will of him that sent me.' 'And this is the will of him that sent me, that of all that he hath given me I should lose nothing, but should raise it up again at the last day.' 'The Father loveth the Son, and hath given all things into his hands.'—'All that the Father giveth to me shall come unto me; and him that cometh to me, I will in no wise cast out.'

We hope the Calvinist, therefore, is not built upon the foundation of human merit, but upon Christ, the sure and appointed means of God, for the salvation of the soul: And Christ is 'the only name given under heaven among men, whereby we must be saved.' 'Neither is there salvation in any other.' This, therefore, is a complete, entire and perfect salvation, as far as the Deity designed salvation to extend.

This view differs essentially from the scheme of grace as maintained by the Arminians. They insist that God loved *all* the human race, and really willed their salvation: That he sent his well-beloved Son 'to seek and save that which was lost.' That Christ came, and that he, by the grace of God, tasted death for every man; and thereby rendered it possible for all the human family to be saved. That men are *free agents*, and if they are not saved, it is their own fault; and not owing to any partiality in the divine Being.

Now this theory, it is true, gives God the honor of providing equally for the well-being of all his intelligent creation, but it gives to man a great part of the honor of his salvation, provided he ever possesses that inestimable boon. Nor can we see how

the apostle can be justified in the assertion—'By grace ye are saved, through faith; and that not of yourselves, it is the gift of God; not of works lest any man should boast.'

Let us look at this theory a little more critically. Who gave to man this agency, by means of which he can frustrate the will of God? Did God know for certainty that man would abuse this agency, and so urge his way to endless torture? If so, is it possible for man to disappoint the positive and infinite knowledge of his Maker? And if he can not, was not the endless ruin of all them who persevere in the abuse of their agency as certain with God, who gave them this agency, as if he had solemnly decreed that doom? How then can man be justly rendered the subject of endless pain for doing what, according to the absolute foreknowledge of God, he could not avoid accomplishing? A perfect foreknowledge of the endless wretchedness of any part of the human race, renders their doom as certain as though the Deity had passed ten thousand decrees to make it so. Perhaps I shall now be told that man is a *free agent*, and that he has brought his doom upon himself by the abuse of his agency. But who gave man this agency? Why, God. Did he know when he gave this agency, what it would produce? No man can deny this. Then God gave to man an agency which he knew, without the possibility of disappointment, would produce the endless misery of its possessor! And in what does this differ, in substance, from a decree to make this agent the subject of unending wretchedness?

In closing, let us attempt to put what is true in the foregoing theories together. In doing this, we shall be careful to use the language of Scripture.

We believe with the Calvinist, that God had a perfect plan or design in creating man, as an inhabitant of this world; and that 'every purpose of the Lord shall be performed.' With the Arminian, that he loved them all alike, and willed their eternal salvation. 'God our Saviour will have all men to be saved and come to the knowledge of the truth.' That 'God is no respecter of persons.' That 'the Father sent the Son to be the Saviour of the world.' That the Son will accomplish the object of his mission, as declared in Acts, 13th chapter. 'He shall fulfil all my will.' 'He shall make an end of sin, and finish transgression, and bring in everlasting righteousness.' Yes, 'and reconcile all things to God.' 'And there shall be no more death, neither sorrow nor crying; neither shall there be any more pain.' In consequence of his perfect and universal success; 'every creature in heaven, on earth, and under the earth; and all that are in them, shall be heard saying; blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.'

Consider these systems well, and choose ye that which is good. Amen. D. PICKERING.

Feb. 15th, 1846.

[Original.]

FREE AGENCY AGAIN.

Br. J. B., in current volume, No. 6, asks for information in regard to the means by which man is made morally accountable to God, or by which being, if he is governed by motives or circumstances, which he can not control, and is free to do as he wills—how he is blame-worthy for willing as he does, and doing as he wills, on the same hypothesis.

These questions are raised in reference to an article from my pen to which he refers. In answering these queries I may be unintelligible, but shall

endeavor to show the true situation of the case according to my feeble ability. I need present no farther evidence of the fact that *man in his will* is governed by circumstances than is found in the illustrations given in my former article, under the remark which surprises J. B.

God is a sovereign. 'He doeth according to his will in the armies of heaven and among the inhabitants of the earth.' He not only *doeth*, but he '*declareth* the end from the beginning.' If he declareth the end, he must the intermediate circumstances also, among which is sin. It will not suffice to say that God never willed that sin should enter the world, and death by sin. If we take this ground we declare the will of God, in regard to this matter, was frustrated. Neither will it suffice to say that God *permitted* it for good and wise purposes; for this permission involves the idea of a *decree*, else a permission in direct opposition to his purposes, which we can not admit without charging God with folly. The very fact of his preparing a Saviour from before the foundation of the world thro' whose mission he would *finish* sin, shows beyond the power of successful contradiction, that sin is a part of the divine economy. It seems to be a *necessary* result of the present state of things, without which God could never have made himself known to man. It is through sin that man is placed in a situation to need help, and were he not placed in such situation, God could never have exercised by his grace, mercy, or favor in restoring him. Here it is that we learn the great love of God.

I will illustrate the foregoing remarks by a reference to certain circumstances which have transpired in the world. J. B. will recognize the fact that a great accountability rested on the Jews for the *crucifixion* of Christ, and upon Judas for the *betrayal* of him. He will also recognize the idea that it was ordained from all eternity that he should be betrayed and crucified, as he was the Lamb slain from before the foundation of the world, and without the will on the part of Judas, and the Jews, this could never have been accomplished; also if they had not been free to do as they willed, the work could not have been accomplished, unless they had been *compelled* to act. Here it will be seen that the sin of Judas and the Jews was a part of the divine economy, by which he would save the world. On this hypothesis, I ask how were they made morally accountable to God, or responsible for their acts? and were they in fault for the course which they pursued? If J. B. can settle these things he will answer his own queries.

The matter is perfectly plain when we reverse the case. God, it is acknowledged, designed and purposed that man should do good; and that man wills to do so from a preponderance of motive; and when the balance of inducement is brought to act, he can not will differently from what he does, and in reference to this is free to do as he wills. The same rule by which he is made morally accountable in the last instance will make him so in the first, and by the same rule by which his act is right in the last case, it is wrong in the first.

From the foregoing, it will be seen that man's accountability lies in the motive. Judas committed sin, not in merely betraying his Master, but in seeking the gratification of an avaricious disposition, at the expense of the life of his Master. The Jews sin lay in seeking the gratification of a spirit of intolerance and persecution, with innumerable evidences before them of his Messiahship. On the other hand a man's virtue consists, not in the act, but in the object had in view by him. See Matt. v: 28.

Taking this view of the subject, the theology which I teach is not, in the mind of one at least, a renunciation of moral accountability, but the reverse. Neither does it identify vice and virtue; making them one, thus ushering in the atheistic millennium with all its ridiculous and worse than contemptible absurdity.

Am I right? If not, will J. B. be so good as to point out the true ground of accountability, and much oblige
A. Scott.

Lyman, N. H., March, 1846.

[Original.]

THOSE SNAKES IN THE GRASS.

BY J. M. DAY.

I was not a little amused in reading about those numerous reptiles, that infest the region where 'A Country Pastor,' labors so zealously. It is too bad. Such poisonous serpents, as 'Combe on the Constitution of Man,' 'Austin's Voice to Youth,' 'Causes of Infidelity Removed,' &c., to infest the region, that is blessed with the sanctity and charity and holy aspirations of 'A Country Pastor!' O tempora! Really, the golden age of wonders is returning. What lofty ideas of humanity the writer of the snake article, must entertain! What a capacious soul does he possess! What an enlarged and enlightened charity, does he cherish! How willing to look beyond the boundaries of the creed of his fathers! How lovely and admirable does such a character appear!

I was highly pleased, as well as amused, with the article on snakes. For, if it was written, as it purports to have been, by a clergyman, of the popular faith, and if he speaks the honest sentiments of his heart, it makes him acknowledge some very important things. It is an admission that those works, which he so beautifully and poetically styles 'Snakes in the Grass,' are widely circulating, and exerting a great and growing influence. To him, this is a source of regret and alarm. And well it may be; for they are works that commend themselves, by their intrinsic merits, to the hearts and consciences of all honest and intelligent men, who read them. But to us, it is a source of joy and congratulation. The influence of those works is good, and good continually. They present cheering and comforting views of God, of man, and of human destiny. They dwell largely on the duties that appertain to every day life, and set forth the only proper and worthy motives of human conduct—thus leading the reader to love God supremely, and to show that love by doing good to his fellow men. It would be as impossible for these books to exert an evil influence, as for love to produce hate, or charity to commend the principle of revenge.

It is not surprising that 'A Country Pastor,' should vent his spite against 'Combe on the Constitution of Man.' That work, in company with the science on which it is founded, has wrought a revolution in the religious world. It has struck a death blow to the doctrine of total depravity. It has taught men that they are worthy of the source whence they sprang—that they are capable, by a proper development, and improvement of their powers, of high and ennobling attainments, and thus by inspiring men with worthy views of themselves, it has given them better and more enlarged views of their Creator. It has taught men, that instead of attributing the miseries and ills of the social state to a mysterious Providence, they are the results of our follies, and indiscretions, and violations of laws, which can not be lightly regarded with impunity. It has therefore inspired men with the desire to acquaint themselves with nature and the principles of the divine government; and the knowledge they thus acquire, is found to be of far greater practical utility, than the denunciations of the ministers of wrath. We rejoice therefore in the circulation of these works, although they give so much offence to that pious and liberal soul, 'A Country Pastor.'

I have framed these thoughts on the supposition that the article, entitled 'Snakes in the Grass,' was written by an orthodox clergyman, as it purports to

have been. The Editors of the Union and Advocate, took it rather seriously; but when I read it, the thought occurred to me, that the Editor of the New York Observer, had been hoaxed, and that the article in question is purely ironical—written by some lover of fun; for the purpose of seeing how much honor the conductors of the Observer were possessed of, and how low they would stoop to pander to the base selfishness of religious bigots. It may be indeed that, in some part of the State of New York, where the sun never shines, there may be a 'Pastor,' whose destitution of religious decency is great enough to prompt him to write such an article in a serious frame of mind; but it is hard to believe. The strongest argument, I have ever found, against the truth of Universalism, is that some men have no souls to save, or at least, none worth saving. Among this number, I should place 'A Country Pastor;' for certainly he shows not the least evidence of the possession of a soul, and consequently, he forms one of the strongest arguments I have ever known, against universal salvation. It is true there are many such. They are like the man who was presented with a sixpence to buy him a soul with; but finding that he could get a gizzard for three cents, he bought the latter, and kept the remaining three cents for future speculation! They may well be called gizzard men, and such our 'Country Pastor' must be, I think, if he has spoken the sentiments of his heart, in the snake article under consideration. But, as above intimated, I suspect that article was written in a strain of irony, and my principle object in writing this, is to suggest to the author, to cultivate his talent in the same way in future; for, in no way, can he succeed better in introducing those 'snakes,' to public notice, and attention. Men will read them, if for no other object, than to see whether they are so very poisonous.

Indiana, Jan., 1846.

[Original.]

EXTRACTS.

Day of Judgment, process of weighing souls—the devil a sea monster—hell's fireman—the damned kicking about in the flames—Catholic superstition and debasement—sculpture, painting, &c.

Br. SKINNER—The following grotesque and extravagant sculptures at the church of St. Nicholas, Freysburgh, are the most remarkable of the many debasements of Catholicism. This extract is from *Sergeant Talfourd's Rambles*, 1845: 'The church of St. Nicholas is a gothic structure, swelling with the organ of European repute, with a portal illustrated by such strange figures as I can scarcely believe were ever assembled in a dream. They represent the day of judgment: *adorable attributes* are caricatured, and in a manner one dares scarcely think of. The opening of hell is signified by a pig's mouth, vomiting flames; angels flutter, all wings; devils are adorned with pig's heads; and a process of weighing souls is represented, not individually, but in masses, a number being placed at once in the scale of Eternal Justice; while a devil hangs on slyly to weigh them down; how assorted, Sir Thomas Browne himself could scarcely guess..... This is not the work of a gloomy fanatic,—but a work elaborately carved in marble, in the vestibule of a noble church, under the control of a learned body, and bespeaks a debasement of the clerical mind I can scarcely understand under any form of the Christian faith. I can conceive some half-crazed enthusiast, so haunted by terrors of 'judgment to come' as to find relief in expressing them in grotesque and fanciful extravagance; but the deliberate sanction of such work as that at St. Nicholas is scarcely to be explained, except by that which one would not impute even to the Jesuits,—a disbelief in the realities it debases.'

The following description of the paintings in a Greek Convent in the Holy Land, I quote from the second volume, 218 page, of *Stevens Travels*:—'At the top of the picture sat the Father, surrounded by angels, and patriarchs, and good men; and on his right hand was a range of two-story houses—

St. Peter standing before them with the keys in his hand. Below the Father was a large, powerful man, with a huge pair of scales in his hand, weighing sinners as they come up, and billoting on each the weight of their sins; below him were a number of naked figures, in a sitting posture, with their arms spread out, and their legs enclosed in long boxes horizontally. On the left a stream of fire was coming down from the Father, and collecting in the mouth of a huge nondescript sea monster, while in the front stood a great half-naked figure, pitching in the sinners just as the firemen on board a steamboat pitches in the long sticks of wood, and the damned were kicking about in the flames! On the right was Elias doing battle with Antichrist; and below was represented the last day, and the graves giving up their dead, in almost every variety of form and situation conceivable.'

The above process of disposing of sinners is certainly a wholesale business. The Catholics excel all other pretended Christians in extravagance.—But their doctrine of Purgatory is less cruel than the common views of hell punishment as held by Orthodox.

J. R. J.

Alabama, N. Y.

[Original.]

To the Rev. Dolphus Skinner Editor of the Magazine and Advocate, dear Sir,—If you deem the following effusion worthy a place in your Magazine and Advocate, the writer will be gratified, in being permitted to cast the widow's mite into a treasury, from whence emanates so much light and joy.

Hoosick, Feb., 1846.

'JESUS WEPT.'

What thrilling emotions gush from the viewless springs within, while contemplating the scene at the tomb of Lazarus! We behold the brief, but fearful triumph of that dark Despot, who had wielded his sceptre over the sons of men, during so many ages; in the anguished tears of that sad group—the bursting hearts of those gentle beings, whose earthly shield, lies powerless in his chains. That Being of Light, whose every word and deed declares his greatness, shares their grief! He weeps! O, blessed proof of his deep love for guilty man!—of the tender, deathless ties, which link with him our being. That glorious brow and eye are raised in deep reverence to Him who gives him power; and his deep-toned voice is heard in humble thankfulness. Now, a spirit of majesty not of earth, seems mantling o'er him; as he commands Death, to yield up his victim. 'Tis done! he flees at the command of that great Conqueror, and the influence of his chilling breath is superceded by astonishment and joy. Adorable Saviour! Well may the children of earth rejoice in thee, and strew garlands in the path way of thy 'victorious chariot wheels;' for thou hast 'abolished death; and brought life and immortality to light,' and now, thou art reigning gloriously in Zion. Thousands are bending before thee, and offering up the incense of purified hearts. Thy banner is waving from conquest to conquest; and science, with her brow of light, is dispelling the foot-prints of superstition. Humbly she gathers her laurels, and lays them at thy feet. Youthful maiden, have tears of grateful love for him who died for you ever moistened those soft joyous eyes? Has the tale of his love and sufferings for your apostate race, ever thrilled through your young heart; and given a deeper glow to that rose-tinted cheek? If not, thy gentle spirit knows not its resting place; its beautiful energies will wither, in the chilling breath of a heartless world. Come then, while the fragrant breeze of hope is floating around you, and clasp those mystic tendrils of your being around the living vine—pillow that 'bright head' upon the bosom of that love, whose depths are fathomless; and be joyful, even when death approaches, 'fear not.' He is your strength and shield; pass joyfully to your own bright home. Aspiring youth, do you wish to mount the summit of earthly grandeur, and receive the plaudits of an admiring world? If so, pause, and reflect on the utter nothingness of human greatness; yet remain not inactive. 'Know

after having deluged Europe with tears and blood, and clothed the world with sackcloth, closed his days in lonely banishment, almost literally exiled from the world, yet where he could sometimes see his country's banner waving o'er the deep, but which did not or could not bring him aid.

Thus these four men, who from the peculiar situations of their portraits, seemed to stand the representation of all those whom the world calls *great*—these four, who, each in turn, made the earth tremble to its very centre, by their simple thread, severally died—one by intoxication, or as some suppose, by poison mingled in his wine—one a suicide—one murdered by his own friends—and one in lonely exile!

'How are the mighty fallen!'—[Presbyterian.]

PRINTING OFFICE JOKES.—It is customary in some printing offices, when a particular *green* youth commences learning the trade, to make him the object of various jokes. He is often sent on an errand to a neighboring office for some article which is imaginary, and wholly original in the minds of those who perpetrate the joke.—Once upon a time a boy was sent to K—'s office for a *quart of editorial*. He was sent back with the picture of a jackass. This was severe upon the jokers—but they immediately told the boy to go to K—, and tell him 'it was the *editorial* which they wanted, and not the *editor*.'

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, MARCH 27, 1846.

REV. JOSEPH HARTWELL'S HANDBILL,
IN REPLY TO BR. D. S. MOREY.

Our readers will recollect a letter published in this paper of the 6th of February, from Br. Morey to Rev. J. Hartwell, a Methodist preacher, of Madison county, relative to the course he saw fit to take at the funeral of Mr. Lewis of Morrisville. The publication of this letter, like the contact of alkali with acid, produced a wonderful *effervescence* in the neighborhood of Morrisville; and Mr. Hartwell forthwith addressed us the following very urgent appeal, which we publish *verbatim et literatim et punctatim*, so that he may have no occasion to complain of mutilation or garbling:

Stockbridge, Feb. 10th, 1846.

To Mr. SKINNER, Editor of the 'Evangelical Magazine, &c.'

As Mr. D. S. Morey of Clinton has written such an article as he was disposed to, and has published me through your paper and through hand-bills, I wish to enquire of you,

1st. Whether you will publish such a reply as I may be disposed to make, without garbling or mutilation, but extending to me all the Editorial Courtesies which you have extended to Mr. Morey?

2d. Will you leave the controversy entirely in the hands of Mr. M. and myself?

3d. What will be your price for 200 hand-bills of the size of Mr. M.'s, or for 400.

Will you please answer this *immediately* by a private letter addressed to Stockbridge, Madison county, N. Y.

Yours respectfully, JOSEPH HARTWELL.

P. S. I wish you to be perfectly definite in your answers as much so as *yes*, or *no*. Otherwise I do not intend to send you my manuscript. You brethren he assure me you will grant my requests. J. H.

To the above letter we immediately replied as follows:

Utica, Feb. 12, 1846.

Rev. J. Hartwell—Dear Sir, yours of the 10th inst. is received. In answer to it I remark that I would not agree to publish unreservedly and without comment a personal controversial article for *any man living with whom I am unacquainted*, before I first saw and knew what the article was. For if I did, I should violate my own judgment and sense of duty, and insult my readers. Should your article be such, when received, as will do honor to the writer, however widely he may differ from me, and be couched in proper language, and of a length

not exceeding that of Mr. M.'s it will be cheerfully published in the Magazine and Advocate.

Should it be of a character inadmissible for the paper, the publisher Mr. Walker, will print it for you in a hand-bill, if you choose, let its character be *what it may*. He says the expense of printing it in hand-bill, if of the same length of Mr. M.'s article would be about \$5 for 200, or \$7, to \$7.50 for 400 copies. Very sincerely yours,

D. SKINNER.

P. S. If I should publish in the Mag. and Adv., I should be willing to leave the controversy between you and Mr. M.*

We heard no more from Mr. H. till Saturday the 28th ult., when he called on us just as we had stepped on board the cars for the East, and about three minutes before we were off, in very pressing and earnest mood, to know whether we would publish his reply to Mr. Morey in the Magazine and Advocate. We told him we could not decide the question without reading it, and we had not time to read it then before the cars would be off—that if he would leave it till we returned on Monday, we would immediately examine and decide on it—would either publish it entire, if it came within the description of composition deemed admissible, or return the MS. to him immediately by mail—that we did not fear the *truth*, nor the publication of any *facts*—that we presumed the article would be admissible; for we could not believe he would write and ask us to publish any thing indecent, insulting or repulsive, &c. He was very anxious to know before leaving, whether it would be inserted or not. We told him that possibly Mr. Walker the publisher, might be able to judge, on reading his article, whether it would be admitted or not. The cars started, and we were off. He called on Mr. W. and read over his MS. Mr. W. suggested that several expressions contained in it were objectionable, containing general, insulting and sweeping charges against all Universalists, as for instance where he says, 'How vain to look for courteous modesty in a Universalist priest!' and other similar expressions, and intimated that these should be either omitted or modified; but saying he had better leave it for the Editor to see and decide upon for himself. But Mr. H. declined leaving it; took it away without our seeing it at all, and here we now read it for the first time in hand-bill form.

His reply is considerably longer than Mr. Morey's letter to him, and would make about seven columns in this paper. Respecting its tone, spirit, and style of composition, we need say nothing to those who have read the hand-bill; but for the information of those who have not seen it, and that the public may not be deprived of the great advantages derivable from the dignified style of composition and the elevated tone of the article, we will just present a few specimens of Mr. H.'s letter. The following extracts contain some of the beauties and sublimities of his style:

'But how vain to look for courteous modesty in a Universalist priest. On the contrary, what pride and swaggerish self-importance. What a pugnacious spirit—*quarrelling over a prayer!* To say nothing of your sentiment, so crude and vulgar are your notions of even the sacred subject of religion, that you wonder why I can not regard you as a Christian minister.'

'From the above, we learn that had you been in my place, with so many *Methodist* mourners before you, you would have been upon them pell-mell, at once. Ah! we see too why you were so anxious to *pray at us!*

Again, speaking of the idea that the deceased was a Universalist, he says,

'Why, in his last week, did he twice send 8 miles for a Methodist minister? and twice to the Village, for one of our lay members to pray with him, when daily tortured with Universalist priests—and yourself one of them?—Such awkward and awful work as I have seen among Universalists, trying to make a man die to their notion! But, in spite of you, Mr. L. escaped your dreaded coil, and was experimentally converted to God—a subject on which you are doubtless as ignorant as the 'wild ass's colt.'

How exceedingly modest and respectful the above looks! How gentlemanly and Christian the following language sounds!

'You would have us believe, that Universalism is just

* The P. S. I did not copy at the time of answering Mr. H., but put it down now from memory. Ed.

one of the prettiest little things that ever glimmered on Creation. You galvanize your mighty powers into a spasmodic effort, as though keenly sensible of the demands of your waning cause. O, if men would but appreciate the beauties of Universalism! especially liars, thieves, drunkards, blasphemers, atheists, blacklegs, debauchees, robbers, duellists, pirates, and other cold-blooded murderers. How foolish are all murderers, that they do not call on the community to *thank* them for the many they have sent to heaven: and that they themselves are not joyful and happy in view of soon meeting their murdered victims, to shout by their side the loud hallelujahs of heaven.'

The following we suppose Mr. H. regards as very *sharp* shooting, at the same time exhibiting proper *spunk*.

'You represent me as a *sinner* in certain respects, and exhort me to repent. Now, I declare that in those respects I will not repent; and our Lord says, 'Except ye repent, ye shall all likewise perish.' What now shall be done with such a naughty man? Why, GO TO HEAVEN, I suppose! Ah! and if by some unforeseen accident you should happen to straggle that way, and find me there in all my impotence, what then would come to pass?—Would you fall on me as you do here, and whistle away mantic-like? or do you expect to have your pugilistic spirit changed a little?

I rejoice, however, to hear you preach repentance, whether angry or pleased. The people may hereafter know how to get you into it:—'*spring you a bit,*' by mentioning the last days and funeral services of Mr. L., and doubtless you will talk of sin and repentance as though the world was on fire.'

Now to those possessing acuteness of intellect sufficient to discover the real *point* of the above wonderful logic, and *all* the heads and points of this marvelous production, the perusal of it must indeed be a rich and rare treat.—But its classic lore, the rich elegance of its rhetoric, the fathomless depths of its vocabulary, are altogether too deep for our poor barren genius—we can not comprehend, we can not fathom the sublime conceptions of our author! When he talks about 'swaggerish,' 'whistle away mantic-like,' 'spring you a bit,' &c., &c., we are utterly at a loss to know where he learned his vocabulary, it is so much beyond our humble ability to fathom. Had he not very generously accorded to his opponent the category of 'a wild ass's colt,' we might have supposed some part of his vocabulary was derived from that learned school. But we can not suppose he would consent to stand in the same stall and feed at the same crib, as the one whom he thus addresses.

Mr. Hartwell's great *candor* and *honesty* we suppose he would have us infer from the following declaration:

'The vilest wretch is going straight to heaven. Get drunk enough to die, and the Lord will at once embrace you. Pour it down, Tippler! Mr. Morey says you are safe.'

His *pacific* inclination is indicated by his closing paragraph where he says, 'You will understand that I am now out for *all day!*'

But we may not dwell longer on the beauties and sublimities of Mr. H.'s production. We designed not to review or reply to it but simply to call public attention to so meritorious a performance of so distinguished a man. Whether Br. Morey will deem it of sufficient importance to justify or call for a rejoinder we can not say. If he does our readers will doubtless hear from him soon.

D. S.

PUBLIC OPINION.

Public opinion is a sentiment strong in its nature, and one with which it is difficult to contend. With this in his favor, one with a fair share of intellectual talent, may arise high in the estimation of his fellow citizens; perhaps may ascend to stations of power and trust, and those too, which carry with them honor and esteem. But it should be borne in mind, that though this opinion is the sentiment of the multitude and possessing power and might, yet it is not always correct; not always upon principles of equity, but anon far from being as it should be, right. This truth may be observed by looking back upon time past away; not to ancient days alone, where evidences appear in abundance, nor yet to foreign lands; but if we look back but a few years as it were, and in our own beloved America, we may observe popular opinion sanc-

tioning actions which are now looked upon as so many evidences of human weakness and folly. But a few years have rolled away, since the habitations of old women were ransacked, and the inmates thereof were brought before grave judges, when legal gentlemen poured forth their strains of 'eloquence on fire'; when patient jurors deliberated upon, weighed, and examined the testimony; when the gaping crowd stood gazing in eager expectation, and all for what? Because forsooth by the said old women, a neighbor's children had been set a jerking, and divers other wild pranks 'cut up,' not unlike some mentioned in the history of the renowned Don Quixotte, too foolish to mention here, but which were heralded forth as the lamentable woes and horrors of Witchcraft! But men now look back and laugh at the folly of their 'illustrious predecessors'; truly illustrious, in ignorance and folly. Yet we behold public opinion placing a sanction upon the whole; supporting those wild vagaries, and ever ready to pronounce condemnation upon those against whom the least whisper was breathed.

And though public opinion may be, and undoubtedly is, wrong at the present day relative to many subjects upon which mankind are called to express a judgment, yet alas! how many do we find, who have not sufficient moral courage to stem the tide of popular sentiment.—There are those, and not a few either, but a host which scarcely any man can number; who if called upon to express an opinion relative to aught engaging the attention of man, do not come forward and pronounce their judgments, but forthwith look around upon their neighbors and others moving in high life, and ascertaining the drift of their minds, they join in with the general clamor and are loud in speech, pro or con, just as popular opinion may direct. They will declare and follow out principles and sentiments one day, bringing all of their powers in one combined effort to urge forward the reigning scheme; but another day, a change comes over the spirit of their dreams, because the popular trump has given another sound. Miserable beings! They have no knowledge of themselves; no knowledge of their own minds; no knowledge of what should be the end and aim of human power and human life. They may suppose themselves to be men, but they have surely mistaken their nature. Men? Far from it; but only walking apologies for men! Mere shells; beautiful it may be, in outward appearance, but filled with vanity! Cringing slaves to the public will; the eye of Heaven is upon them, and his scouring rod shall eventually bring them to a knowledge of themselves, and to a knowledge of the truth; that they are far from acting the part of men, and only bring down upon their heads the condemnation of every honest and upright man, and the strong disapprobation of the Almighty!

Though public opinion is a sentiment with which it is difficult to contend; though it possesses a power strong in its nature, and may bear heavy upon him who may attempt to oppose it; yet this is the very reason why attention should be kept upon it, and why one, when it may be wrong, should boldly step forth and contend with it to the utmost of his strength and ability. Its power renders it an engine of tenfold greater evil, than it would be were it in possession of less strength; and in consequence, the more diligently should it be guarded. And when it has swerved from the line of rectitude, then it is the bounden duty of every man to raise his voice against it, and use his utmost endeavors to establish the principles of justice and thus confer upon society those blessings of which mankind would be deprived from the reign of an erroneous popular opinion. And that man who does not possess sufficient moral courage to raise his hand in behalf of the principles and sentiments of justice and rectitude; or who may join in with the public voice because he fears its vengeance if he maintains silence; or for the purpose of accomplishing some selfish object—that man, we say, is a traitor; a base traitor, to himself, to his brother man, and to his God! And were there a less number of such individuals in the world, and more of sterling integrity, many evils which are now spreading their curses abroad, would be deep sunk in the silence of oblivion.

The human mind, the noblest creation of the living

God, was formed for thought free as the mountain air; and it should never so basely stoop from its high nature, as to give countenance and support to sentiments not in agreement with those of rectitude, though they may be advocated by a majority of the people. With 'Heaven and Truth' for a motto, one should go forward with a determination to live and act for the cause of justice and humanity, regardless of the popular wake; swerving neither to the right hand or the left hand, and though strong opposition may meet him awhile, yet eventually, truth shall triumph and abundantly reward him for his labors.

S. J. G.

REFUSAL TO EXCHANGE.

Br. WALKER—With very unpleasant feelings I proceed to notice some remarks made by yourself and Rev. E. Buckingham, of Trenton, in relation to a refusal of the latter to exchange pulpit services with me. I regret your mention of the circumstance; but still more do I regret Mr. B.'s statements, that he is 'not aware' of any such occurrence; and that he 'can not recall' to his 'mind that' I 'ever made any application in personal intercourse with a view to exchanging;' or, 'that any person ever applied to him 'in behalf' of myself, for that purpose. These statements, under all the circumstances of the case, amount to a denial to the best of his memory, and seem to me to require an answer. But the time that has elapsed since that event, may well be supposed to render memory rather uncertain in minor details; and my removal from New York, will probably increase the difficulty of proving my statements correct. You perceive, then, the unpleasantness of my position. But as my 'large organs of cautiousness' do not look at possible difficulties in the way of performing my duty, so much as at those arising from neglect of duty, I will 'say my say' as plainly and as truly as I can, and leave others to their responsibility for their belief or disbelief, assent or denial—and will trust to God for the consequences resulting from my speaking the truth.

I can not boast of a good memory in some things; but in others I believe it is above the average. In remembering numbers and dates, I am defective—in events, moderate—in language, or rather the substance of conversations, I believe, I am moderately good. But as I narrated what I now have to relate, to several persons soon after it occurred, they can correct me if I fail in any particular. I give you their names in a private note, that you may inquire for yourself, should any statement of mine be called in question; and I am not only willing, but desirous to be corrected in all particulars wherein their or Mr. B.'s powers of memory are greater or better than mine.

I think it was early in the Summer of 1842, that Mr. H., (who resided near the Public Square on Holland Patent,) spoke to myself and brother several times, about my exchanging pulpit services with Rev. Mr. Buckingham, who then officiated a part of the time in that section.—Mr. H. said that Mr. B. had expressed a willingness to exchange with me. I agreed to do so, and proposed that Mr. B. should name two or more days, on either of which the exchange might take place, when I would select one of the days named, and give notice in the paper accordingly. From time to time, Mr. H. and Mr. G. (who resided in the same vicinity) inquired of me why I did not make the proposed exchange, and expressed astonishment at my statement, that I had not yet heard from Mr. B. Both seemed confident of Mr. B.'s entire willingness to exchange—indeed, I think both said he told them that he would exchange with me. Thus matters remained, (unpleasantly to me, I confess; for it appeared that my friends might suspect my willingness, or veracity, or both,) until in the winter following—I think in February or March, 1843—when Mr. Buckingham called at my residence (on Spring street, Utica.) As he appeared to hesitate (as if embarrassed) about the object of his visit, I hastened to relieve him by introducing the subject of our long-proposed and long-delayed exchange. To my astonishment, his embarrassment appeared rather to increase. His remarks were exceedingly vague and non-

committalish—very much like those in the sixth and seventh paragraphs of his letter in your paper of the 6th inst. On urging him into more definite explanations, he finally declined exchanging, with many deprecatory compliments to myself, on the following grounds:—

1st.—He declined, because he felt too distrustful of his abilities to supply the desk in a city, where I and other such able preachers had preached!!!—Not wishing to bandy compliments, and lose sight of the business in hand, (for I was determined, if possible, to get either an agreement, or a refusal, to exchange,) I jocosely replied, that men who were reputed to be great abroad, were often very little men at home—that I frequently preached poor sermons; so much so, that he need not fear preaching worse ones, or having less patient hearers—and that our city congregations were no better judges of preaching than those he usually addressed. He then objected:—

2d.—That he might casually drop an expression, contrary to my views, and those of the congregation, and thus wound the feelings of, if not give more serious offence to, the audience. (Here he introduced many of those twilight remarks contained in the seventh paragraph of his late article.)—I replied, that he did not differ more from me, than I from him; nor more, probably, from some of my congregation, than I did from others—that they were capable and responsible to hear and judge for themselves, and did so hear and judge, whoever might be the preacher—that I preached to them what I believed to be true and proper, without regard to their views, and they received or rejected as they deemed to be right and proper, without regard to my views—and that he need not fear to preach to my congregation, however plainly, his peculiar and different views; for they did not assume to keep their preacher's conscience, and would not allow a preacher to be their conscience-keeper.—I think it was at this stage that he said, that he was 'what you [I] would call a Partialist'—these, I am confident, were his words—but, on further conversation, he modified the expression, by saying that, to him, neither reason (or philosophy) nor Revelation furnished any evidence that sin and suffering would ever be terminated in the universe. But on assuring him that even those views would be no hindrance to my exchanging with him, inasmuch as I had (with the approbation of the congregation) offered to exchange with the Trinitarian Partialist clergymen of Utica, he finally declined to exchange—

3d.—Because there were some in his congregation at Holland Patent, who were 'weak in the faith,' and who might be disturbed or perplexed—(he would not impugn my courtesy, or care to avoid all disputed points, &c., &c., &c.; but &c.—) they being weak in such things—not illiberal, by any means—might be disturbed in mind and feelings by hearing a preacher who preached differently from what they had always been accustomed to hear.—I replied that if he had any in his congregation so weak that he was afraid to trust—[here he interrupted me with a polite and careful disavowal]—or who were not capable of judging for themselves in religious matters—[another disavowal]—or who could not bear to hear any thing advanced in a sermon, save what accorded with their own peculiar views, then, perhaps he would do well not to exchange with me; for that although I always endeavored, to treat my hearers, (and especially those who differed from me in opinion,) with all due courtesy, yet I claimed for myself what I always accorded to others, the privilege of speaking my views freely, fully and plainly on all proper occasions; and I believed that I seldom had given offence by so doing. On pressing him to name the opinions of such persons, he gave, as nearly as I could understand him, the doctrine of ceaseless sin and woe, as the one to which such very weak persons held with such great fondness!

We parted, as we met—and afterwards met and parted, on good and friendly terms. But I could not but regret that one seemingly so amiable and talented, should be so deficient in frankness, independence of soul, and moral courage—to which I am now compelled to add an additional sorrow, that he is so very deficient in good memory. I should also add, in justice to Mr. B., that although he

thyself,' and thy high destiny; and in the character of Jesus of Nazareth, behold thy example. You live in an age of 'holy privileges, high responsibilities,' every heart should be armed for the combat; and can you look idly on, and behold the spoiler of your race, 'blighting the beautiful, and desecrating the holy,' without making a mighty effort to arrest his progress? O, hasten to the rescue!! and in the strength of Him, whose holy arm is bared to save, be fearless—crush the serpent, and the joy of Eden will again fan our beautiful earth, blended with the inspiring hopes of immortal bliss.

II.

[Original.]

OLD SCHOOLISM vs. NEW SCHOOLISM.

Br. SKINNER—I was much interested a few days since in the perusal of a Presbyterian paper, (the New York Evangelist of Jan. 22d,) particularly an article that was presented therein to its readers that they might at a glance perceive the leading points of difference between the two schemes of doctrine held by the Old and New School. And believing that your readers generally would be pleased to see said article, I here transcribe and transmit the same for publication in the Magazine. The article is as follows:—

- | OLD SCHOOLISM. | vs. | NEW SCHOOLISM. |
|--|-----|---|
| 1. 'Men are condemned for the sin of Adam.' | | 1. 'Men are condemned for their own transgression.' |
| 2. 'Men have a natural or physical incapacity to obey God.' | | 2. 'Men have no inability to obey God but what arises from want of inclination or will.' |
| 3. 'Christ made atonement or propitiation for none but the elect.' | | 3. 'Christ made atonement or propitiation for all mankind.' |
| 4. 'The Gospel invites none but the elect to come to Christ.' | | 4. 'The Gospel invites all mankind.' |
| 5. 'None but the elect are under obligation to believe in Christ.' | | 5. 'All who hear the Gospel are under obligation to believe in Christ.' |
| 6. 'The elect are not bound to believe in Christ till he shows them that he will save them.' | | 6. 'Every sinner who hears the Gospel is bound to believe as much at one time as another.' |
| 7. 'No man will be condemned at last for unbelief, because the elect will all believe.' | | 7. 'All who have the Gospel and do not believe, will be condemned for their unbelief.' |
| 8. 'Faith consists in believing that Christ died for me.' | | 8. 'Faith consists in receiving and resting on Christ alone for salvation as he is offered in the Gospel.' |
| 9. 'Those for whom Christ did not die, can not believe that he died for them, unless they can believe what is not true; therefore they can not be condemned for unbelief.' | | 9. 'As Christ died for all men, any sinner who hears the Gospel can receive and rest alone on him for salvation; therefore any unbeliever will be condemned.' |
| 10. 'Faith is neither an exercise of the will nor understanding, but a divine principle.' | | 10. 'Faith is an exercise both of the will and understanding, and a divine principle is a phrase without an idea.' |
| 11. 'The Christian begins to love Christ when he finds Christ will save him, and that is the true motive of his love.' | | 11. 'The Christian begins to love Christ before he knows he will save him, and loves him for other and higher reasons.' |
| 12. 'Saving faith is before, and of course without love to God, or holiness, unless holiness be different from love.' | | 12. 'Saving faith is love in its very nature, and is a holy exercise, because love is holiness.' |
| 13. 'A Christian can not be disinterested—the interest of self must be at the bottom, and the moving spring of all his actions—even of his religion.' | | 13. A shameful and barefaced confession, as unworthy of a philosopher as a Christian.' |

Reader, here is the contrast, and whether there be or not at present open war in the Presbyterian church, the schism existing is wide and deep, as you will at once discover—its dogmas are weighed in the balances of truth and are found wanting, and 'thy glory is departing' is written both upon 'the worse and the better reason.'

W. H. W.

Canton, Feb. 2, 1846.

ORDINATION OF BR. HARRIS.—The ordination of Br. T. L. Harris, took place in the Elizabeth street church on Tuesday evening the 12th inst.—Circumstances prevented our attendance, and we have waited a promised account of the exercises from those present, till it is necessary our paper should go to press. We have now only room to say, that there was a large attendance, and a very able sermon, (as we learn from many sources,) by Br. E. H. Chapin, from the latter clause of Mat. xiii: 3—'Behold a sower went forth to sow.' The ordaining prayer was by Br. H. Lyon: Charge and Delivery of the Scriptures, by Br. W. S. Balch, and Right Hand of Fellowship by Br. T. B. Thayer.

May the blessings of the God of Salvation rest upon the labors of our brother.—[N. Y. Christian Messenger.]

Universalist Books.

Just received from Boston, and for sale at this Office. The new work just published at the Trumpet office, entitled 'Reasons for our Hope,' by J. Victor Wilson, price 75 cents. Paiges Commentary on the Four Gospels, Vols. 1 and 2, \$1.00 each. Ballou's select sermons, 63 cents—do. Lecture sermons, 63—do. on Atonement, 50 cents—do. Notes on the Parables, 50 cents—Family Prayer Book, 50 cents—Mrs. Scott's poems with a memoir, 63 cents—Emmon's Bible Dictionary, 50 cts.—Duties of Young Men, by E. H. Chapin, in miniature form, gilt, 38 cts.—Flower Vase, by Miss Edgarton, 38 cts.—Language of the Gems, 38 cts.—Manuals and Class Books for Sunday Schools.

The present number of the Magazine ends the first quarter. Back numbers can still be supplied to new subscribers.

We have received from the publishers (Messrs. Greeley and McElrath) a copy of the third edition of 'A PHRASE BOOK IN ENGLISH AND GERMAN,' with a literal translation of the German into English, together with a complete explanation of the sounds and the accentuation of the German. By Moritz Ertheiler, teacher of the German language in the city of New York. It is put up in 12 mo. pamphlet form, contains 172 pages, filled with colloquial phrases in English, alphabetically arranged, with a German translation following each phrase. Pronunciation and sounds of the letters are also given. Particularly useful to the learners of the German, and costs only 25 cents, and may be had of G. N. Beesley, this city.

We have received at the hands of Mr. G. N. Beesley, GRAHAM'S MAGAZINE for April. It is prefaced with a handsome mezzotint, 'The Parting,' and has articles by Herbert, Poe, Hill, McLeod, Whipple, Grund, Graham and Reed, Mrs. Stephens, Osgood, Butler, Horton, Caroline F. Orne, Emma Wood, and E. M. Sidney. A fashion plate and music. 25 cents.

Also the COLUMBIAN MAGAZINE is received. The contents are varied and good as usual. Some twenty-four articles by popular writers. Its embellishments are 'The spirit of seventy-six,' fashion plate and music. 25 cents, at Beesley's.

CLINTON LIBERAL INSTITUTE.

The Spring Term of this Institution, Male and Female Department, will commence on Wednesday, April 8th, under the charge of Rev. T. J. SAWYER, A. M., and Miss M. A. RICHARDS, assisted by H. ANDERSON, A. M., Professor of Mathematics, J. W. ROUND, A. B. Professor of Languages, and Miss J. E. BARKER, Teacher of Music. The course of instruction embraces all the branches usually taught in Academies of the highest class in the State. Expenses are moderate. Tuition, including room rent, &c., varies from \$4.50 to \$7.50 per Term of fourteen weeks. Board, including lodging and washings, from \$1.50 to \$1.75 per week, and without lodging and washing from \$0.88 to \$1.31, while many students in the Male Department board themselves at an expense of 38

to 75 cents per week. The Library contains about 1200 volumes.

It is desirable that such as intend to enter the Institute, should do so at the commencement of the Term.

UNIVERSALIST THEOLOGICAL SEMINARY,

Clinton, Oneida County, N. Y.

The Spring Term of this Institution will commence on the 8th of April next, and continue fourteen weeks. It is desired that such as intend to enter during the Term would do so at its commencement or as early as possible after. Students are expected to bring satisfactory credentials of moral and Christian character. Tuition without charge.

NOTICE.

A public meeting will be held on Tuesday 31st March inst., at 10 o'clock A. M. in the Session Room of the Universalist church in the city of Buffalo—for the purpose of forming a Missionary Society, within the 'Buffalo Association of Universalists,' and for the adoption of such other measures as may be deemed proper for the more effectual advancement of liberal Christianity. The respective clergymen and members of societies, and others friendly to the enterprise, within said Association and vicinity, are respectfully and earnestly requested to attend.

S. R. SMITH,

Buffalo, March 12, 1846.

B. HUNT.

A few copies of the Rose of Sharon for 1846 for sale at this office.

We are informed by Br. Abel Tompkins that the sheets of the Ladies Repository for March, were destroyed by the late fire, and that in consequence, he intends issuing a double number early in April, constituting the March and April numbers.

REPORT

Of the number of Interments during the year ending March 12th, 1846.

Of persons of 1 year old and under,	38
Over 1 and under 2 years,	8
Over 2 and under 5 years,	11
Over 5 and under 10 years,	4
Over 10 and under 20 years,	13
Over 20 and under 30 years,	19
Over 30 and under 40 years,	22
Over 40 and under 50 years,	17
Over 50 and under 60 years,	13
Over 60 and under 70 years,	11
Over 70 and under 80 years,	4
Over 80 and under 90 years,	1
Over 90 and under 100 years,	1

162

Of which 43 were men, 45 women, 31 boys, and 43 girls. This number does not include such as have been buried in the Catholic grounds.

DAVID PERRY, City Sexton.

Buried in the Catholic ground,

28

MARRIAGES.

In Strafford, March 4th, by Rev. J. Douglass, Mr. REUBEN DICKINSON of Washington county, to Mrs. MARY ANN MOSHER, of the former place.

In Newville, by the same, March 11th, A. R. SWIFT, M. D. to Miss MARANDA JONES, of the former place.

In Scriba, Feb. 25th, by Rev. J. S. Kibbe, Mr. WILLIAM W. AVERY, formerly of Litchfield, Herkimer county, now of Scriba, to Miss EMELINE HOPSON.

In Scriba, March 1st, by the same, Mr. ANDREW COE to Miss ELLEN HOWARD, both of that town.

In South Richland, March 5th, by the same, Mr. GEO. W. SKINNER of Oswego, son of Rev. W. Skinner of Proctorsville, Vt., to Miss EMMA SHERMAN of the former place.

In Scriba, March 11th, by the same, Mr. ZORAK W. HOPSON to Miss MARY LOUISA TAYLOR, all of that town.

In Mexico, March 12th, by the same, Mr. CYRUS BALDWIN of Gt. Ballington, Mass. to HANNAH CHURCH of the former place.

In Onondaga, on the 18th ult., by Rev. N. Brown, Mr. THEODORE V. WORTMAN, of Fulton, Oswego county, to Miss LUCY L. BIRCH of the former place.

[Original.]

'ALL THESE THINGS ARE AGAINST ME.'

BY MRS. Z. PORTER.

And thus did the sorrowing Patriarch cry,
When the pangs of bereavement assail'd him;
And he felt from his bosom all happiness fly,
And no hope that he cherished availed him.

Lo! Joseph is not—and Simeon is not!
There was one only tie, to earth bound me;
Will ye break that asunder? O, bitter my lot!
For the waters of Marah surround me.

Desolation still darken'd his grief-stricken soul,
For the friend of his youth long departed,
While sweet o'er his mem'ry her shadow oft stole,
With its soft light to cheer the lone hearted.

The delight of his age he had long mourn'd as dead,
In his beauty and innocence perish'd;
For he saw not the hand who to honor's had led,
Or the arm that protected and cherish'd.

The sun shines in glory and equally bright,
Though by clouds from our ken it is shrouded;
So shadows of doubt hide the spirit's true light,
And the mind becomes heavily clouded.

There are bright ones and beautiful passing away,
And the clods of the valley embrace them,
They are wept and lamented with sadness each day;
But they go where no visions can trace them!

Such tears are rich pearls by the sanctified worn,
Which the fingers of angels are weaving,
In wreaths for the crowns of the true kingdom born,
When all mourners shall cease from their grieving!

May the Gospel console them where hope points above,
And beyond this oblivious sweet,
Where nothing can sever the prison ties of love,
And where Jesus our Saviour is risen.

We are prone unto trouble as sparks to ascend,
Ever destined to journey in sorrow;
Yet God is our Father, Protector, and Friend,
And will comfort and bless us to-morrow.

Henderson, N. Y.

FINDING RELIGION.

The following amusing but not uninteresting sketch is from Br. George Rogers' Memoranda of the Experience, Labors and Travels of a Universalist Preacher:—

'Whilst I was in Bolivar, I had much conversation on theology with numerous planters from the country, who were then in attendance upon Court. The following fragment of one of those colloquies will afford a specimen of their character in general:

'But I've been another man since I found religion.'

'Stay, my friend—pardon my interruption—where did you find your religion?'

'I found it at Grove Corners meeting-house.'

'Is there any more to be found there? or did you get all there was?'

'No, sir, I didn't get it all; I allow you can get some too, if you'll use the means.'

'What, of the same sort that you found?'

'Yes, sir.'

'Perhaps it may not be worth the trouble, when found; and besides, as I am journeying on horseback, I might find it troublesome to carry. Is it a heavy article?'

'I calculate, stranger, you never had religion, if you are a preacher'; somewhat piqued, 'or I allow, if you had, you've lost it.'

'In the latter case, I might, I suppose, recover the property by advertising it, with a reward to the finder.' As this was uttered with such cool gravity, the stranger supposed me serious, and was overwhelmed with amazement.

'Why, now! if that don't saw my leg clean off! I never see'd afore such ignorance of religion! You talk just as if religion was something a man carried in his pocket.'

'So I understood you to speak, my friend; and I adapted my discourse to your apparent views; for you talk of getting religion—finding—losing—and having it, as tho'

it were in fact a tangible matter, a thing of possession, rather than of practice and feeling.'

The devil must have a fund of religion by this time, according to the language in common use among religionists, for he is said to have gotten many a poor fellow's religion away from him. But possibly he does not keep all that he gets, and in that case he must be an ill-natured fiend, to filch from others what can be of no use to himself.

Seriously; every lover of Christianity must deplore the fact, that maugre all the preaching, praying, professing, writing, &c., about religion, so little apparently is known of its nature and offices. It seems a cabalistic spell, very potent in its qualities, but for what? To save us from hell—to get us to heaven! We all have religious faculties; in some they are more active than in others; and in the same persons they are more active at some times than at others: when these are excited into exercise, we experience religion; and this experience is delightful or otherwise, according as the objects by which it is excited are pleasing or terrible. Experimental religion is feeling, produced by the exercise of our religious faculties. Practical religion is action, prompted by that feeling. He, then, is religious, whose religious faculties are in constant exercise; and he is irreligious, in whom these faculties are dormant. Now a man may be religious without being a Christian; because his religious faculties may be acted upon by other and different objects from those which Christianity furnishes; he may be a Jew, Mahomedan, Pagan, and yet a religious man; and on the other hand, he may be in faith a Christian, without being a religious man. The current phraseology, therefore, on the subject of religion, such as getting religion—finding—having—losing it, &c., expresses no intelligible sense whatever.'

LETTERS FROM NEW YORK.

BY LYDIA MARIA CHILD.

The New York Prison Association—The Young Englishman—The Hope Cottage School—The Good Youth and the Poor Children.

A series of interesting and instructing letters from New York are now in course of publication in the Boston Courier, written by Mrs. Child. We always read her letters with great pleasure and profit. We present below some extracts from one which will deeply interest our humane readers:

'I cheer my heart with manifestations of man's capacity for renovation. The Prison Association which I have mentioned in previous letters, more than realizes the hopes of believers in the law of kindness. Nine out of ten of the released inmates of Sing Sing, who have been assisted by the Association, are doing extremely well, and evince a very grateful disposition. It is a painful fact, that momentary recklessness is often punished as severely as deliberate crime.

A young Englishman left his native land, where a pampered church and nobility drive our honest working-men from a soil they gained by conquest, and still keep by the law of force. He came to this country for employment, and found every corner crowded. He was honest and industrious, but very timid, and easily depressed. When his money was gone, and he could obtain no work—in an evil hour of distress and discouragement, he was tempted to hire a wagon with the view of selling it, and pocketing the proceeds. He drove on desperately, far away from the city; but he was unused to knavish tricks, and conscience would not allow him to offer the horse and wagon for sale. Still he could not muster sufficient courage to go back and avow his fault. Natural timidity, and experience of man's harshness made him dread the task. He was soon sought for and arrested. He was advised to plead not guilty, and was told that an acute lawyer could bring him safely out of the difficulty. But he answered, humbly and sorrowfully, 'I did mean to sell the horse and wagon; and why should I add to my fault by telling a lie?' Notwithstanding his modest deportment, the uncommonly honest expression of his young face, and the upright nature implied by this declaration,

he was sentenced to three years at Sing Sing. He served his time out with the utmost humility and propriety; and when he was released, came to the Prison Association for advice and assistance. He gave every indication of a sincere determination to be a useful and honorable man. They furnished him with clothing, and paid his board, until suitable employment could be obtained for him. Not long after, he received a legacy of four hundred dollars, from a deceased relative in England. He immediately went to the office of the Association, repaid all the money that had been loaned him, and added a donation of twenty dollars. Was this a nature to be trampled under the feet of constables and police officers? Who was to blame, society or the young disheartened stranger?

But let us trust in God, and take courage. Men are beginning to feel and perceive that human souls are worth more than property.

At the extremity of a dark court, close to one of the most crowded thoroughfares of the city, I often see a bright little sign, 'Hope Cottage School.' Whence came the idea of such a name, in such a place, I know not.—But I thank the dear Father of us all, that sunshine, music, and hope, find their way into the darkest corners.—And now I will tell you 'a merry story,' as Jeremy Taylor says. Not far from here is a public school for poor children; and near by is a toy shop. A little boy, handsomely dressed, goes in there, and buys his pockets full of marbles. He watches till school is dismissed, then flings his marbles into the street, and runs. His bright face peeps round a corner, to see the poor children pick them up; but they never know who is their benefactor. I know not how he has worked it out, in his little brain, that all the playthings of this world ought not to be monopolized by those who have money in their pockets; neither do I know who he is. The woman, who tends the toy shop, says he often repeats this pretty little experiment, and seems to take great delight in it. If the world does not spoil him before he is a man, and if his head is as clear as his heart is warm, he will probably be an earnest re-builder of the social system. If he dies, meanwhile, he will deserve the Shakspearean epitaph, that I once read on a child's tomb-stone in Plymouth grave-yard: 'God knows what a man he might have made; we know he died a most rare boy.'

FOUR GREAT MURDERERS.

Happening to cast my eye upon a printed page of miniature portraits, I perceived that the four persons who occupied the four most conspicuous places, were Alexander, Hannibal, Cæsar and Bonaparte. I had seen the same unnumbered times before, but never did the same sensation arise in my bosom, as my mind glanced over their several histories.

ALEXANDER, after having climbed the dizzy heights of his ambition, and with his temples bound with chaplets dipped in the blood of millions, looked down upon a conquered world, and wept! that there was not another for him to conquer, set a city on fire, and died in a scene of debauch.

HANNIBAL, after having, to the astonishment and consternation of Rome, passed the Alps and having put to flight the armies of the mistress of the world, and stripped 'three bushels' of golden rings from the fingers of her slaughtered knights, and made her very foundations quake, fled from his country, being hated by those who exulting, united his name to that of their God and called him Hanni Baal, and died at last by poison administered by his own hands, unlamented and unwept in a foreign land.

CÆSAR, after having conquered eight hundred cities, and dyed his garment in the blood of one million of his foes, after having pursued to death the only rival he had on earth, was miserably assassinated by those he considered his nearest friends, and in that very place, the attainment of which had been his greatest ambition.

BONAPARTE, whose mandates kings and popes obeyed, and after having filled the earth with terror of his name—

finally declined an exchange with me, (at least, *until* his weak brethren grew strong enough in the faith to bear my preaching!) he politely expressed a strong desire to hear me preach, and a wish that I could visit his preaching places, and preach for him, he sitting and hearing me. But I am also constrained to add, that when our friends obtained permission to occupy the Unitarian meetinghouse at the Square on Holland Patent, in the Summer of 1843, and when I did visit there and preach in it at that time, Mr. B. made an appointment for himself a few miles distant, much to the astonishment of our friends who had always believed his expression of desire to hear me; but undoubtedly in perfect consistency with his regard for his weak brethren, who might else have come to hear me, and been greatly disturbed, if not offended, at my preaching.

As I freely and frankly related to Messrs. H. and G. (before named) and to others, our conversations above given in substance, and as a young lady, who was present and heard it at Mr. B.'s visit, freely spoke of it to her friends, who reside on Holland Patent, I am not at all surprised that Mr. B. 'often heard of a flying rumor' of his declining to exchange with me; but I was surprised to learn that he was 'utterly unable to account for it.' It is possible, however, (if he has given a true statement of his excessive timidity in preaching the Gospel among strangers, and in a 'Universalist pulpit!') that such a lamentable want of moral courage may obscure or paralyze his memory of conversations actually had with Messrs. H., and G., and myself! But if so—if he is to be commiserated for this sad defect, is he not to be considered as censurable for remaining in an office which his moral cowardice prevents him from filling with fidelity to his Master or credit to himself—which represses his liberality in exchanges, and even prevents him from preaching the truth when a door is opened to him among strangers, lest the popular sects may question his orthodoxy, or the people misunderstand his message! Had Jesus, or Paul, or Luther been thus ill qualified for their missions, Mr. B. and his entire denomination would now be in little danger of being reproached for their departure from Orthodoxy. But the subject is too painful to pursue farther, unless necessary to do so. I add the full names of parties and witnesses in a private note, and close by assuring you all, that I cherish none but kind wishes for the moral welfare of all alluded to and named, however plainly I may have written.

Fraternally yours, A. B. GROSH.
Reading, Pa., March 16th, 1846.

UNIVERSALISM IN UTICA.

Since the melancholy event of the loss of our meeting house, in this city, one year since, we have not deemed it necessary or proper often to allude to the state of our cause here. There has been, no stated, but occasionally a Sunday's preaching. And sometimes on such occasions large audiences have attended. A late communication to the Editor of the Trumpet from a well known and worthy brother in this city, contains some home and solemn truths, which the world, and especially the parties concerned, ought to see and know. They may be unwelcome to some, but they are not the less true; and we transfer them to our columns in hopes that the guilty ones may see and read them, and like David in the presence of Nathan, hear the solemn voice sounding in their ears:—'*Thou art the man!*'

'Since our Meeting-House was sold, we have had several discourses in Mechanics' Hall, from Br. T. J. Sawyer, which were well received, generally by large and attentive congregations. Exertions will probably soon be made to sustain preaching regularly hereafter, and which, if properly made, will no doubt be attended with complete success, for there never was a time, in my opinion, in which there was so little prejudice in Utica against real Universalism, as at the present. At the time our house was sold, it was expected that there would be great rejoicing among our brethren of the other denominations; but it is singular that I have never heard one exult at our loss, but on the contrary, have heard many express their regret that after all our exertions we should lose our house. Much has been said about the sale of our house and where the blame should be attached. I can tell you who ought

to receive a good share of the blame. If many individuals who attended the Universalist meetings in Utica, and who were looked upon as prominent members of the society, had done their duty, and sustained their own ministers *half* as well by their *purses* and their *attendance*, as they now do *Episcopal* and other churches, the cause would never have *drooped* in Utica—the Meeting-house, in my opinion, would never have been sold. These professed Universalists while they attended (no they did not *half* attend,) their own church, always talked and acted as though the *trifle* (and it was but a trifle,) they contributed for the support of their minister was an inordinate tax, and who seemed to think that their pastor was a mere beggar, a mere mendicant existing on their bounty, and hardly worth their notice, and whom to notice was to *honor*, now pay *voluntarily* and *promptly* as much again to the *rich Episcopalians* as they used *grudgingly* to pay their own *poor* church, and that too I'll warrant you without any intimations that their money is paid to support priestly mendicants. So far from it, they seem to take pride in letting you know that they are specially *honored* with the acquaintance of their Episcopal priest. Had these individuals, who 'knew their duty and did it not,' performed *well* their part, we would not at this moment be houseless—our harps would not now be hanging upon the willows. O it is enough to make one's *blood boil* to think how the cause of Universalism has bled in Utica by craven-hearted lovers of *popularity*! If it was not for this accursed love of popularity, Universalism would long since have been triumphant in our city. But I am not altogether discouraged. God will not let his cause languish and die outright. It is to be hoped that the day is not far distant when the *good* and the *true* will rally and unite their energies for the support of the great truth which God hath spoken by the mouth of all his holy prophets since the world began, for it is in such hands only, the *good* and the *true*, will the cause ever be blessed by our Father in heaven. Yours.

BR. BARRAY'S REMOVAL TO RICHMOND.

By the following hastily written lines from Br. A. C. Barry, we learn, what we had indeed been prepared to expect, that he has received and accepted an invitation to become the pastor of the Universalist society in Richmond, Va. He goes to a warm hearted and devoted band of brothers and friends, of whose devotion and zeal and ardor of friendship we have had personal and demonstrative proof a number of years since. And truly should we like, did circumstances permit, once more to greet them in the flesh, as we do in spirit. May Heaven bless them with their newly chosen pastor and grant them long and uninterrupted prosperity and peace. D. S.

Fort Plain, March 17.

Br. SKINNER—I am again at home with my family, and somewhat improved in health and strength. So much better am I indeed, that I shall give the Southern climate a longer trial, and am in hopes thereby to regain my health entirely.

My present visit has truly been a pleasant one. And why not? They are a glorious people in Richmond, and why should we not have glorious times?

That you may know something of the reception I met with, I send you the following, simply saying that I have left my concurrence behind.

Richmond, March 8th, 1846.

Reverend and Respected Sir:

We have been appointed on the part of 'The First Independent Christian Society' of the city of Richmond, to wait on you, and to hand you a copy of the resolutions adopted this day, and to request your concurrence therein:—

At a meeting of 'The First Independent Christian Society,' held at their church on the morning of Sunday, the 8th day of March, 1846,

Resolved unanimously, that this society, being well satisfied with the labors of the Rev. Alfred C. Barry, of Fort Plain, Montgomery county, N. Y., for the time he has been with us, and having the assurance of the congregation and friends of the society of the same satisfaction on their parts, do earnestly and affectionately invite Br. Barry to the pastorship of the society.

Resolved, that James E. Couty, Robert T. Wicker, John W. Daniel, and Thomas H. Wynne, Esqs., be appointed to wait on Br. Barry and request him to accept the pastorship of the society, and to make such terms with him, and to settle the

commencement of the time of his services, in such manner as to them may seem best.

We, therefore, Rev. brother, in pursuance of the power vested in us, request you to accept the pastorate of our society, and we are ready to treat with you in relation to the terms and time thereof.

We are yours truly and affectionately,

JAMES E. COUTY,
R. TATE WICKER,
J. M. DANIELS,
THOMAS H. WYNNE, } Committee.

My family will remain at the North until next fall. I shall enter upon my pastoral duties at R. about the 1st of May. A. C. BARRAY.

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

RELIGIOUS NOTICES.

Br. N. BROWN will preach the first (instead of the second) Sunday in April, at Sennett Corners. Subject—The origin of the doctrine of Endless Misery.

Br. N. BROWN will preach the SECOND Sunday in April at Wolcott. Subject—The power of the Law of Kindness.

There will be preaching the THIRD Sunday in April at the 'CASE TOWN' School House. It is important that every Universalist in the town should be in attendance, as the subject of SABBATH SCHOOLS will be laid before the meeting, and will be acted upon. Also, action will be taken in regard to the permanent support of preaching for the present year. 'Awake! put on thy strength, O Zion!'

DEATHS.

In Mexico, Jan. 27th, 1846, Mrs. OLIVE HAMILTON, in the 70th year of her age. The deceased with her husband was among the first settlers of the town. She was respected by all who knew her. She was a believer in the reconciliation of all things to God, and she died as she had lived. Her funeral was attended on the 29th by the writer. May the blessings of his Gospel, who said 'Blessed are they that mourn for they shall be comforted,' richly descend upon this afflicted family. J. S. KIBBE.

In Little Falls, March 12th, Mr. ALFRED RANKIN aged, 22 years.

The subject of this notice was a young man of excellent character, and highly esteemed by his associates and all who enjoyed the pleasure of his acquaintance. He was a member of the Fire Company at Little Falls, and that company, on receiving intelligence of his death, called a meeting of its members to express their deep regret at the loss of their esteemed friend, and their sympathy for the parents and relatives of the departed.

This young man was under engagement of marriage with an amiable and respected daughter of an esteemed citizen of this county, who was with him during the latter part of his sickness till about three hours before his death, when she was compelled by severe illness to leave him, and his eyes were closed in death by another hand than hers, and was buried while sickness prevented her attending his funeral; a privilege of which she could hardly be denied, notwithstanding she was unable to sit up. Mr. Rankin was to have been joined in marriage the day following the date of his sickness. May the consolations of the Gospel of Christ sustain and comfort the mourners, and enable them to rest in the hope of a more glorious meeting beyond the grave.

At Little Falls, on the 16th inst., after an illness of about two months, Mr. BENJAMIN PETRIE, in the 50th year of his age. He has left a widow, seven children, and a numerous circle of relatives to mourn his early removal from their midst; but they do not mourn as those that are without hope. His funeral was attended on the 18th by the writer of this, in compliance with the request of the deceased, and a sermon was preached to a crowded and deeply attentive congregation assembled in the Methodist church, which was kindly opened for the occasion, from Job xiv: 10.—'But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?' D. S.

In Granger, March 10th, Mr. DARLING SMITH, in the 59th year of his age. Funeral attended by the writer, at house of his son, and the consolations of the Gospel presented to the mourners and sympathizing friends. A. K.

[Original:]
THE LORD'S PRAYER.

IV.

'THY KINGDOM COME.'

Father in heaven, may 'thy kingdom come,'
And through the world resistless speed thy name!
The human heart make there its peaceful home,
And in its depths light up the holy flame!
May the loved Gospel through the world be spread,
As on the pinions of the viewless wind;
And may its accents rouse the living dead,
And burst the fetters of the captive mind!
Speed it from mind to mind and soul to soul;
Bind it all hearts to be the same as one;
Flame its bright radiance from pole to pole,
And in its brilliant track 'thy kingdom come'!
Oh, may the Gospel take the wings of light,
And to the morn of truth give place the night!

V.

'THY WILL BE DONE.'

Father, forever may 'thy will be done,'
Nor let a murmur in our souls arise;
Thou workest by the love and truth of One,
Given to guide us upward to the skies!
He is the one long prophesied of you,
Who was to be a 'witness' to the world,
A 'leader' and 'commander,' by whose lore
Error and sin should be to ruin hurled!
Oh, may the purpose ever have full sway,
And fashion our soul's likeness unto thine!
May earthly things be lost in the full ray,
That glitters from thy throne, so pure, divine!
And when thy summons calls from earth away,
Then may we soar and dwell in endless day.

VI.

'IN EARTH AS IN HEAVEN.'

Where angels soar, and live, and ever love,
And bend, and worship round thy holy throne,
Where all is harmony and joy, above,
And all as children thou dost freely own,
In the high court of Heaven, where ever thou
Dost rule according to thy holy will,
And where, all sin excluded, spirits bow,
And praise thy name on Zion's holy hill;
Thither, Oh, God, may human eyes be turned,
To emulate the spirits of the just;
And from the earth be sin and error burned,
By the quick flame of truth and love and trust!
So shall the will of God 'in earth' be given
The scope and influence it hath 'in Heaven.'

VII.

'GIVE US THIS DAY OUR DAILY BREAD.'

Unto thee, Father, would we 'daily' bow,
And humbly crave thy blessing to descend
Of food and raiment on the world; and *now*
Our need requires that thou shouldst quickly send,
From thy full store, such tokens of thy love,
As our decaying nature doth require,
And as shall serve the purpose to improve
The mind, and light within the holy fire;
'Give us this day our daily bread,' Oh, Lord,
Nor bread of perishable kind alone,
But with the food of earth, Oh, send thy Word,
Laden with treasures from thy holy throne!
Give each to take what'er he needs 'this day,'
And move with pleasure on the heavenly way.

[To be continued.]

PROFESSION OF FAITH, AND ECCLESIASTICAL RULES.

[We had not room in last week's paper for the following, which were adopted and published by the church in Utica, in connection with their Profession of Faith, viz.]

The foregoing Profession of Faith is presented to the Christian public, as expressive of the general views and leading doctrines of the First Universalist Church in Utica, N. Y. Knowing that our sentiments are often misrepresented by our enemies, and misunderstood by many who would otherwise be our friends, we have deemed it expedient to publish this Profession, together with what follows, that the citizens of this place, and community in gen-

eral, into whose hands it may chance to fall, may be correctly informed in relation to our faith and ecclesiastical rules.

That there may nothing appear, however, either in our principles or practices, of an exclusive character or tendency, or in the least calculated to abridge that true Christian liberty wherewith Christ hath made us free, or to debar any sincere Christian (though differing, in their views on some points of Christian doctrine) from our fellowship or communion, no other test of fellowship shall be required of any one wishing to become a member of this church, than that of sustaining a good moral character, and subscribing the following brief Declaration, Covenant, and Constitution.

DECLARATION.—We believe that Jesus of Nazareth is the Christ, the Son of the living God, and the Saviour of the world.

COVENANT.—We, whose names are hereunto subjoined, feeling a devout and religious desire to unite with a regular church of Christians for the promotion of religion, morality, and good order in society; and also for our own mutual edification and the participation of the benefits of fellowship, social communion, and Christian watch-care; having duly deliberated and seriously reflected on the subject, do consider it our solemn duty and high privilege to make this public confession of our faith in Christ, and hope of salvation through him, both before men and in the presence of our heavenly Father, by subjoining our signatures in testimony of our sincerity and fidelity. And we solemnly covenant and promise, so far as divine assistance shall be given us, to walk uprightly before God and men, according to the precepts of the Gospel, as children of light; to counsel, advise, and watch over each other in the Lord for good, and, if necessary, admonish one another in brotherly love and friendship, as children of one common Parent, redeemed by one Saviour, and destined to one and the same happy end, viz: to glorify God and enjoy him forever: and humbly pray Almighty God to assist us, that we may walk as becometh the Gospel of Christ, doing good to all men as we have opportunity, especially to the household of faith, and thus adorn the doctrine of God our Saviour, in all things. We further engage that we will not reject or disfellowship any brother or sister, merely on account of a difference of faith on particular points of doctrine; but will affectionately invite all believers in Christ, to our fellowship and communion, who lead a pious and godly life, and feel a desire to unite with us in shewing forth the Lord's death by visible symbols; that we may thus be built up together on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom we believingly pray that the whole building, fitly framed together, may grow up into an holy temple in the Lord; and we be thus enabled to keep the unity of the spirit in the bond of peace.—Amen.

CONSTITUTION.—ARTICLE I. This church shall have full power, in its own body, to choose its own officers, and govern itself in all cases whatever, provided, always, that it do not infringe the prerogative of the Association to which it belongs.

ART. II. The officers of this church shall consist of—*First*, a Moderator, which office shall be filled at all church meetings, by the officiating minister when present; but in case of his absence, by some other member who shall be chosen *pro tempore*.—*Second*, a Clerk whose duty it shall be to keep a just and correct account of the proceedings of the church, to record the additions or diminutions of its members, and such other transactions as require to be recorded. *Third*, two Deacons, whose duty it shall be to provide for, and assist the minister in serving the table, on communion days, and to inquire into, and supply the necessities of the poor; the expenses of which shall be defrayed by the voluntary contributions of the members; and *Fourth*, a Standing Committee of Discipline, consisting of the officiating minister and deacons, who shall receive, and lay before the church, all requests for membership, and all complaints that shall be made against members, if any, and attend to such other duties as belong to those in their station.

ART. III. Any person wishing to become a member of this church, must make application to one or more of the aforesaid Standing Committee, which application must be laid before the church, at least one week before such person can be admitted as a member, and must be received by a unanimous vote of the church, or of the members present; though such person may be admitted to the communion at any time previous to the membership, provided no member present objects.

ART. IV. In case of any complaint against any member for immoral and unchristian conduct, the Committee of Discipline shall take cognizance of the same, if the charge appear well substantiated, and to reclaim such offending brother or sister, shall pursue the measures pointed out by our Saviour, and recorded in the Gospel of Matt. xviii: 15-17. But no member feeling aggrieved or injured by a private offence, shall enter a complaint to the church, or make the same public, until he or she shall have first sought in vain for satisfaction from the offender, according to the direction given in the above Scripture. And the church shall pass no further judgment, against any irreclaimable member, than barely withdrawing the hand of fellowship.

ART. V. Any member wishing to withdraw from this church, can have the liberty at any time, by applying to the Clerk: and such person shall be entitled to a certificate of moral character, if desired; or a letter of recommendation to any other Christian church, provided nothing is known to exist against his or her moral character which ought to debar him or her from communion.

ART. VI. This church, while they continue to have constant preaching by a regularly ordained minister of the Gospel, shall attend to the administration of the Eucharist, or Lord's Supper, as often, at least, as once in three months, (the days of communion to be the first Sunday in every third month,) and on such other times and occasions as the pastor and members may deem proper and necessary to edification, and growth in grace and in the knowledge of our Lord Jesus Christ.

ART. VII. The foregoing articles of this Constitution shall be subject to any amendments or alterations that shall be deemed necessary at any time hereafter, provided two-thirds of the members agree to such alterations.

Any one subscribing for the Magazine at any time and taking it at the same office with a club, can have it at the same price that the club does with the back numbers. Will our friends who do, or who have kindly taken it upon themselves to obtain subscribers, notice this fact and govern themselves accordingly. P.C.B.

MEMORANDA of the Experience, Labors and Travels of a Universalist Preacher. Written by himself.

This is Br. George Rogers late work, and an excellent one it is. For sale at this office. Price \$1.00.

A few hundreds of the Register and Almanac for 1846 yet left, and for sale at this office.

A WALKER, PUBLISHER AND PROPRIETOR.

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NO. 14.

[Original.]

CHRISTIAN HOPE.

BY REV. N. C. HODGDON.

'Let me not be ashamed of my hope.' PSALM cxix: 116.

As believers in the great salvation, we ought not to be ashamed of our hope, which is 'as an anchor of the soul, both sure and steadfast.' We believe in the universal LOVE of God as the Scriptures teach, Ps. cxlv: 9. We also believe in his universal paternity. 'Have we not all one Father?' Mal. ii: 10. We believe in his Son; and the promises are universal also. Gen. xxviii: 14; Acts iii: 25. We know that the object of Christ's death is universal. Heb. ii: 9. His dominion is universal likewise. Isa. ix: 7. When we come to the resurrection, we find that this is universal. Acts xxiv: 15. And then, when we come to examine the great theme of salvation, we find that this is universal also. Rom. v: 19. Upon this broad and solid foundation, we build our hope. Our faith encircles the whole intelligent creation. And as 'faith is the substance of things hoped for,' we rejoice in view of the final result of the Redeemer's work. We call ourselves Universalists, and we can say in sincerity, that we are no more ashamed of our hope, than St. Paul was of the Gospel of Christ. Eternal truth is the object of hope, and when we have an evidence that hope is well grounded, we are at REST. We rest in Abraham's bosom.

'Let me not be ashamed of my hope.' This was the language of the sweet singer of Israel. It seems from the general tenor of his writings, that he had great confidence in the word of God. 'Thy word is a lamp unto my feet, and a light unto my path. I hate vain thoughts: but thy law do I love. Thou art my hiding place and my shield: I hope in thy word. Uphold me according to thy word, that I may live: and let me not be ashamed of my hope.' We are frequently called upon to hope in God. 'Let Israel hope in the Lord: for with the Lord there is mercy. Behold the eye of the Lord is upon them . . . that hope in his mercy. Let thy mercy, O Lord, be upon us, according as we hope in thee. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. Lord I have hoped for thy salvation. For thou art my hope. And now, Lord, what wait I for? my hope is in thee!'

The above are a few of the sayings of David, and they open the desires of a warm and grateful heart. He was a man of sorrows. He lived in a world of sin. Temptation was in his way, and he was often enticed. See St. James i: 12-15. Yet, in the end he loved and obeyed God, and hoped in his salvation. 'I have done thy commandments,' says he. Have we confidence in God as a being of universal love and benevolence? If we have, then we can trust in his mercy—for love and mercy are twin graces! David hoped also in God's judgments—for he knew that he was a God of truth—and that just and right was he in all his ways. If God deals with man here, according to his word, (Ps. xcvi: 13,) and renders unto every man according to his deeds, (2 Chron. vi: 30,) then we rejoice, and are glad, that we hope in him, for he will do nothing but what is right with us.

The prophet says, 'Blessed is the man that trusteth in the Lord, and whose hope the Lord is.'—Hope then, begets in the heart confidence and trust, and the very best of feelings. It is an abiding principle. It is a heavenly boon worth cultivating.

We will now attend to its definition, and then proceed with our subject.

The true definition of hope is, the expectation of

future good: or it is the desire of good, heightened by the expectation of enjoyment. It is a compound of desire and expectation. For when we hope for any thing, we have a desire for it, and entertain an expectation that it will be granted unto us. We may, however, desire a thing, and yet, have no expectation of it. For instance, we have a friend who is sick,—we desire and ardently pray for his recovery—but we have given up all expectation of ever witnessing such a thing, and therefore we can not be said to hope it.

All men have hope—and all men have desires, but they differ in proportion as their aims in life differ. We are all seeking after happiness, and we expect to find it in our searchings. But we do not seek it always in the right objects. And this is wherein the hope of the unjust perisheth. It is because they do not seek the true source for enjoyment.

We hope, and hope on, and no peace comes to the heart. It is because we hope in ourselves—we hope that some friend will make us happy—or we trust in some outward sign, &c. In a word, we place our affections on objects that are perishable, fleeting and transitory. But the Psalmist says, 'Put not your trust in princes, nor in the son of man, in whom there is no help.' But 'happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.' Does the reader understand the subject? Does he realize that we have got to put all our trust and confidence in the God of truth? He is unchangeable, and if we hope in him we shall not be disappointed. He is full of love and mercy, and whatever we hope for, or even expect, he will bestow it upon us. If we love the pleasures of sin, and expect to derive happiness from a single course of conduct, we shall be sadly disappointed—for we can not find happiness except in the highway of holiness.

Now, we believe in a future state—a state of immortality—a state of blessedness. We are religious beings—we have religious affections, desires, and hopes. They all take hold on immortality. And the great object of all religious hope is, to deliver us from the fear of death! 'We are saved by hope.' Saved from fears and doubts. It begets in us a joyful heart in contemplating upon the happy prospect before us—freedom from all sin and eternal life in the world to come. And we have faith in a God of love, &c., as set forth in the first part of this article—in a Saviour from all sin, and a life of purity in the unseen world. This is the substance of that faith which was once delivered to the saints—and one that we are exhorted to hold fast 'without wavering; for he is faithful that promised.' We therefore, believe, that whatsoever God has promised will surely come to pass. And hence, we acknowledge the truth which is after godliness.—In hope of eternal life, which God, that can not lie, promised before the world began.' Titus i: 2.

Our faith then is a FULL and FREE salvation—the gift of God is eternal life. This life is in his Son. See 1 John v: 11.

We not only expect, but also believe, and have every reason to hope, that we shall all enter into rest when we come to die. 'For he that is dead is freed from sin.' Rom. vi: 7. 'To-day,' says the Saviour, to the penitent thief, 'shalt thou be with me in paradise.' Luke xxiii: 43.

Our hope is in Israel's God, and it is anchored in heaven. We believe it is sure and steadfast. We look beyond those things which are seen, and put no confidence in an arm of flesh. We trust in Him who has all power to save! We hope for a final and complete ingathering of the human race

from the thralldom of sin and unbelief. This hope is big with immortality—and we hope for no more than we have faith to believe will come into Christ's kingdom, and receive the crown of life.

We have not the hypocrites hope, (Job viii: 13,) to believe in one thing, and to pray for another of an opposite character, and to expect neither. Our prayers, faith and hope are all in unison—in harmony with each other. What we believe we pray for—and what we pray for, we hope, or expect will be fulfilled.

We lift up our hands (1 Tim. ii: 8) 'without wrath or doubting,' and implore God's grace to fill every heart, and bring all in to a FULL participation of his love and goodness, which are so clearly set forth in the plan of our salvation and redemption, through the blood of Christ! We look forward with a holy joy to this happy period—and it is this faith and hope that makes us fearless and fervent in the dissemination of our views of God's moral government, and his righteous character.—And in the language of our text, 'Let us not be ashamed of this hope;' for, as St. Paul remarks—'Hope maketh not ashamed; because the love of God is shed abroad in our hearts.'

Ashamed of our hope! No! And we would say with David in relation to another subject—'If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.' So say we in relation to the glorious hope of the Gospel of Christ—a FULL and FREE salvation. I am, for one, no more ashamed of my hope, than the apostle was of the glorious Gospel of the blessed God: 'for,' as he says, 'it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.' We live by faith in the heavenly promises made to the fathers, and we hope in him who made them known, and look unto Jesus as the Lamb of God, who has given himself a ransom for all to be testified in due time. Such a *lively hope* as we cherish, makes the soul rejoice, even when sorrow and affliction press hard upon us, and render life wearisome!

There may be those who are ashamed of their hope—or rather afraid to let their real sentiments be known to the world. Such have our sympathy. But for one, I never saw that hour—I never was so situated in life, that I was either afraid to make known my views—or ashamed of my hope. No, for it is a hope that springs directly from the fount of God's love. It overflows the soul and bursts forth with praise and thanksgiving. Let us not be ashamed of this principle, for if we do, sorrow and affliction will make life a 'cruel bitter,' and in the hour of dissolving nature, we shall be without hope, and without God in the world—and of all men the most miserable. Our views are now generally known by those who wish to know them; and we have only to heed the admonition contained in the text, and we shall prosper.

Asbamed of hope—the jewel of the soul! Can it be possible, that any reflecting mind is ashamed of what the all-wise Creator has planted so deeply in every bosom, whether high or low, bond or free, Jew or Gentile? We all have hope—we should not be intelligent without it. And what does Peter say about this matter? 'And be ready always to give an answer to every man that asketh you a reason of the hope that is in you.' Hence, there is need of cultivation. We need more light and wisdom, that we may defend our faith with manliness, and a zeal that is according to knowledge!

But we must here inquire, How are we to know that ours is the Gospel hope, and whether it is

founded in God or not? If we read 1 Pet. i: 17-21, we have an evidence that our faith and hope are in God. St. Paul put on for a helmet, the hope of salvation. When writing to the Hebrews, he says, 'As we desire that every one of you do show the same diligence to the full assurance of hope unto the end,' &c. See Heb. vi: 13-19. In writing to Timothy, he says, 'Paul, an apostle of Jesus Christ, by the commandment of God our Saviour, and Son Jesus Christ, which is our hope.' Here we have the evidence that our hope is in God—and the efficacy of his Son's mission, to destroy sin, finish transgression, and bring in everlasting righteousness. Titus iii: 4-7, shows that it is not of works, but of grace. And so does Paul to the Ephesians, ii: 4-9.

That our hope has a good tendency upon the heart, we learn from Titus ii: 11-14; also 1 John iii: 3. Let the reader turn and read these references, and he will learn what our hope teaches us to do, and to expect. Paul to the Romans (iv: 18) speaks about those 'who against hope believed in hope.' They were those who, like us, staggered not at the promises of God, but were strong in the faith, giving God all the glory. We are saved by hope, and are enabled to live in the spirit of Christ, in view of the end of all evil—and a happy life in the world to come!

We have remarked that hope is a compound of desire and expectation. Now, what do we really desire, when we have the love of God shed abroad in the heart. If we desire the happiness of the human family, do we not pray for it? Do we not hope for it? And if we expect God's will to be done, we shall then seek to make man happy by inspiring in his heart hope that is anchored within the veil. A man may believe in the doctrine of endless misery—he may expect it, but he neither hopes nor prays for the truth of this sentiment. Why? Because the Deity has never planted such a principle in his bosom. Hence we think that our hope is not only a reasonable, and a natural one, but it is one which the Gospel every where inculcates. The Gospel is good news to all men.—And hope wishes all men well: It is beautifully expressed by the poet in the following lines.

'Hail! sweetest, dearest tie that binds
Our glowing hearts in one,
Hail! sacred hope that tunes our minds
To harmony divine!
It is the hope, the blissful hope,
Which Jesus' grace has given;
The hope when days and years are past,
We all shall meet in Heaven.'

We look upon hope next to reason itself—when hope forsakes the bosom reason leaves the brain.

'It is but an empty, vain deceit,
In the brains of fools created;
It speaks to the soul of a state more sweet,
Where its longings shall all be sated.
And the promise the indwelling spirit thus makes
To the hoping soul—it never breaks.'

If we look at the sentiments of St. Paul, we find that his desire, (Rom. x: 1,) prayer and hope were all in sweet harmony. 'And we have hope toward God, . . . that there shall be a resurrection of the dead, but of the just and unjust.' As he was strong in the faith, that 'in thee (Christ, which is Abraham's seed) shall all the nations be blessed;' we have confidence to believe that he expected they would come forth from the dead and receive the crown of life. As they had both died in Adam, he expected they would both be made alive in Christ. This is the doctrine of *impartiality* which our Saviour taught in his sermon on the Mount. This is the hope which the Gospel inculcates, that in the resurrection we shall be made equal unto the angels of God in heaven—we can die no more, being the children of God and of the resurrection.

Thus, the doctrine of the 'restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began,' (Acts iii: 21,) is one that we not only hope for, but even expect. If not, then we could put no confidence in the word of God.

Such feeling as this blessed hope begets in the soul, enables us to love all men with a pure heart

serently. It teaches universal brotherhood. If we love our entire race as we ought, then we shall desire their best good, and pray for their happiness, and hope for their resurrection and salvation from all sin and its evil consequences. This is our hope of rejoicing, and we are not ashamed of it. It sustains and comforts us amidst the most trying scenes of our life, and bids us look up and rejoice in God, the source of all true enjoyment. It is a 'good hope'—given through grace, and is well calculated to establish us in 'every good word and work.' 2 Thess. ii: 16.

It is good, because it promises nothing but good to humanity. It is a *lively* hope—that is, a living hope that never dies. Earthly hopes are transitory—they fail—but this is unailing and undying. It produces life in the soul—and makes us love and cherish the Gospel. It is a hope of courage, and makes us not ashamed. It is a joyful hope, because it rejoices the heart and fills the soul with glory. There may be

'A mortal paleness on my cheek,
But glory in my soul'

It is a sure hope—it will never fail. God is the author—'He is not man that he should lie, nor the son of man that he should repent.'

In conclusion, this hope promises the restoration of all men. It tells us that Christ died for all—that he gave himself a ransom for all—that he rose for all—and that he even lives and reigns over all. It assures us of a happy meeting in the future—of reunion with kindred spirits in that bright world 'where no storms lower, no sickness comes, no death divides; the destroyer shall then no more chill us with his icy breath, and with his long fingers straighten us for the grave.'

Let us cherish this hope, and pray for the increase of faith, and cultivate our affections. For

'Faith, hope and love ever dwell on earth,
And earth by them is blest;
But faith and hope must yield to love,
Of all the graces best.

Hope shall to full fruition rise,
And faith be sight above;
These are the means, but that the end,
For saints forever love.'

This then is that which 'looks to the final consummation of all things, and like a lamp suspended on high, shines' with undiminished rays when all around is darkness and gloom.' Amen and Amen.
East Randolph, Vt., 1846.

[Original.]

A PROBLEM.

A majority of professing Christians do yet, I believe, set out upon the principle, and ground their faith upon the doctrine that God is 'unreconciled to man'—that Jesus Christ came into the world, to reconcile God to us—that the three persons in the Trinity, the Father, the Son and the Holy Ghost, are one—and that the Son, who is, according to this theory, the very eternal God, died to reconcile his Father to us*—or in other words, God died, or sacrificed himself to himself, to reconcile himself to us?

It has also been contended, that the moral man is often a more dangerous member of community than an individual entirely of the opposite character. Very well! And now for the sake of having our problem solved, admit it—and let us suppose, still further, that there is a good moral man, who has arrived at the age of forty years—but, has never (according to the opinion of him who assumes the prerogative to judge) 'been born again'—or in other words, in the common language of the day, never has 'experienced religion,' &c. Now this supposed moralist is met by another of about the same age, who is entirely of the opposite character—he has been, up to the time of their meeting, a villain. The two individuals, here referred to, enter into a conversation, disagree; an altercation ensues—and finally, the villain draws a dagger, and plunges it into the heart of the moralist; who,

* See Methodist and Episcopal creed or discipline Articles 2d.

according to the avowed doctrine of the day, must sink to hell! yes! his doom is fixed—is sealed forever! (no change after death.) O yes! he is irrecoverably gone, where no mercy can ever reach him—while, according to the beautiful system of our Orthodox friends, the other individual, may be immediately arrested, tried, condemned to be executed; and, but one moment before he is launched into eternity, he professes to be very penitent—is *really so*—the atoning, vicarious sacrifice of Jesus' blood is applied for the remission of his sins; and he is thus swung into heaven! to sing hallelujah, through the endless ages of eternity, over the poor moralist, whom he has hurried into hell!

Tell me, ye who say, that the natural man can not discern, or understand the things of the spirit of God, how is this an equitable rewarding of men according to the deeds done in the body? The doctrine of the Bible is, that he that is guilty of much shall receive many stripes, while he that is guilty of less, shall receive fewer. And this is also, the doctrine of reason, observation and experience.—Remember, also, at the same time, that the doctrine of Revelation is, that God is in Christ *reconciling the world unto himself*; and *not*, that Christ is reconciling God to the world. No! let us ever reverently remember, that God is right! and the world of mankind are wrong! and thus, may we henceforth humbly endeavor to be reconciled to his will. Having learned these great, these glorious truths, you will discover also, that Universalists believe in regeneration, or the 'new birth,' as taught in the Scriptures—i. e. that we must be born from above (which is the correct rendering of the passage) or of the spirit of love; for 'God is love,' and 'whosoever dwelleth in love, dwelleth in God, and God in him'—and finally, that this 'new birth' consists in 'ceasing to do evil, and learning to do well,' and that we are required to love, not in words merely, and in tongue, but *indeed and in truth*.

Hightstown, N. J., Feb., 1846.

T. J. W.

(* Union and Messenger' will please copy.

T. J. W.

[Original.]

A CONTROVERSY, AND CHALLENGE FOR DISCUSSION.

Br. SKINNER:—You probably have not heard of the short discussion between Mr. Bartlett, the Campbellite preacher of this place, and myself.—Inasmuch as he has challenged me to discuss the subject further, and accuses me of wishing to evade discussing my sentiments, I will give you a brief statement of facts in relation to the matter. Soon after I came to Ellisburg, it was rumored abroad that Mr. Bartlett was desirous of engaging in a discussion. A few days after I heard of this, one of our friends Mr. Bonney, came to me and said that he had had some conversation with Mr. Hudson, one of Mr. Bartlett's friends, and he (Mr. Hudson) wished to have some Universalist preach a sermon from a passage of Scripture in Heb. v: 8; 9, and let Mr. Bartlett follow him giving his views. Mr. Bonney said he told him that he presumed I, or some other one, would preach, providing he would give him the privilege of selecting a text for Mr. Bartlett to preach from, and let the Universalist follow him. I told him I would preach, consequently arrangements were made, and the first discourse was preached on Sunday the 28th of Dec. in the forenoon; in the afternoon Mr. Bartlett followed in reply. I will give you one or two ideas relating to the most important point. I took the ground that 'eternal life' might be enjoyed in this life, and referred to several passages as proof of my position. Mr. Bartlett seemed to think that I had taken one step beyond Universalism, for he said that Universalists explained 'everlasting' as limited in some cases, but 'eternal' they did not; and said that 'eternal' was never used in any other than an unlimited sense. He said that 'eternal' meant eternity, and ridiculed the idea of eternity being enjoyed in the short space of three score and ten years, said he could see how we could have eternity in prospect, but he did not see how we could enjoy it in time. One of his strongest arguments

was, that he had been taught from his youth up, that 'eternal' meant 'eternity,' and said that he would go to school to some of us if we could teach him. He is now about fifty years of age I should judge from his family; it is possible, however, that he can learn something—people are never too old to learn.

Two weeks from that time we preached from 1 Tim. ii: 4. He delivered his discourse in the forenoon; and I replied in the afternoon. After I had closed my reply, he appeared to be very much dissatisfied—said that I had misrepresented him, and if I did not retract he should review my reply. I did not know what retraction he wished me to make as he did not point out a single misrepresentation.

At the close of the meeting, I gave out the appointment for Br. Hawes of Fulton, to preach in two weeks on an exchange. Mr. Bartlett was present at the time. During my absence of one week, at the Mexico discussion, and Fulton the Sunday after, Mr. Bartlett got up a meeting, in order to review my reply. When the people had assembled, he stands up before them, and says, 'I do not see Mr. Rice here.' He then proceeds to examine several points in the debate, and according to what I have heard, the whole was ridicule and abuse, from beginning to end. At the close of his remarks, he stated that he was very sorry that I was not present. One of our friends present, asked him if he did not know that I was to be absent? He answered that he did not. This friend then told Mr. Bartlett that it would plague him to make the community believe it.

After my return, on hearing what observations he had made, I concluded to reply to his sermon; and I sent him a line inviting him to be present, and received the following reply:

January 31, 1846.

Mr. Luther Rice: Dear Sir,—I received your note informing me that you intend to reply to my discourse to-morrow afternoon. How you can reply to what you did not hear, I can not well conceive. I suppose you are well aware that I am engaged all day to-morrow, and can not therefore attend. Had you chosen the evening or some other time when I was not engaged, you *might* have expected me in attendance. My proposition for discussion is before you; if you see fit to accept it, well.

Proposition for discussion—Do the Scriptures teach the ultimate happiness and salvation of all mankind, regardless of their character and actions in this life? Benevolently yours,

J. MILTON BARTLETT.

On receiving the above, I addressed him a line, stating that I would accept his challenge, providing he was willing to discuss a fair question. I supposed that he would be willing to have a conjoint question, and take the lead in the debate, a part of the time, in as much as he gave the challenge. I stated a question after this manner—'Does the Bible teach the final holiness and happiness of all mankind? or does it teach the doctrine of endless misery?' Wishing to have a question that would cover the whole ground, and bring out his views as well as my own. He does not pretend to tell what he believes in regard to the future state. In a private conversation with him before the discussion, I expressed my ignorance of his sentiments as to the condition of the wicked, but he gave me no information. I then asked him if a fair disputant would not let his views be known in the discussion? He answered that he would. So I expected he would tell us what he did believe, if he designed to be a fair and honorable disputant.

In his second discourse he said that he had understood that some had complained because he did not let his sentiments be known; but says he, 'I have no sentiments—I have no right to any sentiments, they are God's sentiments, and I explain the Bible just as I understand it.' Now I am willing to take his question and discuss it until he is satisfied, and then if he is a man, or possesses any thing of a manly spirit, he will take the affirmative and defend his belief, let it be what it will. If he believes in endless misery let him say so, if he be-

lieves in annihilation, let him give a question embodying his views and go ahead. I am ready for the discussion; so I stated in my letter, and this is his answer; and I ask if there is any thing honorable about it? I wish to lay it before the public that they may judge.

February 16, 1846.

Luther Rice—Dear Sir, your note of Feb. 12th was duly received, and is now before me. I can not say that I am disappointed in your wishing to evade discussing the truth of your theory of the unconditional salvation of all mankind. You insinuate, that the question I proposed for discussion, is not a fair one. If you have confidence in the sentiment you endeavored to maintain in the discussion with me, it is just the question you would choose. It gives you the benefit of all the theories of Universalism extant, and if you can prove the truth of any one of them, why not address yourself to the work. You have great encouragement, for if you succeed, (and succeed you certainly will, if the Bible teaches the dogma,) you convert us all to your views at once. You also say, 'a question in few words will cover the whole ground,' as if the question I proposed contained many words. Upon comparing them, I find the question you propose, and the one I sent you to contain exactly the same number of words. It is not then on account of the wordiness of my question that you decline to discuss it. But because you think the task of proving the truth of universal salvation, before a competent board, greater than you wish to undertake. Be it so then, if you think yourself incompetent, but still believe the affirmative of my question, perhaps you can procure some one of respectable standing, of your preachers, who would be glad to do your cause a service in this place. We can doubtless procure a man, and you and I will step aside; and let them have the arena. Benevolently yours,

J. MILTON BARTLETT.

Mr. Bartlett says above that he is not 'disappointed in my wishing to evade discussing,' &c., and he would fain have it believed that I wish to evade discussing the theory of Universalism, when I stated in my letter, and in the desk, that I was ready. I have been informed that Mr. Bartlett said, on hearing that I had accepted his challenge on condition that he would consent to have a conjoint question, that he could spend his time more profitably. If these are his feelings, why does he not come out and say that he does not wish for further discussion, instead of attempting to clear himself by accusing me of wishing to evade? He will do no honor to himself by pursuing such a course.

If a person is challenged to discuss a religious subject, has he no right to say any thing about the question without being charged with the crime of wishing to evade? There is no evasion on my part; if Mr. Bartlett desires it, I wish to discuss the truth of Universalism; and in connection, I wish to discuss his sentiments if he has any; but if he has none I do not wish to discuss with him.—He says that it is not on the 'account of the wordiness of his question that I decline to discuss it, but because I think the task of proving the truth of universal salvation, before a competent board, greater than I wish to undertake.' I stated in my letter that a question in few words would cover the whole ground; his evidently does not. He insinuates that I object to his on the account of words, but says that he finds on examination 'the same amount of words' in each; just as though there was no difference in questions of the same number of words!—His does not cover the whole ground, and he knows it. But I am willing to discuss it and he may add more words if he wishes; but in addition I want a question embodying his views. As to feeling incompetent, I frankly confess that I do; youth and inexperience forbid that I should feel otherwise; but I have no fears while I have truth on my side; and it is evidently a mere quibble with him, designed to cover a retreat and enable him to get clear and not have it said that he backed out. It appears that he is willing to confess himself incompetent, if I will only acknowledge that I am; for he says that he can 'procure a man,' to discuss with some one of our preachers of respectable standing. So it

appears that he is the one who wishes to 'evade.' Well, if he is desirous of having the discussion continued, let him bring forward his man, who will consent to a conjoint question, and I will pledge myself to procure one of respectable standing or take it upon myself.

L. RICE.

Ellisburgh, March 18th, 1846.

DEATHS.

In York, March 11th, Mrs. SOPHIA, consort of Mr. Daniel Holmes, in the 38th year of her age. By this sad event, a husband and four children are called to mourning, with other relatives who also share in their sorrow. Sister H. was emphatically a good woman, and a Christian. All who knew her can remember her quiet virtues. She was a faithful wife, a kind mother, and an obliging neighbor, and good to the poor. For several months she was on the decline, thus warning her friends of her departure, and being convinced herself that the time of her departure was at hand. It came, and she departed in the faith of the restitution, expecting to meet those whom she left behind in a fairer world. By her request a sermon was preached for the consolation of the mourners, by the writer. May Heaven's blessings rest upon the mourning friends, and keep them from the evils of the world, and in the faith of God's unchanging love.

A. KELSEY.

Suddenly, of congestion of the lungs, on the 14th ult., Mrs. MARY ANN BULL, aged 49 years, wife of Henry Bull, 276 Henry street, New York.

At Saratoga Springs, on the 18th ult., MORTIMER CLARENCE, son of Rev. J. A. and Frances Aspinwall, aged 8 years and 5 months.

The family of Br. A.—the mother and four children—have within the last four weeks, all been afflicted with that dreadful disease, Scarlet Fever, which in its ravages proved fatal to one lovely boy, whose death was as sudden and unexpected, as though he had been taken away in full health; as he had so far recovered from a relapse, as to be full of his wonted joy and happiness, and was considered out of danger from the disease.

But alas! the fatal disease had, in all probability, never been dislodged from his system, but while there was every appearance of recovery, it was steadily accomplishing its fatal work.

In this providence our bereaved brother and sister are called to drink of a bitter cup; but the reflection that their heavenly Father hath mingled it, enables them to say, in all the fullness of resigned and filial hearts, 'The cup which my Father hath given me shall I not drink it?'

The funeral services were performed by the writer, in the church, attended by a goodly number of friends and neighbors of different religious views, all of whom evinced that full share of Christian sympathy, which the occasion demanded, and which the spirit of Christianity so amply furnishes.

The lovely little corpse was interred in the new Cemetery which the citizens of that beautiful village have recently opened and dedicated as a sacred depository of the mortal remains of their dear departed friends. There, on the brow of a hill descending to the east, ready to receive the first rays of the sun, with a beautiful young pine at its head, is the grave containing the first departed child of affectionate parents. That cemetery is one of nature's lovely spots, hallowed and rendered more sacred and lovely by the purpose to which it is devoted. To it may the living delight to repair, to commune with the spirits of the departed, and the spirit of Light and Life; and there, in those shadowy bowers of peace and love, may the spirit of the living be chastened, subdued and purified from the dross of earth—that it may live in more constant communion with the glorified in heaven; and thus be the better prepared for all the duties, and labors, and trials of life, in the consciousness of the Divine presence and blessings of him who is God over all, forever blessed, and forever blessing all the subjects of his moral government.

J. MOORE.

[Messenger]

RELIGIOUS NOTICES.

Br. J. S. PALMER will preach in Cooperstown on the first Sunday in April, and at McLean the second Sunday. Br. Palmer has just returned from Ohio, and is in pursuit of a location and home in this section of the country.

Br. N. BROWN will preach the first (instead of the second) Sunday in April, at Sennett Corners. Subject—The origin of the doctrine of Endless Misery.

From the Gospel Banner.
CHARITABLE OBLIGATIONS.

Brs. D. H. Plumbe and C. B. Wakeman of Jersey City have sent us the daily Evening Sentinel of the 31st of Dec. last, published in that place, with the following article in it marked for our attention:—

'Mr. Editor—In your paper of Monday you give currency to what is called a 'Thrust that tells,' by a certain Mr. Drew. 'It is as follows: 'A Mason or an Odd-Fellow is bound to render assistance to his brother in need in any part of the world—why is it not so among Christians? But let a Christian go from this state to New Orleans, and be taken sick, and needy, and make himself known as a Christian, and who would come to his aid on that account?' I answer to this semi-infidel thrust: scores would be ready to render all necessary aid: and that too whether he were Christian or not, his sickness and need, without any secret pass word, would give him access to Christian sympathy and relief.

'And further, that such cases are of every day occurrence, and excite no surprise whatever. I suspect therefore this is a 'Thrust that tells' a slander on Christians, and Christianity. And moreover, that masonry and odd fellowship need no such thrusts to support them. They yield their benefits to their members exclusively, those only who can pronounce the shibboleth, and do not pretend to be charitable, or benevolent societies. In these and kindred associations the members pay their dues, comply with the rules and receive all the benefits not as a charity, but as a right, a regular 'quid pro quo' equivalent. It is a regular plan of insurance, you pay your money and get your 'policy' and the proper idea of benevolence is excluded.

'Let him who aimed this thrust come to this place in circumstances of want, and we will give a better specimen of 'Gospel' than was floating on his 'Banner' when he wrote that article. W.'

This is evidently written by some one who is ignorant both of Masonry and Odd-Fellowship, and who is an enemy to these institutions because he is ignorant of them. We surely meant our article as no semi-infidel thrust at Christianity; it was only designed to say that most Christian churches as now organized do not surely respond to the demands of charity as do the Masonic and Odd-Fellow's Fraternities—and we regretted that it was so. But more of this by and by.

Our article appears to have engaged extensive animadversion, for some one has within a few days sent us from New Orleans, the 'New Orleans Protestant,' a Presbyterian paper of that city, with the following article marked in it, to which our attention is called:—

'UNKIND BECAUSE UNTRUE.—We cut the following from the Philadelphia Native American:

A Close Hit.—Rev. Mr. Drew, of the Gospel Banner, gives very quiet thrusts occasionally. Here is one that tells:—

'A Mason or an Odd Fellow is bound to render assistance to his brother in need, in any part of the world—why is it not so among Christians? But let a Christian go from this State to New Orleans, and be taken sick and needy, and make himself known to the churches as a Christian, and who would come to his aid on that account?'

'Who the Rev. Mr. Drew is, who is capable of giving such occasional close and quiet thrusts, we do not know; but however dexterous he may be in giving close hits occasionally, he has certainly this time struck wide of the mark.

'We have many vile and wicked people in New Orleans, and many people coming here who call themselves Christians consort with these and suffer from them, and if they escape at all, go out often naked and wounded. For such we can not answer.

'But we pledge the entire Christian community of New Orleans, of every denomination, to the kindly reception and speedy relief of any one who shall come among us claiming charity as a disciple of Christ. And more than

this, the churches of New Orleans do not wait to receive a secret grip before they extend relief; they do not ask whether a man can make a required sign, before they give the hand of charity; it is enough for them to know that he is needy and in distress.

'It is possible that the Rev. Mr. Drew has himself been down to Jericho and fallen among thieves, but we question very much whether he or any other man who has made himself known to the churches of our city as being in destitution and want, has ever been turned empty away.'

The New Jersey writer slanders Masons and Odd-Fellows when he says 'they yield their benefits to their members exclusively.' This is false. They are as charitable to persons out of those fraternities as are other people.—Indeed, they are specially charged in their duties, to remember that a Mason's charities, like the masonry of the Universe itself, should be universal. Neither does the writer know the difference between Masonry and Odd Fellowship. Masonry is purely a charitable institution; it bestows none of its benefits as matters of right, any farther than every mason has a right to expect charity when in need of it. It is no insurance office.—The writer, therefore, utters falsehood when he says, 'They do not pretend to be charitable or benevolent societies.' The man either does not know what he is writing about, or he means to deceive. True, Odd-Fellowship provides a pecuniary benefit as a matter of right to its sick and unfortunate members; but its benefits do not end here. Provision is also made for the support of widows and the education of orphans; and Odd-Fellows are charged to be charitable beyond the bounds of their own fraternity. What harm is it for charity to begin at home, if it is also taught to spread from that point and diffuse its blessings far and wide? There is nothing restrictive in the charitable obligations of Masons and Odd-Fellows.

With regard to New Orleans, we hope it is in the city as the Protestant says it is. We did not instance New Orleans as if that city was any worse than others. We only meant to say, that if any person professing to be a Christian should go away from home—say to New Orleans, Havanna, Lisbon, Vienna, or London—and there should fall sick—would he have a right as a Christian to send word to the first Christian church whose steeple might chance to display itself from the window of his sick room, and demand that a committee be sent with money in hand to supply his necessities, and watchers repair to his bedside to cheer and assist him the live-long night? Perhaps some churches might do this. We know not but all in New Orleans would; if so, however, we apprehend they are much more truly Christianized than most of the churches in New England are. Many a stranger Christian here might suffer for the want of Christian help, when if he were also a Mason or an Odd-Fellow he would know just where to apply for assistance and be sure of receiving it.

When we go to New Orleans and are taken down with the Yellow Fever, we will not first make ourself known either as a Mason or an Odd-Fellow; but will apply directly to the Presbyterian church of which the Editor of the Protestant is a member, and know, by experience, whether that will recognize us as a Christian, and do as much more for us as a Christian, than Masonry or Odd-Fellowship would do for us as a Mason or an Odd-Fellow,—as much more, we say, as Christianity exceeds Masonry or Odd-Fellowship in the excellence of its principles. We fear if we did not know the secret grip, and could not pronounce the Shibboleth, to satisfy the Presbyterian church that we are also a Presbyterian, we should hardly be sure of ten dollars per week and good nursing on account of our being a Universalist Christian.

THE DEVIL'S GRIP.

'THE DEVIL'S GRIP. Sitting in my office a few evenings since, I was startled by a noise in the street, and on looking out of the window perceived a crowd of persons on the opposite side of the street, appearing to be much

excited. The rapid change of position, the shoutings of many persons, the sounds of a whip or stick very bravely used, &c., induced me to see what was the matter. On arriving at the spot, and passing through the crowd, two dogs were perceived, one of them having seized the other by the snout, and was holding on with a grip that nothing seemed able to make him unloose. Men took hold of the hind legs of each and pulled with all their strength—a cowhide wielded most powerfully by a strong man was tried—stamping with the foot, immediately where the teeth of one had sunk in the flesh of the other, with a force that one would have thought would certainly have broken the hold had it been iron—these and other expedients were resorted to, and not the least impression seemed to be made upon the one who had the grip. There they stood, one quietly holding on, and the other enduring the hold, occasionally giving evidence of his suffering. After all other expedients had failed, a shovel full of hot coals was applied to the mouth of him who had the advantage, and immediately he let go—he could not stand fire.

'In thinking about the affair since, I came to the conclusion that the dog was not so much to blame as I supposed; it was his nature to seize and hold on in that way; and somehow I could not help comparing this peculiarity of the dog to the enemy of all good, the devil. The everlasting destruction of the soul is his chief aim; 'he goeth about like a roaring lion, seeking whom he may devour.' O! thou wicked man—pause in your mad career, stop, think, God will not be mocked—the soul that sinneth it shall die. O! by every consideration that can influence an intelligent being, you are besought to turn from the error of your ways. Do not despise the riches of his grace, who suffered and died that you might live. Try and get your mind enlightened and your heart purified. Know most assuredly that the Bible is true—the figures used in the Scriptures to teach other great truths are to be relied on—so that which compares hell to fire. The great God would not deceive you on this point, and He says plainly that there 'the worm dieth not, and the fire is not quenched.' And remember that just as it was the nature of the dog to hold on to his grip, so it is the nature of the devil to glory in your destruction—and that not even fire will make him unloose his hold of him who gets fairly into his clutches.'—[Methodist Protestant.

On the above story the Editor of the Trumpet has the following pertinent remarks.

'As to this story, so far as the dogs are concerned, we have but little to say. For fighting dogs are somewhat like men. They do not however often kill each other. When they are angry, they fight. But the dog is an animal of strong attachments; he loves his master, and will risk his own life to protect his friends. This is just as congenial with the dog's nature, as it is for him to fight when imposed upon. We do not believe any more in the total depravity of dogs, than we do in that of the human species.

'The Editor of the 'Protestant' turns from the dog, to his favorite topic, the devil. He says, 'The everlasting destruction of the soul is his chief aim; 'he goeth about like a roaring lion, seeking whom he may devour.' O! thou wicked man—pause in your mad career, stop, think, God will not be mocked—that soul that sinneth it shall die.' Thus much for the Methodist Editor. What an impious association of the two beings! Our God, our heavenly Father, the Merciful and Good, is here represented, as it were, in a very league with the devil. The devil desires to get men into his clutches, and God sanctions it. If God desired to prevent it, he might do it, for he has all power; but he is represented as permitting and in fact aiding to produce the very thing the devil desires to have done.

'Could the devil get men 'into his clutches' (to use the elegant language of the 'Protestant') if he had not permission? Does he roam unrestrained? If so, who gave him the power? And can not the Being who gave him that power take it away at any time? Could the devil do all the damage that it is said he will do, if God did not permit it? We should be glad to have these ques-

tions answered. We are willing to put them into the following shape:—Suppose the devil should seek to get men 'into his clutches,' and should do every thing that lay in his power to accomplish it; and on the other hand, God should oppose such a design, and do every thing that lay in his power to defeat it, which would succeed? God? or the devil?

'Now, we maintain, that the devil can not glory forever in the destruction of mankind *unless he have permission*. He has no original power. There are not two eternal antagonist principles. If men will persist in talking about the devil as a real being, they must remember that all the power he has is *delegated*. All Scripture represents the devil as being under control. He could not tempt Job until he had permission. One of the angels had power enough over him to seize him and bind him for a thousand years, and shut him up for that time, and afterward he was to be loosed for a little season, not for all eternity. The devil then is clearly under subjection. Now, if souls are to be tormented to all eternity, it must be because God wills it. But we protest against such a doctrine. Why should God make man endlessly miserable? or permit it to be done? And in closing we suggest to the editor of the 'Protestant' to be a little more careful in his description of characters and things; for he has so identified the doings of God and the devil, that it is difficult to distinguish between them.'

We can not but add a remark or two to the above. It seems that the dog relinquished his hitherto unyielding grip when 'a shovel full of hot coals was applied to his mouth—he could not stand fire. But according to the Methodist writer, the devil can stand fire right well; and when all the burning coals and red hot embers and molten lava of hell are heaped upon him and poured into his mouth, he will not relax his hold one iota on the poor victim on which his grip is laid! His author—for we suppose he must have had a maker—has so constituted him that he can stand fire like a salamander! Indeed fire would seem to be his natural element. And if so he must enjoy himself pretty well therein and would be very unhappy if taken out of it. Query: Could this poor brute of a dog stand it in such a place? No; certainly not.—How then can man stand it? Is it not blasphemy thus to associate God with the devil, and represent them both as uniting all their powers of malignity and vengeance to torment man the offspring of God in liquid fire to all eternity? The true Divinity declares, (Isa. lvii: 16), 'I will not contend for ever; neither will I be always wroth: for the spirit should fail before me and the souls which I have made.' Man could not endure it—he would sink under such an accumulation of evil. Now it seems to us that those who contradict God, and say he *will* contend forever, ought to be able to give as good a reason why he will as he has why he will not. D. S.

DOW, JR.

This inimitable Lay Preacher, whose sermons are weekly recorded in the 'New York Sunday Mercury,' puts forth some discourses about as well 'mixed up' with good advice, good sense, fun and rich humor, as any thing in that line to be met with now-a-days. To the lovers of fun we heartily commend the 'Mercury.' It is only one dollar a year—published by Nichols, Paige and Krauth, 109 Nassau street, N. Y.

We give below, for the edification of our readers, a late sermon of said Dow.

SHORT PATENT SERMON.

NEW SERIES—NO. 284.

The following words will serve as a text to my present discourse:

Revenge is but a frailty incident
To crazed and sickly minds; the poor content
Of little souls, unable to surmount
An injury, to weak to bear affront.

My hearers—I wish to poke it through your ears into your hearts, that Revenge is one of the most foolish, pitiful, and unprofitable of all the human passions. Love,

anger, jealousy, pity, scorn, sorrow and remorse, all have their uses. They are bosom winds that—although they sometimes rage after the manner of an old-fashioned hurricane, and do a great deal of damage, upsetting the temples of happiness and demolishing the palaces of peace—when blown as gentle breezes, are purifying to the mortal atmosphere, refreshing to the soul, invigorating to the system, and inciting to laudable action: but revenge doesn't contain half so much to recommend as a bomb-shell, that bursts itself in dealing out destruction to others. That it is a frailty incident to minds that, at times, are as crazy as a wild cat in christian company, and naturally as sickly as morals in Mulberry street, is as evident as a pump-handle. Minds capable of rising twenty degrees above the dream of a dog are too noble for revenge: they look upon it as digging a very small species of potatoes, or shooting mosquitoes with a musket, calculated to compromise the character and dignity of him who indulges in such amusement. In fact, he who seeks revenge for every trifling injury, is almost as much without a soul as a pepper-pod, that gives bite for bite, and gets used up at last.

My friends—revenge belongs to the savages—and yet, you, who claim to be civilized beings, appear to be as much given to it, as the veriest Indian that ever redressed a wrong with a tomahawk and scalping-knife! If a person throws mud at your reputation—breaks the tools, with which you work for a living—puts brush, logs and stones in your road to fortune—kisses your wife—seduces your sister—and plays particular Tommy with your domestic ducks in general—you can't sleep nor rest till you get revenge. Then, when you have got it, what good does it do you? Can revenge wash out the spots that slander has cast upon your reputation? No. Can it mend the tools that malice has broken? No. Can it produce faithfulness on the part of your wife? No. Can it have any good effect upon your domestic ducks in general? Most decidedly not. Then, I ask again, of what use under heaven is this revenge to you? Oh! you say, it is most precious sweet!—it affords me a world of satisfaction to know that I have given the rascal just what he deserves. But, my friends, because one wrong has been done, must another be committed to make it right? God and common sense forbid! I am well aware that, in grammar, two negatives are equivalent to an affirmative; but I have looked all through my moral arithmetic, and I can't find any place in it where it says that two wrongs are equal to a right. But revenge is woven in your natures, and I suppose there is no use in trying to pick it out with my preaching. If you stub one toe against a rolling stone in your path, you must need bruise another in kicking it spitefully out.—That's satisfaction! You bump your nose in the dark against some innocent but obstinate post, and whereupon you give it an unmerciful beating.—Serves it right, for it had no business to have been in your way! All this, my friends, is no less funny than foolish; but it serves to soothe you, as a doating mother soothes her squalling bantling by chastising the door that pinches its digits: Naughty door to pinch baby's little teeny fingers!—mother'll whip it!—there!—there! So, you big boobies, you all delight, more or less, in revenge, according to the power of your brutish propensities, and the quantity of sulphur and saltpetre in your bosoms. Why don't you chase the gale with a cudgel, that takes the hat from off your head, or get revenge out of the hurricane that upsets your domicils? Some of you are just silly enough to do it: and I have not the least doubt, that if two or three whom I could mention, among my congregation, were to be knocked down by a thunderbolt, their first object would be, on recovering their senses, to look about for a brickbat.

My dear friends—you should never meditate revenge for a moment. You will show your bravery and nobleness, by forgiving and forgetting. If you do this, your enemies will forever after lack the power and disposition to harm you. Look back upon my friend Socrates—now reduced to a peck of dust! He was divinely brave! Injured he fell, and dying he forgave. He drank the poisonous draught, as calmly as a child ever drank a cup of

milk: with a mind as serene and as mild as a sunset in summer, and a soul too magnanimous for revenge, he didn't wish to see his vile accusers drink so deep as he; but he had revenge, notwithstanding,—for as he bade them farewell, he bruised their hearts with his dying blessing; and that was something they couldn't get over to the last day of their lives. If, my friends, you were each to mind your own business, and let others alone, there could be no occasion for revenge. It is this meddling with the concerns of others, that makes mischief in the human family, and frightens happiness over fences. Keep your own secrets, and manifest no interest in that of your neighbor. Take not advantage of the weakness of the female sex, to draw from them a host of little privacies, which when let loose upon the community, create a greater disturbance than a nest of hornets in a prayer meeting; for scandal, angry feelings and revenge are sure to be the consequences. Though generally speaking, the secrets of women are easily got into, yet I am happy that there are many, very many, glorious exceptions—exceptions that add lustre to the natural beauty of the sex, and do honor to the world. So mote it be! Dow Jr.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosch, J. M. Austin, A. C. Barray, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, APRIL 3, 1846.

RETALIATION.

When we look upon the different members of community, carefully examining the motives upon which many act, as well as upon the manner in which they conduct themselves toward their fellow beings; we find that too often a spirit of retaliation is the motive power, urging them forward to the accomplishment of their various purposes. If we view those excitements which have become so prevalent in the world; examine the intercourse of man with man, we shall observe that passion is by far too frequently the ruling power, and ruling too, with a rod of iron.

For instance, one supposes his neighbor to have imbibed an erroneous opinion relative to any subject engaging public attention; that his sentiments are unlike those which govern the man who has any anxiety or desire for the welfare of society, and forthwith he determines to meet him and his actions, not upon the broad principle of a manly and friendly opposition, but as dictated by the evil spirit of retaliation. Kindness; that noble power which should ever govern the human mind, is lost amid the darkness of angry feeling, and he has no charity for him whose thoughts are different from his own. Language the most offensive and insulting is employed; utmost powers exerted in order to wound the tender feelings of the heart; no pains spared to harrow up the soul; and in truth, such an individual, so far as he is not restrained by the force of the law, will do his utmost to injure the feelings of all those whose sentiments and opinions do not square with his notions of expediency.

Such is the manner in which we may be treated, now and then, by some who are governed by excited propensities and lost in a measure to the instruction of moral and virtuous sentiments. But what should be our conduct in return? Passion would speak and urge us forth to do as we are done by; to return railing for railing, imprecation for imprecation, curse for curse. But this is a voice from the abuse of the lower propensities of our nature, and should never be received or obeyed, for it would result in the most serious and lamentable consequences, not only to others, but also to ourselves. For we may contemplate the life of that man who acts upon the impulse of excited and angry feelings, unmindful of more sober and candid considerations, and we shall find that he passes his hours in one continued turmoil; fears and anxieties, sorrows and afflictions, distress and disappointment, mark the passage of his days. He is regarded as one upon whom but little dependance can be placed; no con-

fidence is reposed in his integrity, and while men take care that he does not ascend to any important and responsible station in society, he will wend his way through the world covered with shame, and at last, with a mind filled with sorrow, go down to the sepulchre leaving behind him no cherished remembrance!

But there is a man who liveth a different life, and such an one as should be ours. The spirit of retaliation is never suffered to come within his mind, for seeing the responsibility resting upon the children of men, and also the effect of all actions, he goes forward maintaining a mind influenced by candor and integrity. He is looked upon as one upon whom the institutions of society are dependent for support; he commands the respect of all, even of him who is moved by a retaliatory spirit; he is revered and loved by the candid and upright, and regarded as of the noblest of God's created intelligent beings. And while we view his life with admiration; marking 'the even tenor of his way'; the beauty of his daily walk; the reverence appearing at the mention of his name, and indeed all connected with his earthly being, we should endeavor to go forth and do likewise.

We may have to contend with occasional difficulties it is true, but they will be difficulties easily overcome. We may have many provocations to induce us to swerve from the line of virtue, and meet others as we are met. We may be the objects of disdainful and contemptuous treatment; but we should not suffer ourselves by such things, to be brought into slavery to a revengeful spirit, for were we to do so, our day of peace would soon draw to a close. In maintaining such conduct however, we need not yield up any of our lawful rights; need not forego the enjoyment of any of our privileges, or refrain from the expression of our opinions. Yet toward all who would endeavor to injure our feelings, or our standing, while we meet them with a firm, a determined, and a manly opposition, a spirit of friendship and kindness should mark every word falling from our lips, and every deed executed by our hands. Maintaining such a character, our duties in life thus far will be accomplished, and great will be our reward.

S. J. G.

DESTITUTE SOCIETIES.

By a letter just received from Newark, Wayne county, N. Y., we learn that Br. Locke, who has been laboring to very general acceptance in that place for the past year, proposes leaving this Spring, (for what place we do not learn,) and consequently the Universalist society in Newark will be left destitute of a preacher, and will be desirous of engaging some efficient pastor to supply their desk for the ensuing year. We believe this is an excellent society.

While on this subject, we would also state that there are several other Universalist societies in this State, which we believe are well able to sustain constant preaching, but which are now destitute of the preached word. Among them, we mean the society at Victor, where Br. J. M. Cook preached a portion of the time during the past year; the one at Cooperstown, where Br. O. Whiston has labored in word and doctrine for a number of years; and the one at Fort Plain, now left destitute by the engagement of Br. A. C. Barray to remove to Richmond, Va. These are all good places and the Universalist societies in each of them, we believe are able, if united, and well suited with their pastor, to sustain constant preaching, do honor to themselves and the cause, and give an efficient support to their pastors. We sincerely hope they will not long remain destitute.

D. S.

EUSEBIUS HOAG.

In this paper of the 13th ult., we published an inquiry respecting the whereabouts of the above named individual, stating that a number of years ago he collected money belonging to us and appropriated it to his own use without leave from us; and though often written to had never answered, nor refunded the money thus used. This statement was strictly true: and we were for years pained to know that it was so, and in reference to one too,

who professed to be a preacher of the true faith. But we are happy now to state to the public that we have just received two letters on the subject, one from Br. Hoag and one from Br. Dutcher, a Trustee of the Universalist society in Gibson, by which we learn several circumstances that go to mitigate and in a measure excuse this seeming neglect of duty. They are the following. 1. That of the number of letters we sent to him, he never received but one. 2. That he has been afflicted in his family and severely pressed with poverty, insomuch that when he received said letter he had not and could not raise money enough to pay the postage on an answer to it; so he did not reply. 3. That he has always purposed to refund the money thus taken as soon as able—that he still purposes to do so, and is now engaged where he hopes soon to be able to pay the debt, is less embarrassed than formerly, and sends, in his present letter, an instalment of what was due. Believing in his professions, that he is honest and means to do right, and having the assurance that he is esteemed and his labors appreciated where he now is, we hope our former notice of him may not operate to his injury, or in any way prejudice his friends or others against him, so as to curtail his usefulness, and that he may be prospered and receive such a support as he and his family may need.

D. S.

REFLECTIONS.

The subject called up by the above notice has awakened some unpleasant reminiscences and painful reflections in our mind, relative to a large number of individuals of various faith and professions, and among them several whose faith and profession should have been a guaranty against such practices as they have been guilty of. To say nothing of those cases, wherein others are more particularly interested or have sustained losses in this way, of which the report has come to our ears, we will only advert to some where we have been the loser, and have had personal knowledge of the facts.

We have known men making great pretensions to religion, and claiming to be religious teachers too, who have received money in trust for us, embezzled and appropriated it to their own use without leave or licence, and evidently without ever intending to refund it: for they did not even notify us of having received it, nor acknowledged it till we had obtained information of the fact from other sources. Others again, under the guise of friendship, and with promises of early payment, have borrowed money for a short time, or obtained other property, and never afterwards given themselves the least trouble or uneasiness, or apparently made the least effort to pay. Years and years have rolled away. Some of them have often renewed their promises and as often broken them: Others, instead of renewing their promises, when called on, would perhaps reply they had nothing with which to pay (and while they pursue their present course the Lord knows they never will have any thing to pay with) and that on the whole, as they could not pay, 'we might just as well laugh as cry about it.' And at the same time that these teachers of religion in theory but deniers of it in practice have thus neglected their obligations, and even taunted and laughed at us for our losses by them, a number of them to our certain knowledge, have repeatedly had money in their possession enough to pay the debt for moneys embezzled, or borrowed, or honestly due to us, but instead of paying it, they have spent it in travelling from Dan to Beersheba, or through the length and breadth of the Union—yes, in some instances, beyond the Union and across the Atlantic to foreign countries—and spent hundreds and hundreds of dollars in unnecessary journeys; while others have spent it in extravagant living, or furniture, or books that they could have done without, or dress for themselves, or families; and others again were not only imprudent and destitute of all economy in these things, but must needs be very liberal and charitable to help every poor and needy man, woman and child that appealed to their benevolence and thus used up all their funds, (or rather their creditors funds,) without paying their debts. We have also known many to condemn all

the above practices in unqualified terms, and then—go right off and do precisely the same thing themselves!

Now we have no objections to people, or preachers, travelling all over the Union, and over the whole Eastern and Western hemispheres if they choose; provided they do it at their *own* and not *our* expense. We have no objections to their extravagance in living, furniture, books, dress, &c., for themselves and families; and still less objections to their giving most liberally and freely to the poor and the destitute of every description, but are right glad to see it, provided they use their *own* money and not *ours* to do it with. But he who owes us one hundred dollars, and having the money in hand, instead of paying it over to us, spends it for what is unnecessary, or gives it away to some poor and needy person, spends what belongs to us, or gives away what is not his own. It is not truly his own till his honest debts are paid. We had rather have the pleasure of giving it away of ourself than that he should assume to be the almoner of our bounty without consulting us. Men should learn to be just before they are generous. *Honesty* should be practiced before liberality, alms-giving, or extravagant living is indulged. For he who robs his honest creditor for either purpose—even to give to the poor,—commits a *positive crime*, but he who withholds charity or alms from the poor, when he *has it not* to give, is *innocent*, however glad he might be to give if he had the wherewith.

By just such men as we have described above we have lost hundreds and hundreds, yes, *thousands* of dollars; and the reader may well suppose the subject is a painful one to dwell upon when viewed in connection with the standing and professions of the individuals concerned.—We have seriously queried in our minds whether such men ought to be allowed to retain their standing, to whatever denomination they may belong, or however splendid their talents may be—whether it was not our duty, and the duty of all who are knowing to these facts, to expose them by name to the public, or have them arraigned before the proper ecclesiastical tribunal, and tried for dishonesty, swindling, or by whatever other name their conduct shall be designated. And then the idea would occur that should *we* do it, the act would be considered as originating in selfishness, or personal considerations alone, and not in a desire for promoting the purity of the Christian profession and character. In speaking or acting on such a subject we are free to admit that no *personal* considerations should have any weight or influence whatever. But it appears to us that sins of this description, though committed in high places, should not be permitted to go unrebuked.

But some will probably ask, 'Can you make no allowance for poverty, misfortune, sickness, unforeseen calamity? but must you exact the last farthing of such as have not, and can not procure the means of paying what they honestly owe?' We answer, we can and do cheerfully make allowance for all these things, and many a man knows that we have often forgiven large debts to such as were unable, from any of these causes to pay, and whom we had every reason to believe to be *honest*. It is the dishonest and knavish alone of whom we have been speaking above, or those whose carelessness and inattention to duty involve them in that category—those who have embezzled and used other men's money without leave or licence; or borrowed, or bought, without ever designing to pay; or if not, who never do or never will pay, but when they have the means, are sure to use them for some other or any other purpose rather than to pay their honest debts. Such can justly claim neither forgiveness, charity nor forbearance. For what better is their conduct than theft or robbery? We can not regard it in any more favorable light. No man is *obliged* to be guilty of either of those acts. It is far more honest, more honorable, more Christian, to beg than to be guilty of such an act. Sooner than do it, we would beg our bread from door to door, or live on roots and herbs, rather than spend another man's money without his consent, for the most costly viands and garments that ever graced the taste of an epicure or a dandy. For years we have thought of these things and

now we have spoken. Are we wrong for having done so, if what we state be true? 'Whoso readeth,' &c.

D. S.

TO A. S. NORWICH, N. Y.

Dear Sir—Your communication was duly received, but having more than my usual allowance of writing to do, I was not able to answer it immediately. You ask my views of the License or No License question which agitates your State at present. I do not feel able to answer you fully. I am no longer a citizen of New York, and may be deemed presuming by many should I enter largely into a question which must be decided by your voters alone. Besides, the time of decision is so very near at hand, that all I could say in truth and justice, would have little or no influence on the result. But I will say, that I fear that result. Unless the voters are more generally and decidedly 'No License' than I have reason to believe they are, the 'Temperance men' will have called the voters together, and provided an election, merely to be beaten. And having drawn definite lines, and divided the voters into parties, and excited party spirit, it will, I think, be found more difficult to make converts to Temperance practices, than if the lines had not been drawn. These are my fears, frankly expressed—fears which, probably, would not exist were I on the ground and well acquainted with all the circumstances.

You also ask an expression of my views in regard to the Washingtonians deserting their principles of moral suasion in opposition to coercion and legal force; and allude to the fact that one of my co-editors, Br. Skinner, has countenanced the resort to the ballot box. That may be; but up to the period of my leaving Utica Br. Skinner had not taken the Washingtonian pledge, nor joined a Washingtonian society, though he had long advocated the Temperance cause in the old Temperance ranks—so that his course is not an indication of that of the Washingtonians particularly, nor a rule for me to go by in sentiment or action.* Hence I must be permitted to 'answer for myself.' In my humble opinion, when a Washingtonian abandons moral suasion for legal coercion, he ceases to be a Washingtonian as much as if he had introduced sectarianism or politics into his code of arguments and means; and though he remains a Temperance man, it is of the Old School class. The motto of the original Washingtonian society has painted in large letters on the wall of its large Hall in Baltimore, 'THE WASHINGTON BENEVOLENT TEMPERANCE SOCIETY AND HER PRINCIPLES!!! What are her principles? EXPERIENCE AND MORAL SUASION.' To that motto *she*, at least, has remained ever faithful. To that motto all the branch or auxiliary societies in her immediate fellowship and intercourse, remain constant—and when one abandons those principles it acknowledges an abandonment of Washingtonianism also. Such is my opinion, and such is the fact on which I base it. I consider moral suasion to be the great distinctive idea of Washingtonianism, as Baptism is of the Baptist church; the divine Unity, of Unitarianism; universal salvation, of Universalism; presbyterian government, of Presbyterianism, &c. I was informed that at a Washingtonian State Convention held last Spring, in Massachusetts, the Washingtonians reaffirmed as strongly as ever their confidence in moral suasion as contra-distinguished from coercion of every kind, and expressed their belief that legal force was injurious rather than beneficial to the reformation of drinkers and drunkards. I know not how correct this information is; but it embodies my own opinion, more and more confirmed by all the observations I have been enabled to make in New York, Massachusetts, Pennsylvania, and Maryland. The legal traffic may be suppressed

at last, after two-thirds or three-fourths of the voters unite, not only to vote it down, but also to enforce the fines and penalties of the law so as to keep it down. But while there are drinkers, intoxicating liquors will be sold; and many who vote 'no license,' will connive at, if not encourage, the illegal traffic. And should the number of such voters be considerable in a small majority of the whole number, a revulsion will take place, and a defeat the next year, follow the victory of this; and the contentions, strifes, litigations, and alienations of friends and families in neighborhoods, consequent on attempts by a minority to enforce the law in the great mass, will render even a final victory very dearly purchased. I wish, therefore, most ardently, that the Washingtonians every where had remained firm and true to their principles and measures—not opposing nor encouraging the passage of the law in question, but keeping themselves as a reserve corps that might come up when the old Temperance men were again brought to a stand, or driven in defeat from the field, and again seizing the Temperance standard that had fallen to the ground in the strife of law and party bitterness, bearing onward once more among the enemy, with the approbation of all, and to the triumph of the cause! In this manner Washingtonians did step in in time to retrieve the Fifteen gallon law in Massachusetts—and again in 1843 in Boston, after the old Temperance men had conquered at the polls to be beaten at the bars. And thus they did in 1840 and 1841, almost every where after the Old Reform had come pretty near to a stand-still. And thus they could have done again in your State, should the next election, or its following one, prove as disastrous to the Temperance cause as I sincerely fear it will.

I have answered you fully and frankly, as you requested, and to gratify your wishes, send this for publication in the Magazine and Advocate, believing that, notwithstanding the opinions of its chief Editor to the contrary, he will cheerfully give it place. Very respectfully yours,

A. B. GROSH.

P. S.—While on the subject, I ask room in a note, to say that a bit of *sectarianism* was inserted (quite unintentionally, I have no doubt,) by the Publisher or Printer of the Fourth Edition of the Washingtonian Pocket Companion. I mean the (to me, *abominable*) Trinitarian doxology inserted on page 37—probably more 'to fill out the page,' than out of any particular regard for its meaning. But in view of the strong declaration I have given in the Preface, I very much regret its insertion for any cause whatever, and wish to have it understood that I did not do it, and do regret that it was done. A. B. G.

Harpers Publications.

Gardner's FARMER'S DICTIONARY, a neatly printed and handsomely bound 12mo. of 876 pages.* It is 'a vocabulary of the technical terms recently introduced into agriculture and horticulture from various sciences, and also a compendium of practical farming.' This work can be nothing less than a valuable one to agriculturalists. The names of plants, fruits, grains, all kinds of domestic animals, farming utensils of every description, and indeed every thing pertaining to agriculture, not excepting the atmosphere, electricity, insects of various kinds—elements that have a bearing upon the growth of the vegetable kingdom,—insects that infest and often destroy the entire crops of the farmer, &c., &c. It is profusely illustrated with representations of various plants, farming tools, cattle, etc., with definitions, as to their nature and uses. To every farmer specially this book can not but be a valuable acquisition.

JOHN MARTEN, a sequel to Henry Milner, by Mrs. Sherwood. This is a work of 352 pages 12mo. neatly bound, and written by an author generally known to the public. It seems to be the record of the scenes and trials of the subject of the memoir, during his progress as a theological student, to the rectorship of a parish. Many and various characters are introduced into the narrative, illustrating the motives of action and feelings of the society in which the lot of John Marten was cast.

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Among the 'Harpers' recent cheap publications for sale by Mr. G. N. Beesley, this city, are No. 11 of their edition of the pictorial 'Wandering Jew,' price 25 cents.

No 73 of the Library of Select Novels, is 'THE ELVES,' with other tales and sketches, translated from the German of Tieck, by Thomas Carlyle, 25 cents. No. 74-5 is the STEP MOTHER, in two parts at 25 cents each. This is a romance from the prolific pen of G. P. R. James. No. 76 is 'JESSIE'S FLIRTATIONS,' by the author of 'Kate in search of a husband,' &c., 25 cents.

No. 4 of MAUNDER'S TREASURY OF HISTORY, contains the history of England from 1413 through the reigns of seven Kings, viz: Henry V and VI, Edward IV and V, Richard III, Henry VII and VIII down to A. D. 1535, containing 107 closely printed octavo pages, comprising all the remarkable events of 122 years. Only 25 cents per number. Daniel Adee 107 Fulton street, N. Y., publisher, of whom it may be obtained, or of G. N. Beesley.

The Sermons of Mrs. Soule and Chase are both thankfully received, and shall have a place soon. Where is 'Uncle Zeke'?

We have received a tale in five chapters from the pen of Sister Gibson, the first of which will appear in next week's paper. It will occupy a space in each number for four or five weeks. The story is illustrative of the folly of parents instructing their daughters to look upon wealth as the *sine qua non* of happiness and enjoyment in entering the marriage life. The moral it is intended to convey is excellent—consequently we consider it appropriate to our columns, and trust all our readers will not only receive interest but instruction from its perusal.

We have received from the publisher, A. Tompkins, Boston, Mass., a handsome gilt edged 12mo. volume of 214 pages, entitled SIBYLLINE VERSES, or 'The mirror of Fate,' by Miss J. H. Woodman, author of the 'Language of the Genius.' This volume is calculated for instruction and amusement combined. It is a sort of 'fortune teller.' A table of numbers is given, corresponding to the pages of the book. Any number may be chosen from 1 to 103—the opposite *even* number will be the Lady's fortune—the odd number the Gentleman's. A few copies for sale at this office—price 75 cents.

We have also received from the same publisher, a neat 12mo. volume of 197 pages, entitled 'ELLEN, or forgive and forget.' By Schoolcraft Jones. We can give no better idea of the object and tendency of the moral tale contained in this book than by copying most of the author's preface. Here it is. 'I beg to advertise you, before you enter on its perusal, that the following tale is not a mere fiction. Substantially, it is the imperfect record of veritable scenes, events, and characters, of which I had personal knowledge in the days of my youth. It is true, they did not all occur—the events I mean—in the town where they are here represented as taking place; but none of them have been removed far enough from the place of their birth, to be, in any respect, strangers in the company in which they are now found. Such a person as Ellen did exist, and bore the character, and acted the part, which are ascribed to her. It was the noble example which she gave of the divine spirit of forgiveness, that induced me to attempt this little book. * * * * With the hope that it may inspire within you the heavenly spirit of forgiveness, and induce you to illustrate it more fully and constantly in your life, this little book is now submitted to you and to the world.'

For sale at this office—price 44 cents.

* Though I had 'long advocated the Temperance cause in the old Temperance ranks' and for many years before Washingtonians, by that name, were known in the Temperance ranks; yet it was always and mainly by the power of moral suasion that I sought to promote and advance the Temperance cause. Nor have I ever changed my ground on this subject; nor have I now any recollection of ever having said, written or published a syllable indicative of a wish to abandon moral suasion, or substitute coercion and legal force in room of it. D. S.

(Original.)

THE LORD'S PRAYER.

VIII.

'AND FORGIVE US OUR DEBTS.'

Our sins, oh, God, are all before thee spread,
Mounting their blackened summit to the sky!
And each of all the human race is dead—
Dead to that love which should be ever nigh!
Father, we pray that thou wouldst put away
Our every trespass of thy holy law;
Remove each tendency to go astray,
And for all sin inspire a fearful awe;
As thou wilt punish us for every sin,
That we may wear the spotless robe of love;
So may we ever walk thy way within,
And urge our course to heavenly realms above;
'Forgive' the trespasses of all our race,
And fill our soul's with treasures of thy grace.

IX.

'AS WE FORGIVE OUR DEBTORS.'

There is an impulse living deep within,
Which prompts us to avenge the slightest wrong—
If in our eyes it wears the mark of sin—
Unless 'tis borne by truth and love along,
And made means of blessing to the vile,—
Unless it lose revenge in hope of gain
To the dark soul, from holiness exile,
Whose future pleasure shall succeed the pain;
Thy pleasure, God, is ever human joy,
Thy punishment designed for holy end;
And without any of earth's base alloy,
Thy frowns and smiles to the same purpose bend!
As we by others do, oh God, we pray
That thou by us wilt deal the self-same day.

X.

'AND LEAD US NOT INTO TEMPTATION.'

Oh, God, we pray that thou wouldst ever guide
Our feet aside from the dark Tempter's wiles,
And place them on the Rock of Truth, beside
The foot-prints of our Saviour! May thy smiles
Beam brightly o'er our journey to the land,
From whose dark 'bourn no traveller returns'
To tell us tales of the rapt angel band,
Within whose bosoms the pure flame e'er burns
Of love and truth, by God's own bounty given!
There, in that upper sphere, the Tempter's art
Allures no soul from the high bliss of Heaven—
Plunges no dagger in each seraph heart!
Thither, oh God, freed from 'temptations' power,
May we ascend in the last fearful hour!

XI.

'BUT DELIVER US FROM EVIL.'

We can not pray, like thousands of our race,
That thou, oh God, wouldst not reward our good,
Nor punish our bad deeds; but by thy grace,
May all our duties be well understood;
And with the knowledge thou the practice give,
That we may imitate thy lowly Son,—
His life was given that we might learn to live,—
As Christ with God, may we with him be one.
Oh, save us from the evils we may do,
Not from awards of those already done!
Evermore prompt us to the just and true,
And Heaven in prospect is a Heaven won!
Father, from evil may our race be freed,
But justly punish every evil deed.

[To be continued.]

(Original.)

AN IMPORTANT QUERY.

CAN A THING BE DESTROYED, AND YET PRESERVE
ITS IDENTITY IN THE SAME STATE AND MODE
OF EXISTENCE?

I shall take the negative of the question and proceed to state the reasons why. To destroy, is to kill, lay waste, destroy from off the earth. See Genesis xviii: 23, xix: 13. Psalms cx: 8, and many other Scriptures which prove that destroy, and death were used as synonymous terms. Having experienced the verity of the supreme Governor of the universe in a punctual fulfilment of all threatenings and promises made known to us in

Holy Writ for thousands of years past; it is exceedingly strange that so much infidelity and unbelief should still hang, like an incubus, on the minds of so many professed Bible believers; and that, of certain passages of Scripture they are willing to allow the meaning anything else *except* what is plainly expressed. But the word of God is sure. Genesis 3, to the serpent God said, 'dust shalt thou eat all the days of thy life.' To Adam God said, 'cursed is the ground for thy sake: in sorrow shalt thou eat* it all the days of thy life.' Under that sentence Adam has died: what reason then can be given that the serpent under a like sentence shall not die? Was not the manner of his destruction, and the certainty thereof, denounced at the same time? viz., that it should be by 'the seed of the woman,' (Christ,) who should bruise his head; which is inevitable death to a serpent. The foot of him who is almighty, will grind him to powder. That he (Christ) was commissioned and sent into the world to perform that very work of destruction upon the old serpent, which is called the devil, and satan, is unequivocally set forth in Heb. ii: 14, 15. 'For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who, through fear of death, were all their life time subject to bondage.' Were those Christians, who were all their life time subject to bondage through fear of death? I trow not! Now the above passage of Scripture is so plain and positive, respecting the destruction of the devil, that I see no way to evade a belief of it only so far to become a *Bible infidel*, and say, I can not receive the passage as literal, or believe that it means as it reads; but rather admit the absurd, the inexplicable idea that a thing can be destroyed and yet preserve its identity in the same state and mode of existence *forever*!

Shall I adopt such absurdities and come into those measures for the sake of being honored as orthodox? God forbid! but rather let me bear the cross of Christ in a full belief of his Gospel. 'The Son of God was manifested that he might destroy the works of the devil.' Will he do it? If death and sin (the works of the devil) are destroyed, what will be the materials of his kingdom? By the Supreme Lawgiver and Judge, the devil is charged with being a 'murderer from the beginning,' and is it not decreed by the same lawgiver, He that killeth any man shall surely be put to death?—Shall we have a law given to us, by which 'the sovereign himself doth not govern in his dominions? Shall we conclude that he looks with indifference upon this destroyer among his children? Not so! For the sentence of his (the devil's) death is already passed, and the decree has gone forth for the destruction of him and his works; and we have the word of God for its accomplishment. 1 Cor. xv: 26. 'The last enemy shall be destroyed, death.* This certainly implies that the devil was already destroyed, or should be previously, or death could not have been the last enemy.

After these Scriptures are fulfilled what further cause can there be for pain, sorrow, and crying? And what will be the materials of the devil's kingdom? 'The devil was a murderer from the beginning.' 'No murderer hath eternal life abiding in him.' Whence then shall he obtain that eternal life, or endless existence, which is contended for by those that can not well get along without him? How shall we evade the testimony contained in Heb. xii: 27. 'And this word, yet once more signifieth the removing of those things that are shaken, and of things that are made, that those things which can not be shaken may remain.' Where is the bold advocate for this murdering devil, that will undertake to prove his kingdom and throne to be on so firm a foundation that the Almighty himself can neither shake or remove it? If it is shaken, it must be removed and pass away. But the ancient,

* Of is added by the translators.

* That and is added by the translators to thwart the doctrine of the restitution, or render the passage ambiguous.

the damning sin of unbelief still holds dominion over the children of men. The angels made known their errand in Sodom, that the Lord sent them to destroy that place; and Lot said to his sons-in-law, Up, get you out of this place; for the Lord will destroy this city. But he seemed to them as one that mocked. But the Lord destroyed the place according to his word. The prophets, and the Son of God himself, forewarned the Jews of their destruction and the destruction of their city and temple; but they believed them not, but obstinately adhered to their infidelity, until that destruction came upon them. The same spirit of infidelity still lowers upon the people. Things that are clearly set forth in Divine Revelation as any of the circumstances above mentioned are disbelieved and rejected; while those that do believe and advocate their fulfilment are looked upon as those that mock. But we, as a people, stagger not at the promises of God, but believe that sin, death and the devil, with his entire kingdom, shall, in due time, be destroyed and pass away; and that in the new creation there will be no new devil made, no new hell, neither will there be any more pain, sorrow, or crying.—So mote it be!

And now reverting to the question, I have come to a decided conclusion that, if a thing is destroyed, it can not preserve its identity in the same state and mode of existence—the thing is absurd and impossible. But if any thing that I have trespassed against his Satanic Majesty and desires to prove that the kingdom of sin, death and the devil, will be eternal, let him set forth his strong reasons to Smithport, Pa.

S. M. ROSE.*

* We learn that the author of this article is now 81 years of age. Ed. Mag. and Adv.

CLINTON LIBERAL INSTITUTE.

The Spring Term of this Institution, Male and Female Department, will commence on Wednesday, April 8th, under the charge of Rev. T. J. SAWYER, A. M., and Miss M. A. RICHARDS, assisted by H. ANDERSON, A. M., Professor of Mathematics, J. W. ROUND, A. B. Professor of Languages, and Miss J. E. BARKER, Teacher of Music. The course of instruction embraces all the branches usually taught in Academies of the highest class in the State. Expenses are moderate. Tuition, including room rent, &c., varies from \$4.50 to \$7.50 per Term of fourteen weeks. Board, including lodging and washing, from \$1.50 to \$1.75 per week, and without lodging and washing from \$0.88 to \$1.31, while many students in the Male Department board themselves at an expense of 38 to 75 cents per week. The Library contains about 1200 volumes.

It is desirable that such as intend to enter the Institute, should do so at the commencement of the Term.

UNIVERSALIST THEOLOGICAL SEMINARY,
Clinton, Oneida County, N. Y.

The Spring Term of this Institution will commence on the 8th of April next, and continue fourteen weeks. It is desired that such as intend to enter during the Term would do so at its commencement or as early as possible after. Students are expected to bring satisfactory credentials of moral and Christian character. Tuition without charge.

TERMS.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

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UTICA, N. Y., FRIDAY, APRIL 10, 1846.

NO. 15.

[Original.]

A DISCOURSE.

BY H. B. SOULE.

MATT. xix: 26.—But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

This language of the Great Teacher, was in reply to the doubt expressed by the disciples, respecting the possibility of salvation. These disciples had just witnessed the conversation between Jesus and the young man, who came and inquired what he should do to inherit eternal life. When told that, if he would be perfect, he must, in addition to the keeping of the commandments of Moses, sell all his worldly possessions, and distribute the proceeds among the poor, and then go and follow Christ—the narrative informs us that he went away sorrowful, because he had great possessions. As he departed, Jesus addressed his disciples:—‘Verily, I say unto you that a rich man shall hardly enter into the kingdom of heaven.’ This idea he then set forth under a strong oriental figure of speech, the better to impress it upon their memories:—‘And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When they heard this, they were exceedingly amazed,’ and exclaimed, ‘who then can be saved?’ To this doubt Jesus replied in the strong words of the text, ‘with man this is impossible; but with God all things are possible.’

This language, it will be particularly observed, was uttered concerning the moral omnipotence of Jehovah. His physical omnipotence is so apparent in the visible works of his hands, that it is universally accredited. No man who has ever turned the most transient contemplation to the material universe, can doubt that the power of its Maker is absolutely limitless. And after all, perhaps, a diviner philosophy will yet trace what we call the physical power of God, back to an origin that is strictly moral in its nature—and enable us to see, that it is but moral force applied to the government of matter. Such a view will clothe the very earth, of which some religionists speak so contemptuously, with a sanctity verging mightily on that of the profoundest religion. Nor will it serve a less holy purpose, in investing human life, and every thing connected with its temporal abode, with a moral significance, that will lead men, instead of despising, to appreciate them with due gratitude and thankfulness.

But if we turn to that which in the present state of men’s knowledge, is called God’s moral omnipotence, or that power with which he governs the moral universe—it is painful to the truly believing heart, to bear what equivocal language is applied to it, expressing, like that of the disciples, the serious doubts which shake men’s trust and confidence, and disturb the peace of their hearts. The form of faith which we cherish as the true Christian, especially that part of it which points to the complete salvation of the human family, meets with no obstacle in its progress more difficult, than this skepticism in men’s minds concerning the almightiness of God’s moral power. They doubt that its exercise will be entirely successful. God’s government in the material world, so far as it has come to be understood, seems to be complete; but they can not see the same exactness and completeness in the intellectual. Sin abounds; and of the dominion and malignity of wickedness, none but inspired pens can give adequate description; and falling back on their ignorance and shortsightedness,

they declare, because they can not see how it will all ever be removed and all men made pure and holy, that they disbelieve such a result will, or possibly can, attend the administration of God’s moral power. The most charitable view we can take of this species of skepticism, makes it rest on human ignorance. It is doubting the efficiency of causes, because we are too shortsighted to discover, or too weak to comprehend, the processes through which they accomplish their results. If this course of procedure be admitted here, it establishes a rule which is applicable nowhere else—for every where else, faith, not doubt, is the first step by which the mind is led to the possession of knowledge and the revelation of mystery. If, indeed, we believed only what we knew or could account for—if we credited the existence only of what we entirely comprehended, we should believe very little—next to nothing; we should reduce the world to the worst form of infidelity, and the sources of human happiness to a bare microscopic point. Such a course is as unphilosophical as it is unreligious. We should believe all, in relation to God and his government, that does no violence to the highest sense we have of Moral Goodness, of Absolute Love.

‘With God all things are possible.’ This truth admitted with regard to the Moral Power of God, and we have a stand-point, from which, without distrust, to contemplate the most grateful of conceivable issues. All possible good—and all good is possible with God—is the sure inheritance of every creature of his care. We can not here believe too much. In the nature of things, the faith of the human soul can not attain to a vision keen enough to penetrate to a good beyond the reach of God’s Moral Efficiency. The conception of such a thing, is to circumscribe the Infinite. Nor is it a less derogation from the character of God, to suppose, as men do, that he will ever rest in imperfect results, in partial accomplishments of the designs of his Benevolence. That, it appears to us, is a most irreverent reproach—blasphemy. It represents him as sacrificing the claims of benevolence to the love of ease—a want of energy to fulfil the desires of his own nature; for if he be infinite, he possesses the power to answer, perfectly, every dictate of his own infinite benevolence; and what conceivable reason is there, save the love of ease, or the want of disposition to exercise his power, why he should consent to a sacrifice so ignoble in himself, and so awfully fatal to millions of his dependent children. But this reproach is too painful to the mind in which pure faith dwells, and we leave it to be considered by those who can look up into the shining heavens, and upon the golden pages of the book of life—and still be doubters.

Likewise is it with the Divine Justice, which, in human schemes, is so frequently and strikingly made to interfere with the operations of God’s Moral Power, and to prevent the attainment of a complete and satisfactory result—this is but another phase of this same skepticism in regard to God’s Moral Ability. Men think they can not see how God can be strictly just, and yet destroy all sin and transfigure every child of his creation into the splendor of heavenly beatitude,—and therefore they doubt the possibility of its accomplishment. Justice, in this view of it, is a species of brute vengeance, which, being tempered with no mercy, will be satisfied with nothing but a literal hell full of misery, to gloat on to all eternity. Surely, we have mistaken the Biblical record, if such an attribute belongs to the Father of our spirits. Besides, it implies that God has caused the existence of a condition of things, so full of irreconcilable antagonisms, that he cannot be both good and just to all his crea-

tures, at the same time. Now contrary to all this, Justice appears to us to be that quality in the Divine Being, which consults the complete harmony between the glory of God and the intrinsic and highest interests of the human soul. And this of every soul; for infinite Justice can by no possibility, aim at any thing less than universality. So clearly does this appear to our mind, that, if we were to point to any single attribute in the Divine Nature, as the one on which we most strongly relied for the certain security of our eternal welfare, we should name the attribute of Justice. For is not the justice of a good God, an attribute of Goodness?—and is it not exercised for the sole purpose of securing good? Can it be exercised for any other purpose? Is it possible for the justice of an infinitely good Being to contemplate any other than a good end?—and, being infinite, must it not contemplate the highest good?—and is not the highest good, the good of the highest number?—and is not the highest number the whole number?

After all, we talk of Justice as though it was a distinct person in the councils of heaven, whereas it is only the dispensation of Love, maintaining truth and right in the moral universe. It is but one form of God’s moral action towards his children, and must be an absolute harmony with all his other actions—for God is one, and undivided, and changeless.

But it is still insisted, that men can not see how the complete redemption of the human family is to be effected, and therefore it is that they doubt the entire success of Christ’s mission. Man’s alleged incapacity to understand precisely how all moral beings are to be rendered spiritually pure and happy, is readily granted. But a little consideration will show both the want of philosophy and religious consistency, in an extreme application of this concession of our ignorance and weakness. Such application is made no where else but on this question, which, more than any or all others, addresses itself to all the higher sentiments of the soul.

Look at the air you breathe, and tell us, if you can, what it is. You say it oxygen and nitrogen; but what now are oxygen and nitrogen?—and what holds them together in a union of just such proportional parts? You answer that it is done by a chemical law; but you can not see that law, nor the mode of its operation. Experiment as you will, there is a mystery in the very air you breathe—a profound beyond the utmost reach of your thought. Then, too, when that air is inhaled into your lungs, can you tell how it is—by what mysterious analization, that the nitrogen is separated and exhaled, while the oxygen is taken up and carried through the system, imparting heat and color to the life-blood?

You see that granite there, towering up in its columnar beauty and strength—can you tell us how it was formed—by what invisible power its strange elements are held in such strong embrace? You answer by chemical affinity, and you answer well for aught we know; but do you once separate those particles and seek for those elements, and the secret charm that binds them is dissolved forever; no chemistry of yours can ever again unite them; the talked-of affinity has vanished, and those mysteriously bound particles are henceforth strangers.

And that mighty oak, with its thousand mouths hid beneath the earth, its green lungs basking in the broad sunshine and fluttering in the breeze,—how severely does it rebuke our ignorance. Silently, by night and by day, it pursues the laborious processes of a sturdy growth. Go, with thy boasted philosophy, my brother, and divine to us

the mystery that lies wrapped up in the history of that forest-king. Can you reveal to us the power and wisdom, by which it selects and sucks up that food, only, which is convertible into the oaken sinew?—or how that food in the form of sap climbs up the minute pores, until it reaches the loftiest leaf; how it is there affected by the atmosphere; and how it again descends, and is laid along the trunk and limbs in that firm texture, which gives it strength to withstand the blasts of centuries—and, withal, to fit it as nothing else is fitted, for the vessel's huge ribs, that rides in triumph on the remotest sea? Alas, we know but little of God's ways, even in things commonest to our eyes.—Things there are, even in these allusions, which are beyond us,—to which our wisdom has not yet attained,—but to God they are intuitively known. How absurd it would be, here, to doubt the existence of efficient agencies, because we are too weak and ignorant to discover and reveal the mode of their operation. But here we all exercise the necessary faith, where, so far as we know, no happiness is specially involved. Shall we, then, rise from the physical to the moral, to become doubters,—and be skeptical on the greatest of all questions, only because we can not fathom the Almighty's wisdom, or trace the minutest operation of his power? It would better become us to confess with Paul:—'O the depths of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!'

But if we turn now to the moral world, the fact, at which we have briefly hinted, still stares us in the face. For, respecting those things in which man is immediately concerned, and which have engaged his thoughts most seriously in all ages, his ignorance is still quite profound. The question *how and why* evil has been admitted into the present world, is one, of which there has yet been found no general satisfactory solution. It is usually looked at as an individual, abstract, and entirely hateful thing, forming no part of a great original plan; but an accident that has unexpectedly fallen in, and sadly frustrates the working of the divine economy. To all appearance, and by itself considered, sin is a positive evil; and to those who are its subjects it is certainly no light thing. But sin is only one form of evil, of which there are many. For man to completely understand why evil, as a whole, has been permitted to make so large a portion of the history of the human race, is beyond doubt impossible; but it were irreverent to make the same inference in relation to God, with whom all things are possible. For aught we know—and so we certainly believe—evil may be a purifier, and have a mighty and beneficent mission to perform in the spiritual discipline of the world. At most, it can not be absolute; for a righteous God would have admitted no such terrible element in his economy. It must therefore be relative; and if relative, then finite; and if finite, then limited. Indeed, in philosophic strictness, evil can not be absolute, unless God be evil; for there can be no moral absolute which does directly spring from his nature. But God is good. He understands why that which we call evil is here, what great office it shall perform, and how and when it shall end. Of this much we are certain. And hence, though in our present state, we can not see the exact process through which it shall be removed, yet our high Christian faith comforts us with the assurance, that all sin shall be finished,—all transgression be ended,—all evil done away,—that, indeed, there shall be no more pain, nor sorrowing, nor tears, nor death,—for these former things shall pass away, and God, in the effulgence of his love, be all and in all.

But once more, and to come to what relates more directly to our moral experience, we know that there is such a thing within us as conscience, and that it performs there a wonderful office. It has been with us from our earliest years, and we have had to do with it daily, and often right earnestly. A mighty and sacred power it is; we have heard it, and felt it, and rejoiced because of it, aye, and grieved too. But after all our thought, and study, communion with it, who can tell what coun-

science is—how it takes cognizance of deeds—how it knows the right and the wrong—by what process it approves, or condemns, or executes its judgments,—now filling the soul with the pang of hell,—now thrilling it with the ecstasies of heaven? Man has yet no knowledge competent to the solution of questions like these, though they relate to something of which he has daily experience; he only knows that there is an invisible power within him, performing, in its own mysterious way, these great offices. If, then, he can not certainly know, fully understand, that of which he has the most constant experience, and which he carries along with him—what folly is it, to doubt the accomplishment of the highest good, simply because he is too weak to fathom the counsels through which it is to be effected!

But let us go one step further. It is objected to universal salvation, that men can not see—can not understand, how it is possible with God to perfect it. This is the ground assumed—for it is said, if they could see how it is possible for God consistently to save every man, none would more rejoice than they, to believe a doctrine which contemplates so glorious a result. They can not see how all men can be saved;—can they, on the other hand, see how one soul is to be saved? Is not the salvation of one, in reality, as incomprehensible as the salvation of all? Can they see how the divine life is begotten in the soul?—how it works there, and precisely what it does? Can they tell what are the actual occurrences in the article of death—what experiences are visited upon the soul in that hour of trial and triumph? Can they see all, through which they shall pass, before they shall reach their salvation and home in heaven?—and how God's power shall change them into the likeness of angels, and make them his children in love and obedience forever? Oh, no; they know no more of these things than do you and I; their faith and little experience are all they can boast. Why, then, do they doubt, for surely the power which saves one soul can save all; since all souls are his and he knoweth them altogether? To some minds it may sound strange, but we venture the assertion, that any argument which will clearly prove the ultimate salvation of one soul, will also, and just as clearly, prove the salvation of every soul. He who establishes a principle that will save one soul, establishes, in that act, a principle, which, carried out in its application, will just as certainly save all souls; for they all possess the same nature, and must be saved by the same means. There is, infallibly, a moral defect in every principle, which, in its practical result, effects the redemption of only a portion of the children of the same heavenly Father. So that the man, who doubts the salvation of all, because he can not see how it is to be effected, to be consistent, should also doubt the salvation of every man,—since, when you get to the bottom of the thing, he can not, in precisely the same sense, see how any man is to be saved. But this he does not do; he trusts God for his own salvation, though he can not tell how it is to be effected; and believes that when it is done, it will be well done. Would that he were consistent, and extended his faith and trust until he saw in the saving power a moral omnipotence, in whose hand all interests are secure, and all issues shall be glorious. Then would his joy be full. It is a high privilege to believe and feel as did Christ, that 'with God all things are possible.' May we ever keep this faith, and joyfully live in it, and at last triumph in it, with the same victory over death that crowned the Lord of life and glory. * * *

NOTE.—The above hastily written discourse, somewhat upon the *reductio ad absurdum* principle, was suggested while listening to a sermon, the burden of which was—'That it is unreasonable and absurd to believe in the salvation of all men, because we can not see how it is possible for God to effect it, consistently with his nature.' This, verbatim, was the leading proposition,

Br. J. H. Sanford has received and accepted an invitation to settle in Detroit, where he will commence his ministerial labors on the last Sunday in March inst., and wishes thereafter to be addressed accordingly.

GOOD NEWS FROM AFAR.

The New York Christian Messenger contains the following very interesting letter, making known the important fact that Universalism has faithful believers and advocates in the far-off land of New South Wales.—[Star in the West.

'Br. Price—Good tidings coming from afar are enhanced, on the principle that 'distance lends enchantment to the view.' Laboring, as we are, in a work that embraces the whole field of humanity, to hear of the progress of that work from a distant land of darkness, comes like a ray of light over the gloom of ages. There is something natural in the human mind so much in accordance with the elements of God's eternal truth, that we often hear tidings of that truth coming up from regions that sat in the shadow of moral darkness and death. Go where you will, and there the human mind seems to be gasping for light, though the pall of ignorance and superstition may seem to hang heavily around.

Recent intelligence from New Holland is suggestive of these remarks. My informant is Mr. John Chubbuck, now a resident of Lockport, but recently returned from the Islands of New Holland and Zealand, where he resided for several years as a state and missionary printer. Mr. C. is a member of the Baptist church, although a recent convert to Universalism.

During his residence at Sidney or Port Jackson, in New Holland, he became an attendant upon the Baptist church, under the pastorate of Rev. J. Saunders, an Englishman by birth, educated at Oxford. He is represented as a man of unusual talents and attainments, being the greatest orator and scholar, and commanding the most popular audience in the city of Sidney. At his own expense, after his arrival at New Holland, he built a fine meeting house, established a school of arts, gave lectures himself, and opened a free library for the general benefit, and formed an institution for the defence and education of the poor.—The influence he exerted was wide and beneficent, and his unbounded liberality and benevolence elicited universal confidence, respect and admiration.

The wife of Mr. Saunders is described as a lady of superior excellence, and possessing a mind entirely congenial with that of Mr. S. himself. Charity seem the whole object of her being, and much of her time is spent in visiting, relieving and condoling with the sick, the poor and the unfortunate. Her mission is like an angel of mercy on that hard and benighted isle, dispensing glad news and welcome blessings. She has endeared herself to all who know her for heavenly charities, and is respected for her intelligence.

Mr. Saunders had been laboring as a Baptist minister in Sidney about ten years up to 1842. But his preaching was of a character too exalted ever to admit of the too common topics of wrath, and hell, and endless damnation. He usually dwelt upon the sublimer views of the divine government, and savored much of Universalism, until his mind at last became intently fixed upon a closer examination of the subject. The result of his labors was an entire renunciation of the doctrine of endless misery, and a cordial embracement of the doctrine of impartial benevolence. This was sometime in the year 1842. He gave no notice of his recantation, but having fully matured the subject in his own mind, prepared a discourse to be delivered on a Sunday afternoon. In the morning he preached from the text, 'God is love,' and carried the hearts and minds of his audience out into the illimitable ocean of divine beneficence, as if to prepare them for the glorious intelligence he was about to communicate.

The afternoon came, and he took for his text, 'Not willing that any should perish,' &c. He opened the theme in a most impressive style, and as he launched out, the fire of his eloquence warmed up and thrilled upon the hearts of his hearers. He bore them along with irresistible evidence, and riveted their attention with deep interest. He preached as long as he was able to speak and stand, over four hours, and with that holy enthusiasm

which kept his auditors in perpetual intensity.—The effect of his renunciation, after the first pause of interest was over, was electric. Most of his church and congregation had been so unconsciously led along by his usual labors that they readily united with him in the new public position he had assumed.

But how was Universalism received by the New Hollanders generally? No one need be told of the character almost necessarily existing among the masses of that people, associated as they are with banished convicts. But was such a soil congenial to the sentiments newly advocated by Mr. Saunders? No. A general assault was almost immediately made. Alas! Orthodoxy is the same the world over. Protestants, Catholics, natives, convicts and all united in caricaturing. The intelligence reaching England, Mr. S. was excommunicated by the English Baptist church, and was compelled to give up his gown. But the best part of his people adhered to him, and maintained an independent church. Yet the moral character of Mr. S., and all that he had done for his fellow citizens did not spare him from the darkest calumnies and the grossest misrepresentations. His sentiments were so foully distorted, that he was at last compelled to publish his discourse in his own defence. This produced a calm of clamorous uproar, and no answer was attempted. Some of the clergy were eager for controversy and sanguine of their ability to silence Mr. S. But he met them coolly, in the spirit of his Master, and they were ready to abandon the field of argument and evidence after the first trial, until comparative peace was restored and the new 'sect every where spoken against' was permitted to go on in harmony.

Coming as this intelligence does, from the remotest corners of the earth, well may we receive it as the dawning of a better era, when the Gospel shall go forth as the light of the morning, and the distant islands of the sea shall wait for the law of God.

Lockport, N. Y., March, 1846.

U. CLARK.

Harpers Publications.

No. 52 of their splendid ILLUMINATED BIBLE, is published. It contains the remaining chapters of Revelation, and consequently finishes the text. It also contains an alphabetical table of the proper names in the Old and New Testament with the meaning in their original languages,—five tables, weights and coins, measure of liquids, of dry articles, of length and time!—A chronological index to the Holy Bible as far as the letter M. One or two more numbers finish this magnificent book. 25 cents, at Beesley's.

No. 77 of the Library of Select Novels, is the CHEVALIER D'HARMENTAL from the French of Dumas. 25 cents, at Beesley's.

The same publishers are preparing to issue in numbers at 25 cents, a pictorial history of England, to contain about 1200 engravings.

REMARKABLE CRIMINAL TRIALS, is a record of the crimes, conviction and trials of many and various murderers, thieves, etc. It is a translation from the German of Anselm Ritter Von Feuerbach, by Lady Duff Gordon. It is a volume of some 339 12mo. pages neatly bound in cloth. The expediency and moral tendency of a general diffusion of such records of crime as are contained in this and other similar works, is somewhat questionable in this enlightened age. We have serious fears that their perusal would not better the morals of that portion of community which takes most delight in reading them. In our view there are quite enough of such records in the newspapers of the day.

The April No. (10) of the FARMER'S LIBRARY is issued. Thar's principles of agriculture (continued) occupy a portion of this number. The reproduction of animal and vegetable substances, vegetable reproductions, the harvest, and wheat are subjects treated upon. The portion devoted to the Monthly Journal of Agriculture, treats of a multiplicity of useful subjects relating to the science of

farming, and among others is a treatise on Milch Cows, of various breeds, classified and illustrated with engravings. We learn that this excellent work is rapidly increasing in circulation, as it richly deserves to do. It may be had of G. N. Beesley, this city, or at the publishers, Greeley and McElrath, N. Y. \$5.60 per annum.

We observe by a late number of the N. Y. SATURDAY EMPORIUM, that a change has recently been made in the proprietorship of that paper. It is now in the hands of Mr. Henry D. A. Ward, who will continue its publication as usual.

The Emporium is one of the largest and best weeklies in the Union. It always contains something interesting and acceptable for any and every class of readers. Literary, religious, political, agricultural, miscellaneous and amusing news is weekly served up to its patrons in great plenty and good style. About the only fault we find is that the paper is so large it takes too much time to read it. Almost 'too much of a good thing.' So cheap too, only \$2.00 a year in advance. Address Ward & Co., 30 Ann street, N. Y. G. N. Beesley, this city, is also agent.

Br. Price—Send Messenger to Mr. Clement, and Mr. Huntington, 1 copy each, (Stage Hotel) Brantford, Canada West, and 1 copy to Mr. Barnes, London, C. W. Credit each \$2.00 and charge A. W.

ELDER HOLMES.—We see this Methodist Elder is out upon us in the 'Northern Christian Advocate,' published at Auburn for the notice that has been taken in our columns of his 'House upon the Sand.' We shall endeavor to attend to him shortly. An uncommon press of business matters has prevented our doing so this week.

Albert J. Tirrell the supposed murderer of Maria Bickford has been acquitted, on the ground of somnambulism and the want of legal evidence that he was the murderer.

Universalist Books.

Just received from Boston, and for sale at this Office. The new work just published at the Trumpet office, entitled 'Reasons for our Hope,' by J. Victor Wilson, price 75 cents. Paiges Commentary on the Four Gospels, Vols. 1 and 2, \$1.00 each. Ballou's select sermons, 63 cents—do. Lecture sermons, 63—do. on Atonement, 50 cents—do. Notes on the Parables, 50 cents—Family Prayer Book, 50 cents—Mrs. Scott's poems with a memoir, 63 cents—Emmon's Bible Dictionary, 50 cts.—Duties of Young Men, by E. H. Chapin, in miniature form, gilt, 38 cts.—Flower Vase, by Miss Edgarton, 38 cts.—Language of the Gems, 38 cts.—Manuals and Class Books for Sunday Schools.

MEMORANDA of the Experience, Labors and Travels of a Universalist Preacher. Written by himself.

This is Br. George Rogers late work, and an excellent one it is. For sale at this office. Price \$1.00.

A few hundreds of the Register and Almanac for 1846 yet left, and for sale at this office.

CLINTON LIBERAL INSTITUTE.

The Spring Term of this Institution, Male and Female Department, will commence on Wednesday, April 8th, under the charge of Rev. T. J. SAWYER, A. M., and Miss M. A. RICHARDS, assisted by H. ANDERSON, A. M., Professor of Mathematics, J. W. ROUND, A. B. Professor of Languages, and Miss J. E. BAKER, Teacher of Music. The course of instruction embraces all the branches usually taught in Academies of the highest class in the State. Expenses are moderate. Tuition, including room rent, &c., varies from \$4.50 to \$7.50 per Term of fourteen weeks. Board, including lodging and washing, from \$1.50 to \$1.75 per week, and without lodging and washing from \$0.88 to \$1.31, while many students in the Male Department board themselves at an expense of 38 to 75 cents per week. The Library contains about 1200 volumes.

It is desirable that such as intend to enter the Institute, should do so at the commencement of the Term.

UNIVERSALIST THEOLOGICAL SEMINARY.

Clinton, Oneida County, N. Y.

The Spring Term of this Institution will commence on the 8th of April next, and continue fourteen weeks. It is desired that such as intend to enter during the Term would do so at its commencement or as early as possible after. Students are expected to bring satisfactory credentials of moral and Christian character. Tuition without charge.

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

DEATHS.

Of cancer, at Clinton, March 20th, Mrs. RACHEL SMITH, aged 79 years, mother of Rev. S. R. Smith.

In Oriskany Falls, on the 6th of March, ANN MARIA, only child of Geo. Fowler, Esq. This was one of those events which serve to excite the sympathies, and to awaken painful emotions in the minds of those, who were acquainted with the little favorite, thus early taken from them. The deceased was left alone in the room occupied by her family. During the absence of her mother her clothes took fire; and notwithstanding the fire was extinguished in a few moments after it commenced its work, and every remedy known to the attending physician was applied, yet all efforts to save her were ineffectual. The destroyer had accomplished its work.

'O blest departed one,

Where all of life, a rosy day,
Blushed into dawn, then passed away.'

To the parents we tender our prayerful sympathies, and desire that they may still confide in that good Being, who, while he darkens the present, gives us bright visions of the future. They have seen their only bud checked in its expanding, 'and miss its beauty and sweetness in their home'—but may the pangs of bereavement be greatly softened by the reflection, that their loved one, has gone home to enjoy the presence of that God around whose throne we shall

The funeral was attended on the 8th of March by a very large concourse of relatives and friends, at the Presbyterians church, and a discourse appropriate to the occasion was delivered by Rev. Mr. Morey, assisted in the services by Rev. Mr. Fields.

In Schenectady, March 21st, Mr. AARON B. QUACKENBUSH, in the 47th year of his age. Some two years ago, that fell destroyer, consumption, marked him for his prey; and from that time he had been feeble, yet until quite recently had been able to attend to his business most of the time. In this dispensation of a wise and good Providence a wife and three little children are called to mourn the departure of a devoted husband and a fond and affectionate father. But they mourn not as those who have no hope.—May the Father impart his grace to them which shall be sufficient for them in this and all trials that shall fall to their lot in their mortal pilgrimage.

Br. Q. was an honest man and a sincere Christian. He lived in the power and spirit of universal good will, and died in the triumphs of that faith which teaches a happy immortality for all mankind. His funeral was attended by a very numerous congregation in the Universalist church in Schenectady, the 22d, and in accordance with his request a discourse was delivered by the writer. J. A. A.

* * Trumpet please copy.

At Little Falls, on the 27th ult. of fungus haematodes, Mr. MILO WIER, formerly from Connecticut, aged 35 years.—Mr. W. suffered severely by his complaint and finally had his leg amputated in the vain hope of saving life; but died a few hours after the painful operation was performed. He left an afflicted widow in feeble health with four young children to mourn their great bereavement. Though they deeply mourn, they mourn not without hope, trusting like their deceased husband and father, 'in the living God who is the Saviour of all men,' and joyfully anticipating a happy reunion hereafter with all the loved and lost of Adam's race. D. S.

* * Union and Messenger please copy.

In Mexico, Feb. 13, ABSTIN, son of Reuben P. and Lydia Savage, in the 3d year of his age. Funeral attended the 15th by the writer. May the consolations of the Gospel be realized by the afflicted, that they mourn not as those who have no hope. J. S. KIBBE.

(Original.)

THE LORD'S PRAYER.

XII.

'FOR THINE IS THE KINGDOM.'

Thou hast no partner in the heavenly fold,
To wield a portion of thy lawful realm;
Nor as was taught by heathen Seer of old,
Does there another hold with thee the helm;
Evil by man's own wickedness abounds,
Not by the fiat of an evil God;
And for the healing of its deathful wounds,
God's own exalted goodness bears the rod;
Christ's 'other sheep' shall in due time be brought,
To hear the 'voice' of God's anointed Son;
Then shall return the last that long were sought,
And in 'one fold' be governed but by 'one'!
'The kingdom,' Lord, is 'thine' forevermore,
Oh, may we love, and worship, and adore!

XIII.

'AND THE POWER.'

Thy might is visible, oh God, where'er
The human eye can reach, or thought can soar,
From the minutest atom to the sphere
That moves along magnificently o'er!
Through all the starry throng that stud the sky,
In every leaflet on earth's wide domain,
On every zephyr gaily floating by,
Voices to voices loud thy 'power' proclaim!
The soul notes down this lesson taught without,
And its own depths prove strength more strong within;
The soul sends back the echo of the shout,
Knowing no worlds without God's 'power' had been;
Creation's voices join the echo round,
Ocean and earth and skies repeat the sound!

XIV.

'AND THE GLORY.'

'Thy glory,' Father, all belongs to thee,
Designer, Architect, and Lord of all!
Thy wisdom planned, thy power caused to be,
Thy love is visible in great and small!
In the broad earth in all creation's bound,
Thy 'glory' shining forth we clearly see,
Thy 'glory' is reflected all around!
Hear, oh, ye heavens! and give ear, oh, earth!
'Glory' to God belongeth evermore!
He startled chaos, and from nought came forth
Suns, moons and stars, and all that creep or soar!
'Glory' forever! 'glory' to the Lord!
The world sprang into being at thy word!

XV.

'FOR EVER.'

Past, present, future, all are known to thee,
Who wast, who art, and ever shalt endure!
Oh, may earth's children all be taught to see
In thee the Owner of their souls' tenure!
Far in the regions of the mighty Past,
Thou, Father, wert the only living One;
Thyself determined chaos should not last,
Thou spak'st, and as quickly 'it was done'!
Now to the Future turns our searching thought,
For thou alone art self-existent still;
And without thee the Universe were nought,
Thou only 'all in all' shalt ever fill!
'Forever,' Lord, thy kingdom shalt endure,
Thy during nature makes it doubly sure!

XVI.

'AMEN.'

Ye heavens, send down the joyous shout to earth!
Earth, with your legion voices peal it back!
God ever reigneth! In him worlds had birth!
And of his Truth and Love there is no lack!
Skout ye aloud unto your Father, God!
His Dwelling is the spirit's final Home!
His Goodness for the present holds the Rod,
That in the future all may to Him come!
To Christ, His image, ALL shall be subdued,
Whose mission, armed with God's undying Love,
Shall, like the leaven in the meal imbued,
Subdue, and guide to God and Heaven above!
Earth, to your knees, and shout the pealing strain!
And all ye hosts of Heaven, prolong—'AMEN'!!!
Lebanon, N. Y.

J. J. A.

(Original.)

THE MISGUIDED DAUGHTER.

BY MRS. S. ELIZABETH GIBSON.

'Gold pays the worth of all things here;
But not of love—that gem 's too dear.'

CHAPTER I.

It was a Sabbath morning in August, calm and beautiful indeed. The deep blue sky was unobscured by cloud, save here and there a feathery one of the purest white, behind which the sun now and then peeped; but for a few moments, when after adding new glory to his hiding place, it again shone forth with increased brightness and splendor. The air was as balmy and fragrant, and the birds sang no less sweetly than in early May; and now that nothing might be wanting to soothe the mind into a perfect serenity, the church bell pealed out to tell that the hour for assembling at the 'house of God' had already come. From every street soon issued those obedient to its call; there a carriage moving forward at a measured pace; yonder a less stylish buggy, bringing no doubt worshippers as truly devoted; and here groups on foot; and all merging into the open common, proceeded quietly to the church which stood in its centre.

But there were circumstances of more than common interest, which served to call out the people of the little village of T—, upon this day of rest and worship; for already had the nuptial bans been published three successive Sabbaths, and now that the wished-for day had arrived, the curious, as well as the devout, were out to witness the ceremony. It was not long ere the carriage, containing the bridal party, arrived at the church door and its occupants alighted. She that was to be bride was easily distinguished, and such in appearance as not a few would envy. Tall and Venus-like in form and proportion; graceful and dignified in step and movement, none could look upon her without admiration. But to her features rather than these, the eye turned the second time, and there indeed was enchained. A high, well developed and smooth forehead, beautifully contrasting with dark arching eyebrows and raven hair; a clear and lively complexion, deepening to a blush on either cheek; lips of 'carnation hue,' curling as if in proud consciousness of superior beauty; and large dark eyes, speaking a far more than ordinary intelligence; all these, if united in the imagination of the reader as the features of one being, will form a correct picture of Alethea Morse, the proud as well as the beautiful.

She had scarcely alighted, when a young lady of amiable appearance, approached her, and taking a hand in each of her own, and while a tear glistened in her eye, said, what was intended for a whisper, but from the earnestness of her language was heard by others—

Oh! Alethea, my friend, have you duly considered?—remember?

She was interrupted by her friend in a manner impatient—'Yes, I have thought it over and over again, and I know I shall be happy—enough,' she added after a slight pause. At this time the bell ceased its tones, and Alethea was hurried away into the church; but oh! how strange a sight. She, the belle and the beauty; the youthful and the admired; was supported by a frail and tottering old man, and he, soon to become her husband; he, who, to illustrate the fable of the mingling of the arrows of Death and Cupid, was aimed at by the former, but pierced by an arrow sped by the latter, had wooed and won her and was now to make her his wife by publishing his vows, in company with hers, before the world. And not less strangely in contrast, felt the sound of the fairy-like tread of the youthful one, with the heavy falling steps of the man of sixty. Young wives heard and saw the contrast, and moving still nearer their husbands, whispered—'how can she marry him?' Older couples looked upon them and then on each other, and wondered how they could equally bear the trials before them; but when they reached the altar and the bonnet of Alethea was laid aside, many there were who turned away and brushed the tear stealing from the eye. Alas! how many bow

before the hymeneal altar, between whom there is no sympathy; no congeniality of feeling, and no real and true affection; and how much of the misery of this world arises from this same cause.

He who was commissioned to receive their vows, bowed and petitioned Heaven in their behalf. At first his voice was low and tremulous, but as he proceeded, earnestness strengthened it, till it seemed that in his fervency he had forgotten that mortals listened, so near to the foot of the throne had he brought those for whom he prayed. He betought that she, the youthful one, might be made to know the multiplied duties that were about to devolve upon her, and urged on to the performance of the same, if not by a youthful love, at least by a holy esteem, aided by a remembrance of the solemn oaths she was about to take, and that her heart might be brought to bear patiently the trials before her, and that she might subdue those yearnings for sympathy which youth can never realize from age; and that he, the husband, might be enabled to look with an indulgent eye on the hilarity and buoyancy of youthful years, and in remembrance of the great sacrifice she had made, endeavor to reward her with kindness and tenderness, though he might not in return receive that whole hearted devotedness which a husband had a right to claim, and which a wife should have a pleasure to yield, and finally he commended both to the especial care and protection of that Almighty One who alone could keep them in the way of peace.

When he closed, every eye was turned upon Alethea, but the flush had fled from her cheek and the paleness of death was upon her trembling lip. With seeming listlessness she suffered her hand to be placed within that of her affianced husband's, and the ceremony proceeded.—To the question first addressed to him, a quick and ready response was returned; but when the clergyman turned to her, pale and trembling as she was, how harshly sounded the words:—'Do you take this man who holds your hand within his own, to be your lawfully wedded husband: to be to him a faithful, an affectionate, and a devoted wife; to honor him and to love him in all seasons, in sickness as well as in health, in adversity as well as in prosperity, and to be to him a kind and loving companion until death shall sever the bonds of your union?'

A strong, convulsive shudder, together with a long and and dreadful silence, was the only reply. Again was the question repeated, and again a shudder passed over her frame, but unlike the former; for it was now the struggling of pride to overcome the emotions of the heart and convictions of reason, and then in a voice of studied firmness she answered—'I do.' They were pronounced 'husband and wife,' and again was Heaven supplicated with more than ordinary earnestness, for blessings and benedictions to rest upon them.

The bride was conducted to the richly cushioned pew of her husband, but she heard but very little of the remaining services of the day; and glad indeed was she, when she found herself once more seated in the carriage, and permitted to breathe the pure open air, and to look upon nature's lovely landscape, without feeling that that too returned her look with a pitying gaze or an impertinent stare. The carriage left the church by a way opposite to that which it had approached, and reaching the outskirts of the village, drew up before a dwelling erected in a style, the most fashionable, but of a date of twenty years prior to the present; though in appearance, it was the abode of the most rich and luxuriance abundance. In front were large square pillars ornamented with polished stucco, and wreathed with honey-suckle and jasmine.—High arched windows, guarded by heavy blinds which had scarcely been parted for many years, but which were now swung open, displaying rich sets of curtains; a spacious yard in which were ranged various kinds of shrubbery overshadowed by trees of heavy foliage, and all parted by tastefully arranged walks.

This was the abode of Chauncey Gardner, and as the eye of his bride rested upon it, she was informed that henceforth she was to be the undisputed mistress of it all—though perhaps it might have been the twentieth time the same tale had been told her. The color again returned

to her cheek; the lustre to her eye; and the animation to her countenance, and she thought once more that she should be 'happy enough.' Alas! misguided one. She deemed not that though a stately mansion, and as she supposed, all that wealth could purchase, was not only the price of her name, but also of her peace. She deemed not that though an abundance of gold, and it might be all the elegance of wealth, was hers, yet without an union of heart in this indissoluble relation, there could be no happiness! No; and little heeded she the voice within, which might have whispered her this much, but on she passed, recklessly, until experience in a stern voice proclaimed to her the certain truth, and then, alas! she could not retrace her steps, or by repentance avoid the consequences of what was already done. Would that she were the only one that has thus erred; or would that her example might proclaim to all those thus misguided, as in a voice that could not be interpreted or misunderstood, that wealth availeth nothing in the purchase of happiness where congeniality of soul, and disinterestedness of affection, are wanting.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, APRIL 10, 1846.

THE MURDER NEAR AUBURN.

Most of the readers of this paper have undoubtedly ere this, perused the heart-rending details of the horrid butchery of the Van's nest family near Auburn, on the evening of the 12th ult. The annals of crime will scarcely present a parallel to this case, in cold blooded atrocity, and heartless depravity. A father and mother, with their innocent babe, and an aged grandmother, all indiscriminately slaughtered in the most savage manner, and a young man, dangerously wounded. The soul sickens at a deed, so full of cruelty and blood—so wholly in opposition to all the higher and purer instincts of human nature. The murderer, is a colored man named Wm. Freeman. Ignorant, degraded and imbruted to the last degree, his bloody tragedy seemed more the act of a wild beast, than an intelligent being. No satisfactory motive for such a deed can be obtained from him. He was a stranger to the family—says he did not *even know their names!* Indeed the whole transaction,—his objects in the terrific butchery,—the indiscriminate slaughter—and the time, and circumstances, and manner—all are unaccountable on any of those rules and principles by which human conduct is usually explained.

The blood-stained murderer fled precipitately from the scene of carnage. But he could not annul the word of God—'though hand join in hand the wicked shall not go unpunished.' He was speedily pursued—overtaken and apprehended the next day—and the day following was brought to Auburn, and incarcerated in prison, where he now awaits the action of the offended laws of the land. Miserable wretch!—how awful his crime!—how awful his condition!—how awful the thoughts that must now prey like vipers on his heart! Who would not much rather prefer to sleep in the grave of his murdered victims, than to occupy his place in the felon's cell?

This atrocious deed sent a thrill of alarm throughout the surrounding community. People were horrified—filled with unutterable feelings of terror and amazement, that an act so ferocious and heartless, could have been committed in their midst! Indignation and abhorrence justly filled all hearts. No one could palliate the act—no one could or would speak but in terms of utter condemnation of the carnage and its brutal perpetrator. But alas! these proper feelings could not be restrained in a certain class of minds, but were allowed to degenerate into a cruel spirit of *Revenge* against the murderer.

When Freeman was brought back after his arrest, a mob, full of fury and vengeance, determined to take the law into their own hands, and, in violation of all the in-

junctions of Christianity, the safe-guards of society, and the common emotions of humanity, sacrifice him on the bloody altar of 'Retaliation.' 'Quarter him'—'hang him'—'no, hanging is too good—tear him limb from limb'—'roast him alive'—shouted the excited multitude! A rope was procured, and every preparation was made to carry their savage feelings into execution, and *Lynch* the miserable murderer on the spot! They did not stop to reflect—indeed, they were utterly incapable of reflection in their fury—that they were about to do a deed which would cover them and this community with infamy—that they were about to trample under foot all the restraints of just and salutary laws, and violate all their pretensions to civilization, Christianity and common decency. A raging thirst for blood!—blood!—blood!!! seemed to devour, for the time being, every pure and elevated sentiment in their hearts. As I contemplated with a pallid countenance, and an aching heart, the surging waves of that wild mob, I could not avoid again and again asking myself and others around me—'where are we—in the midst of the savage tribes who roam in the wilds of the Rocky Mountains, and who are about to sacrifice some captured enemy to their brutal ferocity, or in christianized and civilized Auburn?' The complexion, the dress, the names of the actors, would lead me to adopt the latter conclusion, while their spirit, their vengeful threats, and their deeds, urged me to acquiesce in the former! Happily, for the integrity of our laws; for the peace and safety of society, for the reputation of Auburn, for the character of the rioters themselves, these vengeful attempts were firmly resisted by the officers of the law, for which they are deserving the highest praise. And by resorting at last to a kind of *ruse de guerre*, they succeeded in lodging their panic stricken prisoner safely in jail.

Who took the most active part in this mob?—who may be considered the getters up and ring-leaders of this attempt to put *Lynch law* into force! Do you say, good reader, that it must have been reckless and hardened men, who had passed their days in a semi-barbarous community, who heard little of the Gospel and knew less of its spirit? You are mistaken. No; it was certain *professors of religion!* A resident of Auburn, who I am informed, is a member of one of the Presbyterian churches in this place, mounted some rostrum and addressing the excited mob, made a motion that the murderer be hung on the spot—(within a few feet of the house where the murder was committed, and where Freeman then was in the custody of the officers of justice)—and this inhuman and murderous resolution was *seconded*, I have been creditably informed, by an individual, who is the superintendent of one of the *Evangelical Sabbath Schools* in Auburn! What a spirit to be infused into the hearts of little children!! The motion was then put by the personage first alluded to—'Gentlemen—All who are in favor of hanging the negro on a tree *forthwith*, will hold up their hands!!!' Up, with the rapidity of lightning, went an hundred hands! But to the honor of decency and Christianity, the law robbed them of their victim.

If these *professors* and others who co-operated with them, or approbated them, had allowed the Christian spirit to be driven affrighted from their hearts by the black demon of *Revenge*—if they had made up their minds to violate the laws of the land and trample on the decencies of civilized society—could they not have some little regard for the credit of Christianity! In all their religious experience, had they ever heard of a book called 'The New Testament?' Had they not listened to some rumors, or obtained some hints from their spiritual instructors, that in the Gospel are laid down certain sublime and heavenly principles of love, forbearance and forgiveness—certain rules directing men what feelings to cherish toward the guilty—which are usually considered binding on *professors of religion?* Had they never, in their reading fallen on such passages as the following—'Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil.'—'Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: But I say unto you, love your enemies, bless them that curse you, do good to them

that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the *children* of your Father which is in heaven: For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' 'Bless them which persecute you; bless, and curse not.' 'Dearly beloved, *avenge not yourselves*; but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine *enemy* hunger, feed him, [not hang him, *forthwith*, on a tree, by mob-law,] if he thirst, *give him drink*; [not tear him limb from limb,] for in so-doing thou shalt heap coals of fire on his head. *Be not overcome of evil*; but overcome evil with good.'—'Whosoever HATETH his brother, is a MURDERER; and ye know that no murderer hath eternal life abiding in him.'

It is the duty of Christians to follow the examples of their Master and his apostles. Have these *Lynching* professors ever heard of the Saviour, or Peter, or John, or Paul, heading a mob, and proposing to violate the laws of the land, and murder any guilty wretch who had fallen into their power? Ah! how different were the lessons they taught—'Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God.' Have these *professors of religion*, and others who cherish a like spirit, any remembrance of an exalted personage upon the earth—Jesus, the Son of God and 'the Saviour of the world?' Have they ever perused the history of his life—how he was contemned, despised, persecuted, arrested on false charges, insulted with a mock trial, and hurried away '*forthwith*' to an ignominious, cruel and bloody death? Were not those Jews who hung him on the cross, and stained the brow of Calvary with his heart's precious blood, guilty of a deeper, blacker crime than even the wretched negro Freeman? And what was the spirit manifested towards the blood stained murderers, by their innocent victim,—not in a calm and collected moment—but while the blood was gushing from his side, and in the very midst of the agonies of the death they were so cruelly inflicting upon him? Did he cry out,—'Let these my murderers, be 'hung'—'quartered'—'roasted alive,' 'forthwith?' No—no—no!!! But with a voice full of Heaven's pity, he exclaimed, 'Father FORGIVE them, for they know not what they do!' Oh, when will Christians, come up to the spirit of their Master in their feelings for the guilty!

But alas! 'do men gather grapes of thorns, or figs of thistles?' What better fruit can we expect from the erroneous and partial doctrines of the day, when their believers imbibe their spirit, and imitate strictly, and to the letter, their instructions! When men have been taught from infancy, that God acts on a principle of *infinite RETALIATION*—that for the evils of his erring children here have been guilty, he will hereafter, in return, pour out upon them a flood of *endless evil*—that he will retaliate upon them for their sins, with ceaseless *rage* and *vengeance*—what can we anticipate but that similar dark emotions will be cherished and encouraged in the hearts of those who have long been influenced by those errors, and that on sudden and trying occasions, of an exciting and irritating character, the passions of revenge and retaliation which had long been strengthening in their souls under these hardening influences, should break forth in vociferations for *vengeance* and *blood*!! I would not implicate the great body of the professors of religion of Auburn, in this dangerous attempt to overthrow the law, and to take vengeance into their own hands. Their hearts, I rejoice to believe, are vastly better than their creeds. Hence they very generally ranged themselves on the side of humanity and legal justice. But there was now and then one, whose soul was impregnated with the vengeful cruelty of his creed, and who was thus prepared not only to *follow*, but even to *lead* to deeds of blood, which would have violated every solitary principle of Christianity.

I regret to add that of the five or six papers published in Auburn, but one has yet, to my knowledge, dared to

rebuke this anti-Christian, anti-law, attempt of the rioters! The only religious paper in this place, the Methodist Northern Christian Advocate, which, one would suppose would have some interest in diffusing the principles of the Gospel into the minds of the people, has not uttered a flap in opposition to this trampling under foot of all Christian principles! Indeed if we may judge of the feelings of those who control that paper, by the declaration of a Methodist clergyman of good standing, who witnessed the scene of the riot, there is reason to fear these savage attempts on the life of the wretched murderer, were too congenial with their own spirit, to receive a rebuke from them! And such men are *lights and guides* in the Methodist church!!!

The Editor of this Methodist paper, with others of like stamp, strive desperately to make *capital* out of this murder, against the efforts of those who would abolish Capital Punishment. He thinks nothing less will bring this class of reformers to their senses, than having *the assassin's knife at their throats*. Whether he thinks all who would do away with the death penalty *ought* to have 'the assassin's knife at their throats,' or that such will be the natural result of their efforts, he does not condescend to explain. If the former supposition would be at the expense of his claims to Christianity, the latter would as evidently call in question his *common sense*. For if those who strive to overthrow Capital Punishment, would confer so great a favor upon assassins as this Editor would have the public believe, why should they be eager to put their knives at their throats?

The logic by which it can be shown that a murder committed in the *very face* and in *full defiance* of the *death penalty*, showing its utter inutility in restraining from the most awful deeds, is an argument *in favor* of that penalty, and *against* those who would establish a more safe and salutary law, is of a character beyond the reach of my comprehension. To minds of common depth, this sanguinary event, affords a most overwhelming evidence that the punishment of death, possesses no power to deter the depraved from deeds of the darkest dye. True, an attempt has been seriously made in this Methodist paper, and other journals, to show that this murder is to be attributed to the circumstance, that the jury *did not agree*, in the case of Wyatt, who was tried for murder a few weeks since in Auburn. But all the arguments based on this foundation, and all the various homilies that have been preached from it, and all the changes which have been rung upon it, will come to nought, and leave their advocates prostrate, should it finally prove that this ignorant negro Freeman, knew nothing of Wyatt, and had heard nothing of his trial!! J. M. A.

EVASIONS.

The Apostle, in his letters to the believers at Philippi, in speaking of our Saviour, declares that, 'God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father'; and we believe that it is admitted, that things in heaven, in earth, and under the earth, signifies every intelligent being, God alone excepted, of course. From this language of Paul an argument is drawn in favor of the final salvation of the whole human family, because when every knee shall have bowed to Christ and every tongue have confessed him Lord to the glory of God, then, as a matter of course, mankind will have been saved from all sin, purified from all iniquity, and have become in possession of holiness and consequent happiness.

To this view of the subject, those of a different faith have what they call an objection, yet it is no more or less than a mere evasion, put forth for the purpose of averting the force of the argument drawn from this Scripture in favor of the final salvation of the whole world. They declare the sense of the passage to be this—'That at the name of Jesus, every knee *should* bow'; i. e., it is the *duty* of every one to bow the knee to the name of the

Saviour, and the *duty* of every one to confess him Lord; they *should* so confess, but they do not, nor bow the knee, and perhaps they never will; or at least we have but little reason to believe that the finally impenitent will ever *do* so, and bow the knee.

The reader readily observes the nature of this objection: it is made by changing the verb, *should*, from its positive value, to one of a doubtful meaning. This does violence to the passage; for it is a declaration of a *positive* nature, and is based upon conditions, and the point is coming on what *conditions* shall bow and every tongue confess, and not how and whether it they think proper to fulfil their duty, or not in doing so, and confessing if they do not think proper to do so, and drive. Why did God highly exalt our Saviour, and give him a name which is above every name? The very reason why this was done, was that every knee should bow, and every tongue confess him Lord, to the glory of God, and every knee *will* bow, and every tongue *will* confess him Lord, to the glory of God, and will *do* so, and drive. The Apostle, in his letter to the Romans, has exalted the Saviour in a name which is above every name, and the confession of every tongue, and every knee, for the purposes for the redemption of all mankind, and the glorification of the Father. This objection of our fellow Christian then, is an argument in favor of the final salvation of all mankind, drawn from this language of the apostle, is an objection leading to conclusions which he will not admit; and conclusions which are erroneous in cause inflicting us that some of the plans and purposes of the Almighty will never be accomplished, and therefore these conclusions show the objection to be based upon wrong premises, and the passage remains in all of its full and original force in favor of the doctrine of Universal Salvation.

Here we are met with a second objection. While it will be admitted, that the time will come when every knee will bow to the name of the Saviour and every tongue confess him Lord, yet it is said that this does not prove the final salvation or happiness of all, because the finally impenitent in the regions of everlasting despair will be made to bow the knee and confess, yet their sufferings would in no wise be mitigated thereby.

Such is the objection, and now for a brief review, and we trust it will be observed, to be without any real and substantial foundation. Let it be observed that this confession of the Saviour's name, made by the finally impenitent, is to be of a compulsory nature, and from this fact we think it would be far from being to the *glory* of God, because the confessor would not be actuated by any love or regard for the Supreme Being. Let us endeavor to illustrate the subject, by the use of a similitude:—

We will suppose that the parent has a son who has disobeyed the precepts and instructions given to him; been unmindful of morality and virtue; become disobedient and vicious. The parent calls him to an account and deals out the greatest severity at command; afflicts that son with punishment the most severe; bears on with a heavy hand, and indeed, employs his utmost powers in chastisement because of that evil and disobedient disposition of his offspring. While suffering that punishment the son acknowledges the authority of the parent, but he does it in the most abusive manner; curses his father to his very face, and employs language far from that which should spring from the virtuous and upright heart. But would this confession of the parent's authority, coming in such a manner and under such circumstances, be to the glory and praise of that parent? Far from it. It would morelike be to his shame, conclusively declaring that had he maintained a proper government over his son from the beginning, the passions of his offspring would not have become so strong as to outweigh the better judgment of the mind. So relative to the confession of the Saviour's name by the finally impenitent. While the sinner was writhing under the pains of anguish, while confessing the Saviour to be Lord, he would do it with blasphemy upon his lips and curses in his heart; and hence, that confession would be far from being to the glory and praise of God. The glory of God to be enhanced or shown forth by any thing, which, might transpire in an endless hell

filled with imps and devils and damned spirits, is too foolish and absurd, to be for a moment entertained by a reasonable mind.

Again, Paul teaches us in his letter to the Corinthians, that no man can say that Jesus Christ is Lord, but by the Holy Ghost. But are the sinners, the finally impenitent, deep in the damnation of an endless hell, to be filled with the Holy Ghost, and by it bow the knee to Jesus, and confess that he is Lord? We think not, for the Holy Ghost is that comforting spirit of truth and inspiration, which the Saviour declared should descend upon the disciples after his ascension to the Father. That the sinners' minds are to be filled with it and thereby confess the Saviour's name, looks too much like a house divided against itself, and consequently, it must fall.

Thus the reader may see, that the objections which are urged against the obvious truth set forth in Paul's language to the Philippians, are without any solid and judicious foundations; that they are mere evasions to avoid the force of the apostle's reasoning and has been enabled to maintain and support creeds which are far from being based upon the principles of sound judgment and understanding. But in the end, truth must, and will triumph. We are certified that none can say that Jesus Christ is Lord but by the Holy Ghost; and that every tongue shall confess him Lord, and consequently the time cometh when all space shall be filled with that comforting Spirit, and rest in the enjoyment of peace and happiness never ending. Such is the decree of God, and such the work which will, and must be accomplished. S. J. G.

MR. HARTWELL'S REPLY.

It seems Rev. Mr. Hartwell has yet obtained quite notoriety enough to satisfy his ambition; so we will gratify him by inserting the following communication, to which we shall append a few notes by the way.

THE EDITOR'S COMMENTS ON J. HARTWELL'S REPLY TO D. S. MOREY.

MR. EDITOR: having just read your remarks on my reply to D. S. Morey, I would by your permission, say a few things through your paper.

As to the 'style' of my letter to Mr. M., I cheerfully acknowledge that it was unlike any thing I ever employed in writing to any other man; and such as I hope may never again be deserved at my hand. For I have neither taste nor ambition to gratify in the use of such a style.—But I supposed as did many others, that a letter of the character of mine was richly deserved on the part of Mr. M.; and that his letter to me was unkind, uncalled for, and undeserved. And if I do not greatly mistake, such is the opinion of the public generally, together with many of his own brethren.

I supposed that a better style, so far from answering any good purpose on him, would only excite his ridicule, and encourage him to repeat such attacks. Judging from his letter, I could not believe him capable of appreciating such a style as would have been demanded by almost any other occasion. I felt myself under the necessity of accommodating my style to the position of my opponent. This is my apology. (a) I shall be pleased however when I learn that Mr. M. is worthy of a better opinion than I have had reason to entertain of him. You will bear in mind that instead of making attacks on him, I only defend myself.

I would now, with all due respect, enquire whether in your opinion, it is consistent with the principles of honor, to publish, and make invidious comments on a private letter? I had received the opinion that such an act, was decidedly condemned by public sentiment as a violation of that confidence upon which all private correspondence is supposed to be conducted. I wrote that letter to you

(a) So then Mr. H. admits that his 'style' was bad—coarse, vulgar, undignified. And why? Because he supposed such to be the character of the person addressed! Well then, if a man has to deal with wild beasts, he must become a wild beast himself, must he!—Any thing else but wild beasts' play would not answer, but encourage renewed attacks! Verily, this is an important discovery. But we had supposed Mr. H.'s hand bill was designed for the public eye and edification, instead of Mr. Morey's. If intended for Mr. M. alone, why be at so much trouble and expense to publish it? He might have sent it to him as a private letter. If intended for the public, why not adopt a style that the public would call decent?

in the utmost confidence; not dreaming even that it would ever appear in public print. I was the more unsuspecting from the fact that a friend said to me, 'Mr. Skinner will treat you like a gentleman.' (b) I wrote the P. S. emphatically in haste, being in a store at the time, and just as the mail was coming in. As a consequence it seems that 3 letters were omitted; for so you have printed it. See the following: 'You friends he assure me that you will grant my request.' The letter is omitted on the first, and re on the third word. I will say nothing Mr. Editor of the dignity of this your act, but leave the subject entirely to your reflections. You will decide whether such treatment is fair, honorable, or such as you would like to receive. (c). It is certainly what I did not expect from such a source. I saw errors in Mr. M.'s letter, and referred them to a slip of the pen, or a mistake in the compositor. But how a gentleman of elevated sentiments can take advantage of a man's private letter, and publish it to his expense, is altogether remarkable. Had a young man pressed for matter, done this thing, it would not have excited so much surprise and.

Saying nothing of editorial courtesies, I wish to enquire, how you can wrest parts from their context, and pretend at the same time to represent a production fairly? (e) I am placed before your readers by Mr. M. charged with a great want of courtesy;—as exceedingly 'selfish'—a 'pharisee,' 'hypocrite,' 'sinner'—'earthly, sensual, devilish,' etc., etc., etc. Knowing that many of your brethren will find no difficulty in believing every word of it to be true, and feeling myself wilfully misrepresented through your columns, I of course ask the use of said columns for a reply, and am denied. (f)

As though that was not enough, you take what you consider to be the most exceptionable parts of my reply, and publish them, and them only: say that you add the most opprobrious caricatures. But why publish those parts of my reply, on account of which you rejected all the rest? (g) Are these passages less offensive when

(b) In answer to this paragraph, we say, the letter was in reference to one published document and another about to be published—of course no private affair. Furthermore, Mr. H. did not mark the letter 'private,' nor 'confidential,' as he should have done had he desired it to be so considered. Again, the spirit and peremptory tone of the letter clearly show that it was no confidential letter; and no reader of it can doubt that could he have obtained any advantage over us, or made any capital for himself, he would at once have published both his letter and our answer.

(c) Why, what have we done? Simply followed copy. And how could we or our printers know whether there were any letters or words omitted or added? Had we added to, or omitted anything from the copy, he might have accused us of wilful misrepresentation. But of that he can not now accuse us.

(d) But why should Mr. H. be surprised at such treatment from Universalists, if the whole denomination is utterly destitute, as he would have the public believe, of courtesy, modesty and Christianity? Can he expect to 'gather grapes of thorns, or figs of thistles'?

(e) We have done no such thing. We quoted fairly what we did quote; and there is no 'wresting' about it. True, we did not quote the whole hand bill; but we did him no injustice.

(f) How, when and where denied? This charge is false. So far from being denied, Mr. H. was told his article, if properly written and not longer than Mr. Morey's should be inserted in the Magazine and Advocate, but he would not leave his MS. long enough for us to examine it to see whether it would come within those rules or conditions. After he had published it himself, (a much longer article than Mr. M.'s) it was needless for us to publish again, any farther than some extracts, and refer the public to his hand bill. And he could not reasonably ask us to copy, second hand, what he had refused to let us see before publication.

(g) We did not 'reject' any of his article; as above stated; for he never let us see it till he had published it himself. We then selected some specimens of it and advertised his production, so that our readers might know of it and read the whole for themselves. If the parts we selected were 'exceptionable' in the view of their author, why did he write and publish them? How could we know that they were exceptionable in his view?—We

taken from their natural connection? If they constituted a sufficient reason for rejecting the whole article, why publish them at all? Do they tarnish your columns less taken alone? I told your publisher expressly to give my article entire, or none of it. (h)

You complain of the length of my reply, and then fill nearly three columns with a private correspondence, extracts taken from their connection, and your comments upon them. Do you generally in giving a fair specimen of a document, select only what you conceive to be its worst parts? Do you suppose that you have given your readers a correct idea of my reply to Mr. M. The principle facts and explanations which I gave in opposition to Mr. Morey's assertions are entirely concealed. Not one of the most important has appeared in your paper. (i)

I will not ask again whether you consider such a course to be fair or honorable; but only ask for these lines a place in your paper. Yours respectfully,

JOSEPH HARTWELL.

Stockbridge, March 30th, 1846.

P. S. The orthographical errors which appear in my private letter made public, do not exist in the copy which I kept. As you seem to be very deeply engaged in jobs and titles, you may find relief from your difficulties on the word 'Mantis,' by consulting one of our school books. See Comstock's Physiology, page 55-56 (k)

supposed it most probable the parts we published were those on which he rid himself the most—that they were by him regarded as special points. He should have informed us and the public which parts he considered 'exceptionable,' and which ones 'praiseworthy'—which contained the most beauty, and which the most sublimity, so that we might have given our readers the very best part of it. But he says we have added 'the most opprobrious caricatures.' This is false. We have added no caricatures at all—he can not point out a single one. If he appears ridiculous it is from his own misperverted language fairly quoted. That any part of it appears to him like an 'opprobrious caricature' is evidence that he did not pause to examine and consider his language before he published it.

(h) Indeed! So we were bound by your instructions to the publisher! Verily, this is authoritative—equal to a new edict or bull from the Pope! We had hitherto supposed, in our ignorance, that what a man took pains and expense to publish to the world, was public property, or belonged to the public after publication—that any body had a right to use it, either in large or small doses, just as suited taste or convenience. But it seems our sapient author claims that the property is exclusively his after he has given it to the public; and that we had no right to give our readers a slice of his bread without compelling them to eat the whole loaf!

(i) To atone for any omissions, we now recommend to all our readers to procure and read, without delay, the whole of Rev. Joseph Hartwell's hand bill. It is too important a document to be omitted. We can not do it justice by any abstract we can give—its beauties, sublimities and glories transcend description. Read the whole of it—every word. There is no 'pride and swaggerish self-importance' about it, to use his own elegant diction.

(k) Eureka! eureka!! 'I have found it! I have found it!' as the enraptured philosopher exclaimed when his great problem was solved. So, here the great mystery is solved—the origin found of that most delectable and sublime phrase, 'whittle away mantice-like.' Comstock's Physiology explains mantis, (by the by, an entirely different word, of different termination and different genus from mantice or mantice-like, as used by the learned Mr. Hartwell,) to be 'a hemipterous or half-winged insect of very singular manners and habits, called the orator mantis, and sometimes the praying mantis,' &c. Shades of the departed literati and philosophers of the world! Ye Johnsons and Goldsmiths, ye Bacons and Lockes, ye Newtons and Shakespeares, and all the bright constellation in which ye moved when on earth! how would you hide your diminished heads if now permitted to step on the earth and listen to the learned lore of Mr. H.! How would your feeble lights be eclipsed and go entirely out were the bright coronations of this great luminary of the nineteenth century to fall upon and illum-

nate your minds! How utterly ashamed would ye be that ye had ever made any pretensions to science and learning! How would ye 'spring you a bit' and 'whittle away mantice-like' to obtain one ray of light, from the great Solomon of our age and country! Reader, procure and read Mr. Hartwell's hand bill without delay.

D. S.

SALVATION BY FAITH.

Every where in the Gospel we are said to be saved by or through faith. 'By grace are ye saved through faith,' says an apostle. 'Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.'—Through faith we are said to obtain the victory over the world—to inherit the promises—and to receive, at the end of it, the salvation of our souls.

When the woman came to Jesus and touched the hem of his garment, assured in her own heart that if she was permitted to do this she should be healed; he turned around and said to her, 'Daughter, be of good comfort; thy faith hath made thee whole.' And so in several other instances, where individuals were miraculously healed of some infirmity or disease, their faith is said to heal them or make them whole.

But in what sense did faith do this? Plainly in this, that it brought the individuals to Christ, and led them to apply to him for relief. It was the faith—the strong confidence, that, in his father's house there was bread enough and to spare, that led back the prodigal son to the long-lost home of his boyhood. And it was faith that bowed the knee of the leper when he said, 'Lord, if thou wilt thou canst make me clean.' His faith saved him. And in the same sense the faith of the prodigal put a ring on his hand, and shoes on his feet, and clothed him with the best robe. So faith saves now. It brings the sinner to Jesus. It causes him to reach out his hand that he may touch the hem of his garment. It induces the cry of blind Bartemius, 'Have mercy, O Lord, thou son of David!' It leads us to a diligent use of the means of salvation, and brings the soul under the power of holy and sanctifying influences, and humbles its subject at the foot of the cross that he may find pardon and peace through the blood of Jesus Christ.

When the sinner has such faith in Christ—such confidence in his grace and mercy and his unbounded ability to save, as that he is brought by it to apply to him for relief, and for the removal of the leprosy of sin which makes the whole head sick and the whole heart faint, saying, 'Lord, if thou wilt, thou canst make me clean;' that moment will he be touched by the hand of a Saviour's power, and to his soul shall be uttered the life-giving—health-restoring words, 'I will; be thou clean.' A. C. B.

MARRIAGES.

In Danube, Jan. 15, 1846, by Rev. J. D. Hicks, Mr. TITLISON REED to Miss BARBARA MILLER.

By the same, Jan. 19th, Mr. WM. NELLIS to Miss LUCRETIA RICHARDSON.

By the same, Feb. 10th, Mr. JOHN WALRATH to Miss POLLY GREEN.

By the same, Feb. 16th, Dr. JOHN GREEN to Miss LYDIA ANN KOSBOTH, both of Little Falls.

RELIGIOUS NOTICES.

The EDITOR will preach at Ilion the third Sunday, at Canajoharie the fourth Sunday inst., and at Oran the first Sunday in May.

BR. N. BROWN will preach the SECOND Sunday in April at Wolcott. Subject—The power of the Law of Kindness.

There will be preaching the THIRD Sunday in April at the 'CASE TOWN' School House. It is important that every Universalist in the town should be in attendance, as the subject of SABBATH SCHOOLS will be laid before the meeting, and will be acted upon. Also, action will be taken in regard to the permanent support of preaching for the present year. 'Awake! put on thy strength, O Zion!'

[Original.]

MR. EDITOR—The following lines were written in remembrance of an event in my own history, which transpired in the 'joyous Spring-time' of the past year. If there is any thing meritorious in them, they are at your disposal.

TO THE DEPARTED.

Methinks I could have given thee up at any time but this,
Ere vernal beauties o'er the earth had spread her lovely
ness;

It is not meet that one so fair, in girlhood's happy days,
When flowers are springing into bloom, should pass in vain
away.

I could have borne, when Autumn gales were rudely by,
Thy loss far better; for it were more fitting time to die.

But there is a deathly loneliness that comes upon the soul,
That seals the soul in reveries, and pales my cheek and brow.

All buoyantly sprang every thought, unmingled with a pain,
As gentle Spring, her green robes threw o'er mountain, vale and plain;

And I joyed to think no hour would pass of happiness or care,
But thou with me, its willing toils would fondly, gladly share.

But the wild bird comes and sweetly sings upon the green-wood tree,
And vernal beauties round me spring, but ah! in vain for me!

The days long hours hang heavily: there is no voice nor tone
But seems to mock my loneliness, since I have missed thy own.

I strive to think it is not so, and thought from thee refrain;
And in my bosom's deepest cell would smother every pain;

But the mountain stream that from its bed awhile we teach to stray,
Will seek again its wonted course and murmur on its way.

It is but a sad mockery to try to smother woe,
And void the breast of memories and pangs we would not know;

To teach the forgetful heart the art of unbelief,
When every struggle but renews the wearying sense of grief.

There's nought in life's varying scenes, that falls so heavily
As death upon the heart's beloved, in Spring-time's joyous day!

When Autumn blasts sweep down the leaf from smitten branch and bough,
We know it is Death's season, then; not now, O, no! not now!

Oh! why shouldst thou, dark revealer, on gentle gales of Spring,
Commingle with its flowery breath, thy startling message bring?

When earth's glad voices on the air ring out in tones of glee,
We look for all things bright and fair, but not, O, Death! for thee.

E. C. jr.

Clinton Liberal Institute, March, 1846.

[Original.]

PHYSICAL AND MORAL POWER.

The superiority of physical over moral power has, in all ages, found a willing belief in the minds of almost all men. Men have so uniformly acted in accordance with this belief—legislators have been so uniformly guided by it, that they have degraded and dishonored our moral nature. The history of the world, with few exceptions, is but the record of the splendid deeds and crowning victories of physical force. In perfect keeping with this belief, men have ascended from the creature to the Creator, and have discovered and acknowledged in him physical omnipotence, while they have denied, or failed to acknowledge his moral omnipotence. They have represented to themselves their God brandishing his thunderbolts, and threatening in his wrath to hurl them against his stubborn and sinful creatures. They place into his hands as weapons, and as proofs of his omnipotence, the lightning's rending, crushing velocity, earthquakes and volcanic eruptions, while, in humble imitation, they take into their own the rack, the gibbet, the dungeon

and the rod. That God possesses physical omnipotence is true, and by it he governs the material world; but to deny that he possesses moral omnipotence is infinitely more degrading than to deny that man possesses moral power in however low degree, or to assert that all his courage is merely animal courage—that of the wild and ferocious beast.

Fortunately we have many examples of moral courage, and moral courage. Was it not moral courage that actuated the father of the nation to answer to his country's call, and to lead an army, and to defend the rights of his country? Was it not moral courage that actuated the brave and noble spirits of the Revolution? Was it not moral courage that actuated the brave and noble spirits of the Revolution? Was it not moral courage that actuated the brave and noble spirits of the Revolution?

Turn we then to the history of the world, and we find that the moral omnipotence of God is the only power that has constrained a persecutor to ask, 'Lord, what wilt thou have me to do?'—or Agrippa to exclaim, 'Alas! what shall I do to be a Christian?' Was it this that caused Felix to tremble as he sat upon the judgment seat before his prisoner? Was it merely physical power that enabled a despised Nazarene and his twelve persecuted disciples to overcome, and subdue to the foot of the cross, the 'mistress of the world'? Can we not see, then, the superiority of moral over physical power? Physical power can do much. It may, as it has done, raze mountains, slaughter millions, desolate kingdoms and found empires; but it is moral power only that can overcome the mind, and change the deep, firm purpose of the soul. This moral power God possesses in an infinite degree; and because its operations are latent, silent and mysterious, its conquest and victory over all that is human are not the less decisive. For, what is able to withstand the moral power of God? Surely nothing that is finite. But human agency or human will, however free, is finite—limited in its powers. And accordingly the bubble on the ocean is as well able to bear on its convex expanse the lofty mountain or the ponderous globe, as the human will to bear up against the weight of God's moral power. How vain, then, how silly is the belief that man, poor, frail man, is able to maintain a successful rebellion against the power of God; yea, against the power of him without whose permission we can not draw a breath or lift a hand! And yet, the infernal world, if peopled at all, is peopled by such victorious rebels.

Auburn, March 16th, 1846.

C. H., Jr.

[Original.]

'The deepest waters move most silently; the hottest fires have the smallest flames, and the spheres that have the swiftest motion, move without noise.'

The perusal of the above, started a train of thought in my mind that has brought up some reflections, that may, perhaps, be to the reader, as they have been to me, pleasing and profitable; and as I wish to contribute my mite to the sum of human happiness, I am induced to write some of them, hoping they may not be wholly lost. The thoughts that occurred to my mind on reading in the Magazine and Advocate the sublime language alluded to, were these: How truthful the language! how beautiful its figurative character! how striking its application! and how important the lesson it contains! These leading ideas, very naturally led to the contemplation of the objects named; in the variety of aspects they assume—to dwell upon the nature of figures; bringing up numerous subjects to which they are applicable—to admire the simple grandeur with which instruction is given, by things that do exist; gazing with varied emotions upon nature's outspread volume, as seen in

the waters and fires of earth—speaking wisdom in audible language—and in the silent music of the spheres, as they wheel their swift courses around their centre,

'Forever singing as they shine,
The hand that made us is divine.'

'The deepest waters move silently!' How true! and yet how often do the most shallow waters attract the most notice, simply because they make the most noise in the world!

Let a rivulet dance tumultuously along a rocky bed, and occasionally leap, in wanton sport, down a precipice, and all the wonder seeking observers of nature are attracted to its banks; and the little stream is immortalized by the pen of historian and poet; while the rocks and precipice, without which no ado could have been made, are allowed to rest in their lowly beds unthought of. But the broad river glides in silent majesty along its peaceful way, unsought and unsung. So, thought I, is it with human life. It is aptly called a stream; and a stream whose deepest waters move silently; and like the broad river, the deep waters of life attract less notice than the shallow; and for the same reason, they are not so noisy. Life too, has its rapids—its falls—its craggy steep and rocky shores, and at these we commonly hear the most noise made. In passing over them, individuals are wont to make the most ado—to express the greatest sense of being somebody. Indeed, I have presumed to think, that some who appear very prominent here, are entirely lost in the deep waters of the stream of life—they never being seen or heard there. No matter. Life is but a span; and whether carried up in the spray of the cataract, or down to the bottom of the mighty deep, man soon reaches the great reservoir—eternity.

'The hottest fires have the smallest flames.'—How evident this truth! How striking its application to man, in the manifestations of his passions and affections! Who does not know that the strongest passion—the warmest affection, often lays concealed at the bottom of the heart? rarely burning with a visible flame; but it is these fires of the soul that never go out—that ravage the whole being with rancorous hate or subdue it with resistless love; while the vehement exhibitions of feeling are short lived and evanescent.

'The spheres that have the swiftest motion move without noise.' So with minds. Those that are the most preferred—that fly on the wings of thought the farthest into infinite space, and most quickly discover the wisdom, power and goodness of God, in his vast works, move without noise—think without tumult and act without ostentation. So with the great mind of God himself. Every where present—yet no where seen—always moving swift as thought—but silently. Ever pouring out His unspeakable love; but without visible flames; consuming most, when least is seen. Happy are those who, moving silently in the deep waters of God's love, and cherishing an inward flame of devotion, are enabled to revolve in the universe of thought, in the immediate presence of the Most High.

J. STEBBINS.

TERMS.

A WALKER, PUBLISHER AND PROPRIETOR.

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NO. 16.

[Original.]

A LETTER

FROM BR. A. G. LAURIE OF LONDON, CANADA WEST,
TO ONE OF THE EDITORS OF THIS PAPER.

London, C. W. January 15th, 1846.

Dear Br. SMITH—If you think this worth inserting, you may send it to the Advocate. The request contained in it I should like to be complied with by those possessing the facts, not alone for the satisfaction of Br. Ebbs, but my own and that of one or two friends here.

A few weeks ago, I heard incidentally that a Mr. Ebbs, our Congregational minister here, was about to deliver to his congregation, for their warning and edification, a recital of the conversion of a Universalist clergyman, for twelve years a member and preacher among us. Now as such conversions are rare with us, my curiosity, and perhaps some more laudable emotions were somewhat excited, and I thought I should (as it was not to be on the Sabbath, as a Methodist said, excusing himself for attending a Universalist meeting,) make one of Mr. Ebbs congregation for the evening. In company with Br. Forsyth I accordingly went, and after some twenty interminable pages, during which, innocent that I was, I vainly endeavored to discover who was the great Unknown, whose whining fiddle-faddle was intended to work upon the religious sympathies of the congregation, at the close of a letter, apparently the production of a crazy person, and yet of one who evidently evinced a 'method in his madness,' a letter addressed to a Doctor Hawes, I think,—the same I presume whose name I remember appended to a tract, with ludicrous appropriateness entitled, *A strange thing!* though what possible motive the man had, for thus making fun of his production in its very title, I have always been at a loss to discover,—well, well, as I was saying when I got 'thus far into the bowels,' not of 'the land,' but the sentence, from which I don't see how I am to work myself out,—at the close of this letter then, was sung out the name of M. H. SMITH. And worthy Mr. Ebbs (an excellent little man by the way, I believe,) read on, and read on, his interest increasing in seriousness at every sentence, until really, it was exceedingly rich, to note the intense earnestness and sympathy, with which he detailed the chronicles of Matthew's tears, and groans, and heart-rendings, just as if it had been every word of it true! It beat any boarding school miss, over Thaddeus of Warsaw. Had Matthew been kicking before him, in *propria persona*, in a real fit of colic, instead of figuring away in his book in the fantastic throes of a sham conversion, Br. Ebbs could not have evinced sincerer sympathy.—I felt half ashamed to let the farce proceed, but as, in the first place, the whole affair was got up, I believe, for the mutual edification of the minister and his congregation, I thought it would be cruel and uncalled for in me to break the delusion, and thus baulk them of the gratification they were enjoying, over, I suspect, the first romance of the kind they had ever perused; and then, secondly, though I possessed information of the history of the hero of the novel, sufficient to have set things in their true light in the estimation of reasonable people, yet as I had never considered the unfortunate man's case as of importance enough to warrant the jotting down in my note book, memoranda of his antics, and would therefore have been at a loss to assign name, place and date, to his multiplied gyrations, and was convinced that without the most overwhelming evidence, it would have been as utterly impracticable to bring that congregation and its minister to sobriety, as to persuade the drunkard to

abstinence while yet smacking his lips over the second stimulating glass, I deemed it best to appreciate in silence, the speaking suggestion of the hastily closed book, and the hurriedly lifted hands, and the rapidly commenced benediction, and the immediate subsequent descent from the desk, for the purpose of a most interesting conversation doubtless into which Br. Ebbs forthwith plunged, with some favored elder or doorkeeper in the aisle. Next day, however, I selected a few numbers of the 'Trumpet,' comprising some items of Matthew's history subsequent to his Sam Patch jump, and forwarded them, accompanied with a civil note, to Mr. Ebbs, who has since, I have been informed, addressed the Doctor Hawes before mentioned, in enquiries relative to his protege, now bidding fair to become as notorious in this part of her Majesty's realm, as Br. Maffit, who I recently observed, suffered victimization under the humbug-hating hands of the Editor of the Toronto Banner. Doctor Hawes like a faithful lawyer has uttered his most favorable opinion in defence of his client, though I regret to say, from lack of previous notice, I am indebted for this piece of information, to one of Mr. Ebbs's hearers, and am therefore unable to furnish you with the substance of his letter. Now would any of you, brethren editors of the Magazine, acquainted with the facts of poor Matthew's career, be so kind as to furnish us here, with a synopsis of the most prominent of such as are unquestionable, in order that any impression adverse to our faith, arising from the perusal of his new industriously circulated, and very veracious autobiography, may be effectually, and by the hand of truth, obliterated for ever. The ignition of a contemptible Lucifer match may surge a city in fire, and even Matthew H. Smith, insignificant as he may be in himself, may be the means, in the hands whether of sincere though deluded, or of unhesitating and wicked opponents, of inflicting a vast amount of injury upon our faith, among those already bigotedly averse to it, or half informed of its merits, and as yet unable to appreciate and love its glories. By complying with the above request you will, brethren, confer upon us, in London, an obligation to be gratefully remembered.

Yours sincerely in the faith of a world's deliverance.
A. G. L.

[Original.]

CLERICO-CALVINISTIC COURTESY.

Travelling a short time since in the cars from Lockport to Niagara Falls to attend a funeral—chanced to be seated in an apartment with several gentlemen and the Rev. Mr. Cushing, of the Presbyterian church at Lower Lockport. Mr. C. had the fortune to get a seat next to the door and window, our car being one of the small, old-fashioned order, and next to him sat the Rev. Mr. Winchel, Baptist, a man far past middle life, of a kind and courteous appearance. Now it happens that Mr. Winchel is medically advised to smoke for the benefit of his health, and having rode some distance without the customary resort, the pipe was loaded and lighted. But not desiring to have his fellow travellers smoked out in this world, or in the cars at least, he politely requested Rev. Mr. Cushing to change seats. And do you believe it? Mr. C. 'preferred to sit there himself!' And such a look, and such a tone, and such!—that, if Br. Abel had been there, he would have said, 'Oh, do pitch him out!' Suffice it to say that Mr. C. 'sat' there like a cake of ice until he dropped himself out. But a plain looking lad opposite him gave him a most gentle rebuke by offering Mr. W. his seat.

Not long since we heard this Rev. Mr. C. preach on the parable of the Rich Man, and he insisted upon a literal hell of fire and flames and waves. He described Dives as being tossed up on a huge billow of burning lava within sight of heaven where Abraham stood; and in a moment's relief from the suffocating flame and smoke, calling for help. But Abraham stood there in cold and vindictive indifference, and said, 'No! no! no!' And this little circumstance in the cars served to refresh my memory in regard to this famed discourse. Mr. C. gave us a practical demonstration of the doctrine he applies to Dives and Abraham. If he believes that millions will be smoked and burned forever in a literal hell, he might have considered it a small affair to have his fellow passengers smoked only a little while with tobacco smoke. And he could say 'No! no! no!' for why should he care as long as he was doing well enough himself? Mr. C. undoubtedly considers himself one of the *elect*, in the cars, as well as in one of the highest seats in the upper synagogue, and why not be consistent in all his intercourses with the fellow race. But, poor man, we fear his pride may be humbled at last, and his preference to an eligible seat become as nothing in the sight of Him who is no respecter of persons.

Should the travelling public ever fall in with Mr. Cushing they will remember to give him the outside seat, and never think of disturbing such a gentleman.
U. C.

Lockport, March, 1846.

[Original.]

SPRING.

A RAMBLE IN A NEIGHBORING GROVE.

What a thrilling sensation of pleasure, and sense of freedom fills the mind, when your foot first presses the greensward after the long and dreary confinement of winter! You can not brook the tardy step and measured tread, but your body, like your mind, is all for action. After you have gamboled yourself weary, Nature presents you with every variety of seats; perhaps a rock, cushioned with soft moss of a lively green, will suit your taste—it is Nature's sofa—and if it does not possess the richness and beauty of the gay drawing-room lounge, it possesses that which is far more attractive—the power of inspiration. Recline upon it and Nature will teach you a lesson. But winter—has that gone without leaving us a moral? No: but winter, with its storms, and clouds, and tempests, is a stern, harsh teacher; and most of us are fain to learn our lesson soon, and bid him go.

This day is most lovely. The sun looks upon earth again with one of his happiest smiles. A soft south wind has awakened the decayed leaves, and called them from the retreat they sought at the approach of winter, and is now racing them across the fields, or whirling them round in eddies in the little hollows, or calling them up in oft repeated circles, till, dizzy from the rapid motion, they fall again to earth. The birds, too, are out again, but their notes are few, and they are ever on the wing, as if fearful that the reign of winter was not yet over; but their notes, though few, are sweet; and there is music now, even in the inharmonious caw of the crow. Aught that betokens the approach of summer, is hailed with gladness. What pleasing ideas are associated with the word *summer*!—freshness and beauty, birds and flowers, delightful ramblings and pensive musings, golden sunsets and moon-lit evenings, in short, every thing that is grand, sublime, or beautiful, is associated with the

word summer! Then hail its approach; for it brings gladness and joy to all nature! * * *

The sun has sunk from our view—the dying zephyrs whisper faint and low—yonder star has just come in to watch with the now pale corpse of day—but the cool air of evening warns me to return. Farewell. U. M. F.

Watertown, March 27, 1846.

[Original.]

THE DUTY OF WORSHIP.

BY REV. G. S. ABBOTT.

Our heavenly Father, is the great fountain of all good—the giver of every perfect gift—the source of every blessing—the protector of our lives and the sustainer of our bodies. It is in him 'we live and move and have our being.' As well might we suppose that the grain committed to the bosom of the earth would grow and thrive and bring forth fruit in due season without the gentle rain and genial sun to moisten and invigorate it, as to suppose the soul could grow in love, benevolence and virtue, when deprived of the privilege of bowing before Him in humble worship. It draws its life and spirit from him the same as the grain does its nourishment and support from the earth—and as sure as the plant will wither and die when not moistened by the gentle dew, so sure will the soul be barren of virtue when it neglects the place of worship.

Again: God is ever round about us for good—his all bountiful hand is continually open supplying all our rational wants and desires—and his kind and constant care is ministering to our necessities—in saving our lives and in conducting us safely on our journey to the tomb. As with his temporal, so with his spiritual blessings. From an exhaustless fountain he showers down his riches to satisfy this 'longing of the soul'—to allay its fears—to regulate its affections and to animate its hopes. Now in view of all these blessings and favors are we under no obligation to him? Shall we feed daily upon his bounty and still be unmindful of the Giver? Shall we, poor, frail, needy and helpless as we are, never raise one prayer of thanks—enter the courts of praise, or render him our offerings of gratitude? Should we thus neglect an earthly friend who had bestowed upon us so many favors and blessings? No, we should be careful to express our thanks in the most cordial manner. Shall we do this and forget God, the giver of *all our blessings*? O, let us not be thus ungrateful!

To bring the subject before us in a clear light—that cause of gratitude may be more distinctly manifest, let us consider what would have been our situation, had we been deprived of those intellectual and moral powers and faculties which now wake up within us the ten thousand pleasing emotions of hope, love and praise, and tune the harp of the soul in unison with the songs of angels around the throne. How low and miserable would have been our condition, were we destitute of those faculties which render us social and religious beings? The soul would then be filled with no holy aspirations of pleasing contemplation—the page, bright with the unnumbered testimonials of Divine wisdom, love and mercy, would be a mere blank to our eyes; and the ear which now delights to listen to the countless voices of nature and grace above and around us would be deaf to all the sounds of sweetness and love—and the tongue which now so often raises the sweet notes of joy and praise would be dumb to all the finer feelings of devotion. O, what goodness is here manifested! O, who would not worship, and love, and adore that Being who has conferred upon us all these numerous blessings? Who that realizes the richness of his goodness can be so cold and indifferent as to return him no thanks for his countless benefits? Who that has one spark of divine grace lighted up in his soul can be so ungrateful as to never bend the knee in adoration to so great and good a Being?

Where is the man, or woman, or child even, that is possessed of the common feelings of humanity that can take no delight in the services of God's

house. That individual can not be found who, when he is once brought to see God as he is, does not take pleasing satisfaction in the duties of religious worship.

The assertion that man is a religious being is so self-evident that it has long since become a maxim. By this I understand that there is implanted in the mind of every intelligent being an inclination or desire to worship and venerate an unseen and higher power. This desire is the highest and purest of which man is capable, and is ever seeking for satisfaction. There is a constant 'hungering of the soul' after some object to satisfy its cravings.

And this longing of the mind after its proper food, when ungratified, is the source of continual dissatisfaction. In the pursuit of happiness, many being ignorant of the true source from which it may be derived, follow in the giddy round of fashion—but they are still unsatisfied. They only grasp at the shadow while the substance is removed far from them. They plunge into dissipation and vice, and pursue every gilded phantom, like the lone mariner who is cast out on the broad ocean without chart or compass, and following one of the revolving planets which soon sets—they sail over the ocean of life and find nothing to satisfy their desires. The reason is they are mistaken as regards the source to which they apply for happiness. They seem to overlook the high endowments of their nature, by seeking for satisfaction in the low pathway of the brute—by satisfying the bodily appetites and passions, while the *mind*, the only true fountain of human enjoyment, is choked and overgrown by ignorance and error.

Now before we can become fully satisfied—before we can take sweet delight in the contemplation and worship of a Supreme Being, we must have some just conceptions of his character and attributes. How shall we obtain this information.

1. By studying the great Book of nature above and around us, in contemplating the vastness of his works, and watching with what constant care and attention he provides for our animal and physical wants—with what regularity and harmony the great machine of nature moves—giving us the pleasing variety of the seasons—day and night—a time to sow and a time to reap—a time for activity and a time for repose.

2. By studying the revelation he has given us of his will—by examining the teachings of his holy word—and by studying the character of Christ who is the brightness of the Father's glory and the image of his adorable perfections—by contemplating the object of his mission and learning that his work will be accomplished—by understanding our duty to one another and to God.

When we are properly enlightened upon these subjects—when once we become imbued with that wisdom which is from above, how shall we delight to mingle our voices in praise and devout adoration before the great Giver of all our blessings.

Then let us worship God 'morning, noon and night,' yea, at all times in all places, let us lift up our hearts to the Father of mercies, the Author of nature the God of all worlds. Let us endeavor to study his works and his word and thus partake of those rich and sumptuous provisions that shall satisfy all spiritual wants and desires. Amen.

We copy the following communication of Br. G. W. Lawrence, from the 'Better Covenant' of the 12th ult. It would seem by the treatment that he received at a Methodist protracted meeting, that our good Methodist brethren out West are somewhat tainted with *Knappishness*.

DISGRACEFUL OUTRAGE AT AURORA—FACTS AND COMMENTS.

In the 'Better Covenant' of Feb. 12th, appeared a brief statement in relation to the hard and cruel treatment which I had then recently received at the hands of certain religionists, to wit: Rev. Salmon Stebbins, and some of his Methodist brethren in this place. I have waited for some one else to communicate the circumstances, but as they have not yet

appeared,* and as I believe the public should be made acquainted with the *facts* connected with this disgraceful transaction, I shall now proceed to make a statement of them myself, accompanied with such comments as the nature of the case may require.

Sometime about the latter part of January, if I mistake not, a meeting was commenced by the Episcopal Methodist brethren at their house of worship in this place. The Rev. Mr. Stebbins, alluded to above, is the preacher in charge on this circuit. The meeting referred to had been in progress a few days, six or seven perhaps, before I had an opportunity of attending. Then, having leisure, I attended some four or five consecutive nights. And I challenge any one to show that my conduct was in the least degree disrespectful or disorderly upon either of those occasions. Furthermore, I challenge any one to show that I have ever conducted disrespectfully in a religious meeting. It is true, I took notes of the discourses to which I listened. And was there any thing disrespectful—any thing wrong in this? Why yes, in the opinion of a Methodist Br. with whom I conversed, this was certainly wrong. It seemed to indicate, he said, a design on my part, to *overawe* those who would, were it not for me, go forward to the 'anxious seat' and obtain religion. I would say here that I have never attempted to dissuade any person from going forward to an anxious seat in any religious meeting. And I had never before supposed that it was considered wrong for an individual to take notes of a public discourse. And no one but a bigot would so consider it. The following quotation from a small work in my possession, entitled, 'Acts of the Elders, or Book of Abraham,' seems quite appropriate in this place, therefore I introduce it:—'Wherefore do the elders speak unto the people? Is it not that they may hear? And wherefore do they hear? Is it not that they may understand? And wherefore do they understand? Is it not that they may remember? And wherefore should they remember? Is it not that they should practice? Verily, it is even so. If then I can not well remember otherwise, is it harmful that I simply note down the text from which an Elders speaketh? Ye answer, nay. I ask then, is it insulting that I note down the various passages of holy writ, which the speaker useth to prove his doctrine?—Still ye answer nay. And may I not strive to assist my memory, by the same method, to retain the various figures used, and illustrations made, to demonstrate, and make plain the subject? This ye can not deny me. Why then perceive ye not, that no harm is done, if by this very means, a whole discourse, from first to last, is borne in mind?' This extract is commended to the careful attention of those who have found fault with me for taking notes in protracted meetings. Being a public advocate of the doctrine of the Gospel, I certainly have a right to avail myself of the supposed argument of others, for the purpose of assisting me in the removal of error, and the inculcation of truth.

During the evenings on which I attended the meetings alluded to, I uttered not a word to any person except on one occasion. I did converse for a short time one evening with a gentleman on the subject of religion. But let it be understood that this gentleman is a Methodist, and that he came to me and commenced the conversation himself. I did talk with him; I thought it my privilege to do so. I should observe here, that during this brief colloquy, I was very closely watched by some of the brethren, the countenances of whom seemed to say I had no business to speak even when spoken to.

On Monday evening, Feb. 2, if I am not mistaken a discourse was delivered by a visiting minister, whose name I do not now recollect, on the parable of the 'Rich man and Lazarus.' The next day a request came to me from several individuals that I would preach the next Sabbath from the

* Since I commenced this article, the 'Better Covenant' of Feb. 26th, has come to hand, in which I find the prominent circumstances of the case set forth. I shall however submit my article to the public.

same parable. I consented to do so. And wishing to have a notice of my intention circulated as widely as possible, I accordingly wrote a line to Mr. Stebbins, requesting him to read to his congregation that evening a notice that I should preach on the parable referred to, on the next Sabbath.—Mr. S. received my notice in due season, but did not publish it to the congregation. The unprejudiced reader can determine who acted ungentlemanly touching this matter. Perhaps it was *ungentlemanly* in me to request Mr. Stebbins to confer on myself and others a special favor by giving out my notice; and perhaps also, it was an indication of a *gentleman* and a *Christian* for Mr. S. to withhold my notice from the congregation. As before remarked, the reader can decide this point for himself—I will not dwell upon it. I make an allusion to this circumstance, as it evidently had an effect to stir up the holy (!) indignation of Mr. Stebbins toward myself.

I now pass to the memorable night of Thursday, Feb. 5th. A discourse was delivered this evening by Rev. Mr. Nason, who had been sent for to assist in carrying on the meeting. Mr. N. read for his text the whole of the 15th Psalm, the first three verses of which are as follows:—“Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and work-righteousness, and speaketh the truth in his heart, He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.” I would recommend Mr. Stebbins seriously to consider the purport of this language. I have but little doubt that it has already risen up in judgment against him. Though Mr. Nason said many things which I did not think accorded well with the ‘law and the testimony,’ yet I must say that his sermon was, in the main a good one. He made some excellent remarks for the consideration of those who were in the habit of speaking reproachfully of their neighbors. And while speaking on this point, he remarked emphatically, that ‘*the righteous man will not take up a reproach against his neighbor.*’ The sermon was delivered with apparent good feeling towards every individual in the house. I was on the whole well pleased with it.

At the conclusion of the sermon, singing was commenced, during which, Mr. Stebbins, who had taken his stand in front of the pulpit, gave out frequent invitations for persons to come forward to the altar. During the singing, one of the brethren came along and took a seat in the second slip behind me, and immediately commenced talking with a gentleman who was occupying that slip. Their conversation arrested my attention, as well as the attention of those who sat between me and them. I therefore turned partly around, with others, to listen to their remarks. The singing at length ceased, Mr. Stebbins commenced speaking, yet the conversation continued. Mr. S. probably supposed that some of the *disorderly* Universalists were keeping up the talk, and remarked with considerable severity, that if those gentlemen did not stop whispering or talking, he should come out and reprove or rebuke them. He then went on to say that members of their church had a right to talk with any member of the congregation on the subject of religion, but that members of the congregation (meaning those who were not Methodists) had no right to hold conversation with each other during the meeting. He was here throwing the blame entirely upon members of the congregation, where I knew it ought not to rest, if indeed blame could be attached to any one. I therefore barely remarked to Mr. S. that it was one of his own brethren who had opened and kept up the conversation to which he alluded: in a very harsh tone, and in a manner quite unbecoming, he replied that he knew what he was about, and that there were some gentlemen conversing who were not brethren. His language was far from being refined and Christian-like. I mention this circumstance because it evidently served to kindle the wrath of this professed Christian teacher into a raging flame. He then went on with his remarks, and gave full vent to his feelings. It was not *Universalism* that he attacked; but *Universalists* were assailed, and bitterly

denounced in an unsparing manner. Having thrown off his spite upon Universalists generally, and especially upon the Universalists of this place, he commenced a personal attack. He did not speak my name, it is true, yet that he alluded to me could not be doubted. For the space of three or four minutes he thundered forth his invective in language harsh and coarse beyond what I had ever before heard from the lips of any individual in the house of prayer. I was spoken of by this man who should have been governed by that charity that *thinketh no evil*, as a poor, miserable backslidden Methodist,* as one who had fallen from grace, and was now engaged in leading the people on to hell and destruction. His slanderous language represented me as one of the vilest of the vile. And with *such* a man as their leader and teacher, he was not at all surprised that the Universalists should busy themselves in opposition to the work of the Lord. In the fullest sense of the expression, his language was *personally abusive*. He came at length to a full stop. He had probably come to the conclusion that he had abused me sufficiently for once. I felt as though I ought to arise and vindicate my character, and before his own people repel the foul aspersions which he had sought to fasten upon me; yet I determined not to do it there. I did think, however, that I would say to Mr. Stebbins, in the language of Mr. Nason, before referred to,—‘*the righteous man will not take up a reproach against his neighbor.*’ From the manner in which Mr. S. had addressed me, I concluded he had forgotten that wholesome remark; and to put him in mind of it, I thought might be attended with a good result. I arose therefore simply to repeat it, not designing to say a word farther. But I was scarcely in an erect posture, and had not time to speak, before, in a voice of THUNDER, I was ordered by Mr. Stebbins, to sit down. With a rapid movement of his right hand, which showed plainly that he was governed by the ‘*meatax*’ principle, he roared out at the top of his voice, ‘SIT DOWN! SIT DOWN!! SIT DOWN, SIR!!!’ Mr. S. then called for the Trustees of the church; and by the time I had uttered what I intended to say, they were at the door of the slip in which I was standing. One of them, a *professedly* pious young man, said something to me about my creating a disturbance in the meeting. I informed him that it was far from my intention to create any disturbance. Feeling quite valorous no doubt, he ordered me in a very peremptory manner to leave the house or sit down. When ordered to sit down, I remarked to him that I should do so soon. Nothing more was said. Moved by the spirit of his creed, he put forth his hand, took me by the collar, and with the assistance of his equally pious coadjutors, and in strict obedience to the command of Mr. Stebbins, to put me out, removed me with considerable rough handling to the porch. Here I was released.

The reader may have some curiosity to know whether I made any resistance. I did not. I sought to prevent myself from injury as much as possible in going thus hastily out of the slip; but I did not fight; I had no disposition to do so. I do not envy in the least the reputation of a boxer.

The next day a complaint was entered in behalf of the people against Mr. Stebbins, for a breach of the peace. He was tried, found guilty, and fined in the sum of twenty-five dollars. In a few days, as soon as the matter could be attended to by the counsel engaged on the part of the prosecution, Mr. Gilson, one of the Trustees, was tried for a similar offence, found guilty, and fined in the sum of ten dollars. An appeal was taken in both cases.

I have appealed to the law for redress. No individual acquainted with the circumstances can blame me in the least for so doing. A due regard for my rights as a citizen, as a member of the community in which I live, has prompted me to take this step.

Having extended this article beyond the space which I designed at first, I can say but little more.

* I have never been a member of a Methodist society. The doctrines of the M. E. church I firmly BELIEVED until a few years ago, when I became instructed in a ‘more excellent way.’

I regret exceedingly that this unhappy difficulty has arisen. Nothing has occurred in the history of my life since my connection with the ministry that has operated so unpleasantly upon my feelings. I can not deny that I have deeply felt the injury that has been done me. And where is the man who has any regard for his reputation—especially he whose very subsistence depends upon the maintenance of an unsullied character, who would not feel as keenly an injury of a similar kind? To be slanderously spoken of in the house of God—to be shamefully abused by one who claims to be a teacher of religion,—to be treated with utter contempt by those whom an individual regards as his neighbor,—and, having neither said or done any thing wrong, to have violent hands laid upon him by professed Christian men—these are matters that can not be slightly thought of by the individual thus abused.

I look upon this transaction, I say, with painful feelings. And yet I can not but hope that it will be turned to good account. I can not but entertain the hope that it will work a lasting benefit for the cause of Christ. I regard it not as a proof of the doctrine of *total depravity*; but I do look upon it as a *practical demonstration of the pernicious influence of a belief in the doctrine of endless misery.*—Yes, I so regard it. When the creeds of men are thrown aside, and the religion of Christ—the religion of love—prevails, such disgraceful transactions as the one I have here recorded, will never again occur. And I believe, though I shall not argue the point here, that the circumstances to which I have called the reader’s attention in this article, will have a tendency favorable to the progress of liberal Christianity. I verily believe it.

Toward Mr. Stebbins I entertain no unkind feelings. My sincere desire is that he may change his course of conduct, and henceforth be governed by the spirit of our common Master. I can not forbear citing his attention to the following quotation from the pen of Dr. Clarke. St. Paul, in speaking of the qualifications of a bishop, 1 Tim. iii: 2-7, says among many other very good things, that he must be ‘no striker,’ verse 2. In commenting on this passage, Dr. Clarke holds the following language:—‘He must be no striker; not quarrelsome; not ready to strike a person who may displease him; no persecutor of those who may differ from him; not prone, as one wittily said,

‘To prove his doctrine orthodox
By apostolic blows and knocks.’

It is said of Bishop Bonner, of infamous memory, that when examining the poor Protestants, whom he termed *heretics*, when worsted by them in argument, he was used to *smite them with his fists*; and sometimes *scourge and whip them*. But though he was a most ignorant and consummate savage: yet from such a scripture as this he might have seen the necessity of surrendering his mitre.’ Mr. S. is also recommended to examine carefully the 13th chapter of Paul’s letter to the Corinthians.

The members of the Methodist church in this place who have treated me with so much harshness, need not be told that they have acted in a manner quite unbecoming. I might almost say they have ‘done despite unto the Spirit of grace.’ They have certainly done that which they ought not to have done. They have trampled upon the most important principles of the Gospel. They can not but feel sensible that they have done wrong—that they have widely departed from the plain path of Christian duty. I am perfectly willing to leave them to their own reflections.

What I have written is now submitted to the public, with the assurance that it is what it purports to be, a *statement of facts*. The proof is abundant. Aurofa, March 4th, 1846. G. W. LAWRENCE.

¶ Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

¶ A few copies of the Rose of Sharon for 1846 for sale at this office.

[Original.]
WEDDING STANZAS.

BY MRS. H. L. JORDAN.

'Tis come—'tis come! the bridal hour:
And we must yield our precious flower—
Our fragrant 'rose without a thorn'
Another's bosom to adorn.

If long the flowret he would wear,
Then must he cherish it with care:
For 'neath a frowning wintry sky,
The fragile thing would droop and die.

Now one in heart, and hand in hand,
Behold them at the altar stand:
They've breathed the vows which make them one
In weal and wo, till life is done.

The scene is o'er—our gentle dove
Is offered at the shrine of love;
And she must leave the sheltering nest,
To seek afar an ark of rest.

Emotions deep her young heart thrill
At bidding home 'sweet home,' farewell—
Affection claims a parting tear
For parents, brothers, sisters, dear.

Yet go, dear girl, a happy bride,
(Ah, we these truant tears must hide!)
Thy hand another now shall claim—
Thou ownest now another's name.

Though new thy path, and all untried,
Weep not—it ill becomes a bride:
But go, with strong and trusting heart,
To act in life thy drama part.

May peace and calm contentment shed
A halo bright around thy head;
While hope, thy guardian angel sings,
And fans thee with her radiant wings.

When trials come, (for come they will,)
Calm and trusting be thou still.
Should fierce winds howl, and clouds grow dark,
Then may kind Heaven safe guide thy bark.

Though seated on thy young heart's throne,
One idol reigns, and reigns alone,
Yet is there not some little cell
Reserved, where early friends may dwell?

Gainesville, N. Y.

[Original.]
THE MISGUIDED DAUGHTER.

BY MRS. S. ELIZA GIBSON.

'Gold pays the worth of all things here;
But not of love—that gem's too dear.'

CHAPTER II.

Trusting in the interest which may have already been awakened in the history of Alethea's marriage, and presuming on the curiosity of the reader to know something more of her, if he will bear us company, we will leave her as the rich Mrs. Gardner, in possession of all the enjoyment she can reap from her riches, and go back to learn something of her former life.

Her father—Stanly Morse—was the only inheritor of what was a comfortable fortune, after defraying expenses for excellent educational advantages which he had well improved. Possessing a noble mind and fine feelings, but with the rashness and impetuosity of youth, and becoming disgusted with the sickening parade and heartless formalities of females with whom he associated, he determined to choose for himself, a companion from the lower walks of life. Intent only on this one point, he became fascinated with a young lady of rare beauty; and without waiting for that acquaintance which is so indispensably necessary between those who are about to enter the wedded state, he married.

That she was beautiful in outward appearance may not be denied, but possessed of a mind of little cultivation and less desire for improving it; a vain spirit, and false ideas of true greatness, so firmly rooted as to be impossible to supplant them with correct ones. Suddenly raised from a state of dependence to one of wealth, the transi-

tion, instead of prompting her to fit herself for the change, only served to gratify her vanity and puff her up with feelings of inordinate pride. The lower walks of life are far from being the only places from whence emanate minds of this stamp; but they are likewise far from being exempt from them, and it was therefore Mr. Morse's misfortune because of his hastiness, to obtain just such an one as his noble spirit would lead him to shun.

It was natural enough that his wife should endeavor to hide her vanity from her husband, knowing as she did that but for him she would have remained of that class which she now so much affected to despise. But notwithstanding her carefulness and comparative success upon this point, she could not be as successful on others, and he soon saw with regret that hers was a mind unable to appreciate the beauties of science or the hallowed emotions of an exalted morality. We say that it was with regret that her husband learned this, but it must not therefore be supposed that he treated her with a less degree of kindness. But when Alethea, their only child, attained an age to receive impressions, he watched her with the closest scrutiny, lest her mind should be moulded in a form like that of her mother's. Oh! it is a sad thing for a father to doubt the abilities of a mother and therefore fear to trust his child to her guidance. That she, whom nature has seemingly appointed as a moulder of character, aye, and almost mirror for the child's future mind, should be incompetent for the high and responsible work, is a thought to be deplored; but ah! it is a thought of far more sadness and sorrow, that the husband must fear and dread that the child will imbibe the mother's feelings and characteristics. Mr. Morse realized that this was his situation, and he felt it with all the painful anxiety, of which a sensitive heart may be susceptible.

But his watchfulness was in a degree rewarded, and as Alethea neared her twelfth year, he saw with pleasure that notwithstanding she possessed her mother's beauty, yet that upon her heart was the impress of virtue, and within her mind, a strong desire for mental improvement; and had he lived to direct these, or even had no one given a different bias to the impulse already received, she undoubtedly would have led a life of usefulness and peace. But this might not be, for soon after her twelfth birthday she was fatherless. Ah! little realized she the extent of her loss, and when her father on his dying bed, urged her mother to give her every advantage for acquiring an education she little deemed that her guide in this pursuit, would be an 'ignis fatuus, leading to bewilder and dazzling to blind.' Thus it was however; and when at an after day, her mother procured at great expense, French and Latin masters, and teachers in drawing and painting, to the exclusion of all other sources of moral and useful improvement, she did not know but what her mother was acting in strict conformity with the wishes and dying request of her father. In applying herself to master that, which by the want of encouragement, was only a heterogeneous mass, her ideas of knowledge became vitiated and corrupted. Nor was this a course, which of all others pursued by her mother, was calculated to produce the most deleterious effect. Her conversation was ever such as calculated to produce an inordinate love of dress, and to impress upon the mind, the superior worth of those who are wealthy. She even manifested no hesitancy whatever, in praising Alethea's extraordinary beauty, and saying that that alone, not to say any thing of her 'wonderful advantages,' ought to secure for her in marriage, the most respectable, i. e., according to her opinion, the most wealthy man in community.

Such was the manner in which she improved those thousand opportunities, which mothers rightly impressed with their responsibilities, improve in impressing valuable instructions, both mental and moral, upon the minds of their daughters; instruction which does more in the formation of character than whole libraries of advisory books, or years of attendance upon public lectures. It can not be supposed that the continued hearing of such things, without any direct counteracting powers, could be without its legitimate effect on the mind of one so young and so easy to receive impressions. The consequence

was, that Alethea attained to womanhood ignorant of those scientific acquirements which beautify the mind and elevate the affections. Vain of her supposed attainments, and with a belief firmly impressed upon her mind, that wealth was the only criterion of true greatness, she was a sad example of the influence which mothers have, in turning the natural channels of thought in the minds of offspring. Grieved indeed must any one be, to speak of the character of woman in such a manner, but should the narration of the evil consequences which followed this example, serve to awaken one mother who may be pursuing such a course, then we feel that we have not labored in vain.

It was a matter of much regret with Mrs. Morse that they were unable to remove to a more public place, where the charms of her daughter could be more duly appreciated; but thanks to her good management and remarkable foresight, the comfortable fortune left at her husband's decease, was so nearly expended, that it was with her utmost tact of management and economy, that they could maintain their superior style of living, even in the quiet little village of T—.

Alethea's social feelings and better nature however, prevented her from secluding herself from society because she could not have such as her mother wished, and she even publicly maintained and confessed a strong friendship for a young lady of about her own age, who, though respectable, was the daughter of a man in moderate circumstances. And it was farther rumored, by those who were not so well acquainted with her feelings as the reader may already be, that one day or other the brother of her friend would convert that relationship into that of sisterly affection. Certain it is, that had she permitted her heart to have spoken its dictates, it would have confessed that in the society of Maylon Gray she received more pleasure, than she would have been willing that the world should have known; but though he was handsome, intelligent and agreeable, yet he lacked that one great superiority—wealth!

[Original.]
JEREMIAH JERRYWELL;
OR THE WAY TO PROVE A DREAM.

BY FIXLEY PIGGLETRAP, ESQ.

'A revival of religion,' said old Mr. Pucker, as he carefully knocked the ashes from the bowl of his pipe, preparatory to filling it up the third time within the hour—he was truly a good smoker! There is a wide difference in smoking, or in the various manners of it, and as many different kind of smokers as there are different members in any other sphere. The great smoker, and the good smoker, are different, entirely so. The great smoker is a desperate being. He seizes the pipe in the spirit of a resolute determination, and then falls on, valiantly puffing and blowing and steaming and spitting, seemingly bent upon only two objects; the one, that of the wanton destruction of the precious weed; and the other, to make himself perfectly at home though it be to the expulsion of every decent man from the 'sanctum' where the great smoker may chance to hold forth. He will quote Solomon, and declare that a man should 'eat, drink, and enjoy himself, for who shall bring a man to see what shall be after him?' And sure enough who shall bring the great smoker to see what shall be after him? I am sure that no living being ever will be after him, even old Sootie himself would tremble at the thought, unless he could approach upon the windward side, where he might not be enveloped in a fog in comparison with which, the smoke of the bottomless pit, would be a balmy and sweet scented breeze!—truly delightful to inhale.

The good smoker, is one who smokes philosophically. He fills up his pipe with that gravity which bespeaks depth of thought; applies it to his lip with a peculiar grace, and while the smoke is so gracefully curling aloft, from the deep treasures of wisdom he will bring out 'things new and old'; from the fount of knowledge pour forth a pure, clear, and crystal stream to edify and refresh the minds of those who may be honored with his presence—

it is an honor to be honored with such company!—or who may have the pleasure of enjoying the hospitality and converse of a gentleman.

Such a smoker was old Mr. Pucker—blessings be upon him. 'A revival of religion,' said he, as he emptied his second pipe and threw one knee gracefully over the other—revival of religion, is now something of a nature far different from what it was when we were young, Esq.—directing his language to me. 'In the old Bay State, years ago, a revival I do really believe was the work of God, and arose from the power which the blessed Gospel wrought upon the sinful heart. O it did my soul good!' and Uncle Pucker arose from his chair unconsciously, his eye sparkled with renewed brilliancy, he raised his hand and begun to warm up in his subject. 'It was a soul-stirring, a rejoicing sight to see sinners flocking to Zion and enquiring what they should do to be saved. To see them forsake the error of their ways and lay hold on life everlasting. But there was no excitement about it; no tricks of chicanery; no wild and mad pranks were cut up, no! but it was the still small voice, and it went to the heart and the sinner threw himself at the foot of the cross, and ever after showed his faith, not by his words once in each week, but by his works every day, in visiting the fatherless and widows in their afflictions and in keeping himself unspotted from the world, and he done as he wished to be done by.'

'But fashion,' said Uncle Pucker, and a shade of sorrow came over his countenance as he spoke it, and his voice trembled somewhat—but fashion has made strange inroads upon the manners and customs of the world. It was once the fashion to be honest!—but it was indeed a long time ago. It was once the fashion for youth to respect age!—but the idea is obsolete. It was once the fashion for every man to mind his own business in preference to meddling with things which did not concern him!—but it is decidedly unpopular now. 'And Esq,' said he turning his head to me—'Esq, do you recollect of having read in any book, of it's being fashionable for one to love his neighbor as himself?' This was truly a rouser, and after due consideration I was forced to give my opinion that such a fashion never prevailed. Uncle Pucker resumed—'it was once the fashion for men to worship God from the deep feelings of grateful hearts, but alas! alas!' said the old man and his voice trembled much more than before, 'all of these good old customs have passed away and are gone forever.'

'Mark the change,' said he, and his manner grew more spirited; 'now a revival of religion is quite another thing. The church begins to look a little rusty. It must be painted. The desk is old fashioned and it must be taken out and a new one be placed in its stead—a lamp here—a cushion there—yonder a new stove and so on; and perhaps the steeple is not much higher than what some of the members have claims, and it must be lifted up a little; but how shall all these things be done? That's the question. There is no money in the Lord's treasury, and so it is easy enough to see that there must be a revival of religion. Elder Smashall must be sent for. There must be prayer, sermons, scandals, libels, backbitings, and such other like religious ceremonies, and after some weeks of hard-lifting and tight-tugging, in sunshine and in storm, through mud and through slop, by night and by day, the work is done! A great work in the Lord has been done, and the new converts must shell out enough to fix the church and buy Elder Smashall a new coat!'

'Yes,' said Jake Pucker, rising up, for he could listen no longer—yes father, it is all too true. I say it with sorrow; but experiencing religion in olden times and experiencing religion now, are as it were, two extremes. I recollect father of reading it in the old family Bible, and I can show it to you when we go home, of a man's experiencing religion when the Saviour was upon the earth, and I opine that it must have been a real genuine conversion, for you recollect that when the man related it joyfully, the Master said—'this day has salvation come to this house.' And now how did he make it manifest that he had got religion? Did he do it by despising every body who did not believe just as he did? Not by a long shot.

Nor was he overbearing and insolent; not he, but he said, 'the half of my goods I give to the poor, and if I have taken aught from any man by false accusation, I restore him four fold.' That man had got religion, and God blessed him.' 'Undoubtedly he did bless him abundantly,' said the old man as a tear started from his eye.—'Now,' said Jake, 'let us listen to Mr. Swackhammer and he will tell us of a modern experience.'

Swackhammer, who had been a silent listener, now commenced his narrative by saying that some time ago there abode near his native town one Jeremiah Jerrywell, a lump of mortality of as much oddity and indifference as ever abode in that being called man. Jerry had long been a possessor of what men call 'a better half,' and by sundry knacks and catches was enabled to get along tolerably well, though his thoughts never had the honor of a journey beyond the circle inscribed by the rotundity of his own bulk. But he knew a thing or two, though it was with a blunder that he ever came within gunshot of any thing in the shape of the truth. And moreover he was afflicted with a dreadful and incurable disease; and for this reason he often found it impossible to make matters come around right. The disease is fatal whenever it fastens upon the human frame, and Jeremiah Jerrywell had got it terrible bad. It was in all probability entailed upon him by hereditary descent; and that you may be kept no longer in doubt, and suspense, we will say that it is commonly called, *laziness*! It is fatal, it is true, but yet it never kills its victim from the fact that he who is afflicted with it can never muster sufficient resolution to draw his last breath! Owing to Jerry's being thus afflicted he was wont to work at head work, building air-castles and various wild and fanciful vagaries in the shape of divers machines, churns, stump-lifters, perpetual motions and the like, by which he was always just on the point of making a fortune. It was during one of these fanciful reveries that an extraordinary idea pop'd into his head. It was a droll idea sure enough, and he laughed out, though all alone when it occurred to him; it was odd, but Jeremiah Jerrywell was an odd fellow, not an 'independent odd fellow,' but rather of the *dependent* order, and odd enough in all conscience, and hence no marvel that his ideas should be odd, and this particular one was more odd than all the odds and ends that had ever crept into his imaginative brain; and what think ye that it was? It was no more or less than the idea of experiencing religion and joining the church! He thought that if he could get in as a member of the church, it would be a fine thing because it would be a kind of partnership concern in which he and respectable people would hold joint stock. This would introduce him to places to which he had ever been an entire stranger.

'Now,' said Jerry, as he mused to himself, 'now there is no use in trying to get along in this world alone. If we'd a had to get along alone, then you see that when Adam was created that had been the end of it. But you see Adam could'n't get along alone, so Eve was created to help him along. You can't get along alone, because you see if you try to, you soon drops behind the multitude, and you can't get hold of any thing until every body else has got hold on't, and then you see there aint any room to hold on to't. So you see its plain that a feller should be one of the throng, one of the van guard so as to grab while there is something to be grabbed; for it is as plain as mud that if a feller don't do so he aint thought nothing of. And what can a feller do if he aint thought nothing of? and how shall he be thought anything of if he don't think nothing of himself? 'Think well of yourself and folks will think well of you,' says the apostle Job, I believe. So it is a clear case that I must experience religion and join the church.'

Having thus reasoned with himself, and taken a look at the almanac to see if it was in the right quarter of the moon for such an important change to take place in his heart; the old of the moon you know is the time, for then the noxious weeds of iniquity being cut down will sprout no more. It was in the nick of time, and there being a revival in the church in our village, the next morning Jeremiah Jerrywell was well on his way to the old church,

with a face as long and solemn as a psalm tune. Elder Smashall was there, and that day he handed out the word with power, and it was evident to all concerned that Jerry was under conviction. He sobbed and he sighed, he mourned and he grieved, he wept in the church and he wept out of the church, and he bowed himself here and he bowed himself there; and when two long days had passed and when on the third day the candidates presented themselves for membership in the church, Jeremiah was one and when it came his 'turn' to speak, he arose with becoming gravity and related his experience on this wise.

'My friends, I have thought for a great while, that I must seek my soul's eternal salvation, and last night I had a droll dream, and it was this. I thought that I was building wall for somebody and there come away off in the sky, a little black cloud, and it come and abode right over my head. I looked up and a voice spoke; Jeremiah seek your soul's salvation before it is too late, and then the cloud went out of sight. But I have felt changed ever since, and I think I've got religion and got it the natural way too.'

Jerry was much agitated, for it was the first time that he had ever spoken in public, and a shower of perspiration rolled from his brow as he resumed his seat to wait the action of the executive board. Elder Smashall was the first to arise, and he observed that some might think it strange that a man should experience religion in a dream, and he was going on to say that to do so was not an impossibility by any means. But Jerry, being rather thick of hearing, did not understand his object, but supposed that the Elder was on the point of questioning the truth of the story, and about to charge him with dreaming it while 'wide awake.' Quick as thought Jerry bounded from his seat and in a fierce and impatient voice, sung out—'I did dream it, and that is the dream that I dreamt, and I can prove it by my wife, for she slept with me!'

Elder Smashall looked right at me, and I looked right at Elder Smashall, and I certainly did think that he would sink under combustion! But stranger; Jeremiah Jerrywell is a member of the Church Militant, and may be found every Sabbath in the old stone Tabernacle which standeth by the wayside as thou trudgest along Mud street in the far-famed Pixley Village.

AN INCIDENT—TRYING TO BE DAMNED.

Some persons had attended my Sunday meeting from a distance of ten miles, on my way to Jackson: at their request I authorized a meeting to be appointed for four o'clock on Monday, at Mr. Walkers, who kept a house for the entertainment of travellers. The congregation was large, despite the brevity of the notice. Next day, continuing on toward Jackson, I stopped about one o'clock at a farmers house to bait my horse. As is my invariable custom, I soon let my profession be known; this led to a whispered consultation amongst the male members of the family, and to my being asked at length, whether I would consent to stop and preach in their meeting house that night. They were Methodists. I told them that preaching was my only business, and that I was ever ready to attend to it where a congregation could be convened.—'But,' said I, 'your neighborhood seems to be thin, and the time is short; how will you give the notice?' 'We'll manage that,' was the answer, 'say you'll preach, and we'll send out our boys in different directions to give the notice; you may rely on a congregation.'

I consented, of course, and the boys were soon mounted and despatched through the neighborhood: they returned with the report that all the people seemed glad that I had been induced to stop; but one of them was the bearer of a note from their preacher, which read as follows: 'Br. Sherrod—this is to inform you, that I am not willing the Universalist should preach in our church—yours, etc.' Mr. Sherrod however maintained that as he was a trustee of the church, and had given more towards it than any other member, he was equally entitled as the preacher to control it. I preached to a very fair congregation, comprising the preacher aforesaid, who arose after

meeting, and in a short address to the audience, attempted to justify his conduct in objecting to my occupancy of the house.

The Methodists are a singular people as it respects religion. Their ideas resemble a bunch of tangled yarn, full of knots and kinks. I am much amused by the questions they sometimes ask me. 'Do your people believe in experience?' 'Do you believe in faith?' 'Do your people ever get sanctified?'

'I tried for eleven years to believe your doctrine,' observed one, 'with all my might; but I *could not come it*, for I knew I would be eternally lost, if I did.'

'You think, nevertheless,' I replied, 'that you are a free agent.'

'O yes, to be sure I am,' was the answer.

'Well, my friend,' I rejoined, 'should you ever be saved at length, it will be more by good luck than good management; for by your own account you tried hard for eleven years to damn yourself eternally, but you could not make it out.' Truth is, that the mass of the Methodists do not know what they believe, nor why.—[Rogers' Memoranda.]

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, APRIL 17, 1846.

ELDER D. HOLMES, AND HIS 'HOUSE UPON THE SAND'—ONCE MORE.

In the 'Northern Christian Advocate,' of the 25th ult., the Methodist paper published at Auburn, Eld. D. Holmes is out upon us in an article of about two of the long columns of that journal. Speaking of his great work entitled 'A house upon the sand,' he says,

'It may not be generally known, that Mr. Skinner had a manuscript copy of the pamphlet above alluded to, in his possession a number of weeks during the last summer, with the understanding that it should be published: It was placed in his hands at the *urgent request* of Rev. Mr. Brown, a Universalist preacher, and others, who were with him when the request was made, with the express proviso, that I should have liberty to reply in *equal space*, to any strictures that might be made upon it. But Mr. Skinner was not to be caught in this way. He had probably 'learned wisdom by the things he had suffered'; at all events, soon after the manuscript reached him, he made the wonderful discovery, that it was too long for insertion in his paper, and that the terms of publication agreed upon by the parties, were 'unfair for Universalism.' It was officially decided, therefore, that the sermon could not be published, unless upon terms dictated by Mr. Skinner himself. This, however 'fair for Universalism,' was not deemed 'fair for truth and honesty, hence, the manuscript was withdrawn.'

On the above we remark that with whosoever else the 'understanding' existed that the sermon was to be published, it was never our understanding to publish it on *his unfair and unequal terms*. And that man must be stupid indeed not to 'learn wisdom by the things he has suffered,' when long years of experience and observation had taught him never to expect of Methodist papers or Methodist preachers, fair and equal terms of discussion. And equally stupid must be that man who can not see that *two or three pages of matter are less than seven*.—We asked no terms of Elder H. but such as we were willing to accord to him, viz. *equal space* for both sides. To that he would not agree, but required about *three times* the space that Universalism was allowed. Query: Did he mean to concede by this, that *two pages* of Universalism were as much in weight or strength of argument as *six pages* of Methodism? If he did, then his terms were fair; otherwise not. Let him take which horn of the dilemma he chooses. He says that our proposition (allowing equal space to both sides), 'however 'fair for Universalism,' was not deemed 'fair for truth and honesty, hence the MS. was withdrawn.' By 'truth and honesty,' we suppose Elder H. means Methodism. Hence his meaning is, that Methodism needs *three times* as much

space for its defence as Universalism does! But again Elder H. says of his wonderful production,

'On its appearance in its present form, Mr. Skinner and several others came out in 'great wrath' against the author and his production, in a series of articles in the Magazine and Advocate. Epithets, ridicule, and sophistry, spiced now and then with personal abuse, are among the leading features of their communications. They all agree in characterising 'A house upon the sand' as a very 'weak' and 'silly' production, and yet, for some reason, they have deemed it advisable to devote a liberal share of some six or eight issues of their paper, to the special consideration of the sermon and its author. Not less than fifteen columns, or five whole pages of the Magazine and Advocate, have been filled with the lucubrations of various reviewers. Mr. Skinner himself has given three or four articles, with the prospect of 'more anon.'

Indeed, Elder, are you not mistaken? 'Came out in 'great wrath'—Why, really, we should as soon think of being angry at the rain for falling, when it could not help it, as to get angry at Elder H. for the droppings or overflowings of his pen which, with all his free agency, he could not restrain. No, no, we are not angry at what a man can't help. If in any of the reviews of Elder H. that have appeared in our columns, he is made to appear ridiculous, it is not because of any epithets bestowed upon him, or any sophistry or personal abuse: for none has been employed against him: but it is wholly owing to the ridiculousness of his own positions in his pamphlet. And he should not complain that others have shown him up in his true colors. His 'House upon the sand' is verily a 'weak and silly production,' and judged alone by itself and its intrinsic merits, would be wholly undeserving of the notice it has received. It is the author's name and position before the public that gives importance to the pamphlet. The bantling would be unworthy of picking up, but for the reputation of the father. It is from the pen of the well known Presiding Methodist Elder, D. Holmes, and from this circumstance alone will be sought and read by many as a very important production. But after all, we think there has not been quite so much labor expended in review of the pamphlet as the Elder would have the public believe. In review of the arguments or pretended arguments of the pamphlet, there have been but three short articles, two from the pen of Br. A. C. Barry and one from our own. Several other brief articles from Br. Taintor and others in relation to the circumstances of the pamphlet's appearance, and certain erroneous statements of its author, have appeared in our columns, but not properly in review of the pamphlet, or its arguments. Again he says,

'But perhaps the most interesting feature in the whole performance, is the logic employed.

I believe, Mr. Editor, you have studied logic somewhat in your day; but it is never too late to learn, and I doubt not you will acknowledge yourself a mere novice in the art of reasoning, when you shall have examined a specimen or two from the Universalist school. Take the following. In reply to my argument, that, as the goodness, wisdom and power of God do not unconditionally secure holiness and happiness in this life, therefore, they are no infallible security, that all men will be holy and happy in another life. A Mr. 'A. C. B.' replies, that upon the same principle, there will be 'sick beds and opening tombs' in eternity.

Take an example from Mr. Skinner. The reply to my argument, that the will of God is not always done—in proof of which, I refer to Christ weeping over Jerusalem, because it *resisted his will*—and to the apostle, who said, 'I would that men pray every where,' &c., Mr. S. remarks—'Mr. Holmes' great blunder in the above paragraph, was, that he represents Christ and the Apostles to be God himself, and their wills, to be none other than his will.' Again—'Is it honest, for him to substitute the will of other beings, and then call it the will of God?'

There, Mr. Editor, beat that if you can. Surely the whole world must be Universalists now, since Mr. A. C. B. has discovered that there is a perfect analogy between a sick bed, and the punishment of the guilty sinner—between the principles of God's moral government, and the laws of the physical universe; and especially since Mr. Skinner has announced, that the will of Christ was not the will of God—that both Christ and his Apostles stood upon the same footing in this respect, and both were liable to be mistaken, thus stripping Christ of his divinity—the Apostles of their inspiration, and the Bible of its infallibility at a single stroke! But these are small sacrific-

es to make in support of Universalism. Whoever lives a quarter of a century from this, will see greater developments than these, in the same direction.'

On the above extracts we remark, that, notwithstanding Elder H.'s garbling, partial quotations, misrepresentations and affected contempt of the review by Br. Barry and myself, he can not refute, and dare not attempt to refute, a syllable we say. He does not attempt to show why analogy would not as clearly prove that 'sick beds and opening tombs' will exist in eternity because they do here, just as surely and necessarily as sin and misery must exist to all eternity, because, for wise and beneficent purposes God has permitted them to exist here. And when he attempts to throw odium upon us for maintaining that the will of God will certainly be accomplished, why does he quote a single sentence from us *before* and a single sentence *after* the proof texts we cited, and not quote or refer to a single text of Scripture which we quoted in proof of our position? Let the reader see above what Elder H. has quoted from us, and all he has quoted and then put in between the two sentences what we said in our review, (in No. 5, Jan. 30,) viz. 'Now the apostle might will, or desire a thousand things and not be able to accomplish one of them. And had our author forgotten that Christ expressly declares, 'I came down from heaven, *not to do mine own will*, but the will of him that sent me—I seek *not mine own will*, but the will of the Father that sent me'—that he prayed 'not my will but thine be done?' (Eph. i: 11. Dan. iv: 35. Isa. xli: 10. John v: 30. vi: 38. Luke xxii: 42.) Now why did our *pious* Methodist Elder leave out all this, quote the sentence before and the one after, and then charge us with maintaining 'that both Christ and his apostles—were liable to be mistaken, thus stripping Christ of his divinity—the apostles of their inspiration and the Bible of its infallibility at a single stroke?' Was he *honest* in thus garbling my argument and leaving out all my proof? This is Methodist *piety* and *candor* is it? Who is it that honors Christ and venerates the Scripture authority—he who quotes and relies on it, or he who intentionally leaves it out of the middle of a quotation because it proves him to be in the wrong? We truly venerate the authority of Christ and the apostles and the Bible, and it is on *their* authority that we predicate our faith that God 'worketh all things after the counsel of his own will.'

After the above specimen of the honesty and candor of Elder H. the reader will be prepared for the next trick of legerdemain played off by him on the readers of the 'Northern Christian Advocate,' viz: the re-publication of his letter to us, dated Dec. 22 and published in the 2d number of current volume of Mag. and Adv. of Jan. 9th with copious notes of correction from our own pen. He now republishes his letter without any of the notes or corrections, or without even informing his readers that any corrections had been made, when he *knows* that his said letter, without the notes, was calculated to convey erroneous impressions to the reader! Let our readers turn to the Mag. and Adv. of Jan. 9th, and they will at once see the correctness of this statement.

Appropos to the above course and conduct of *honest* Elder Holmes, he closes his article thus:

'An acquaintance with Universalism for fifteen years, and some experience in personal conversation and controversy with preachers and others of that belief, together with a perusal of their publications, have fixed the following impressions upon my mind in regard to this theory:

1. That it is essentially anti-christian in theory and tendency.
2. That its supporters pay but slight deference to the authority of the Bible, though they seek to cover the deformity of their system, with scriptural epithets, and evangelical phrases.
3. That its oracles know it can not be sustained by fair argument, in a fair way, and are very unwilling to make the attempt.

D. HOLMES.
Groton, March 12.'

To this last quotation it is sufficient to reply, that, while we have known some really honest and truly pious Methodist people, and a *very few* of their clergy of the same character, yet such instances are quite too rare—'like angels' visits, few and far between.' but candor and

honesty compel us to say that an acquaintance with Methodism for twenty five years, and some experience in personal conversation and controversy with preachers and others of that belief, together with a perusal of their publications, have fixed the following impressions upon our mind in regard to this theory:

1. That it is essentially anti-christian, anti-scriptural, anti-human, and anti-moral, in theory and tendency.

2. That its supporters pay but slight deference to the authority of the Bible—none at all where it goes against their favorite dogmas—though they seek to cover the deformity of their system with scriptural epithets and evangelical phrases.

3. That its oracles *know* it can not be sustained by argument, in a fair way, and are very unwilling to make the attempt—seldom or never consenting to meet the advocates of truth on equal terms, demanding *twice* the room they will concede to their opponents, in the columns of the latter, and granting to the latter *no* room, in their *own* columns. If proof be wanting of the justice of these impressions and propriety of these remarks, it may be found in the article from Elder D. Holmes here reviewed.

D. S.

SIGNING THE PROTEST.

The Trumpet of the 7th ult. announces that the *Protest against Slavery* will be signed by not less than FOUR HUNDRED of our clergy—and that it will soon be given to the world with this long list of names appended. This must be most cheering news to that portion of our denomination (which includes the great majority, I have no doubt,) who believe the time has fully come, when we should cast our moral influence against the institution of slavery.

J. M. A.

Since the above was prepared and sent by Br. Austin, the 'Trumpet' of later date (11th inst.) states that the number of signatures to the Protest is upwards of three hundred. Now as there are about seven hundred preachers in our connection, the presumption is that somewhere in the neighborhood of *one-half* have signed the Protest. Whether those who have signed, have acted more wisely than those who have declined signing, is a question, and different individuals will have different opinions. Br. Austin's and our own are known to our readers. There is no need of further argument or discussion. We design, from time to time, to announce the simple facts pertaining to the subject.

D. S.

CAYUGA MISSIONARY SOCIETY.

It has already been announced, I believe, in the columns of this paper, that a Missionary Society was organized, some two or three months since, at a Conference of the Cayuga Association, held in Homer. At that time a Constitution was adopted, officers were chosen, and a general line of operations marked out. But to bring our plans to maturity and get into operations, it was judged expedient to call another Conference, at which there could be a more general attendance of the officers elect. Such a meeting was appointed at Ithaca. Unfortunately, circumstances were such that there were not a sufficient attendance to warrant the adoption of any decisive measures. Since the Ithaca meeting, the matter has remained *in statu quo*.

In the mean time there is a great call for the labors of a Missionary. In every portion of the Association, the brethren are looking for him, and anxiously awaiting his arrival, and are ready to co-operate in measures that shall give him an abundance of employment. Under these circumstances our worthy Br. A. G. Clark has consented to go on a missionary tour, for the present, on his own responsibility. It gives me great pleasure to make this announcement. Br. Clark is an able, faithful and successful messenger of the Abrahamic faith—he has the utmost confidence of the entire Association and of all our brethren who know him, and is peculiarly well calculated to build up our cause in the waste places of Zion. I trust he will be favorably received by our brethren, wherever he may make an effort to plant the good seed. Let

our friends in different parts of the Cayuga Association, who may wish the labors of a Missionary, open a correspondence immediately with Br. Clark, at McLean, that arrangements may be made to supply them. It is also important that auxiliary Missionary Societies be formed by the brethren in the different towns throughout this Association, at as early a day as possible, agreeably to the provisions of the Constitution adopted at Homer.

A meeting of the Cayuga Missionary Society, will be called as soon as circumstances shall permit, when it is hoped measures will be adopted to carry its purposes into full execution.

J. M. A.

Br. David Pickering desires us to say that he is at liberty to engage his services with any destitute society who may be in need of a pastor. His post office address is Butternuts, Otsego county, N. Y.

No. V of the TREASURY OF HISTORY contains the history of England from 1535, a period of nearly 100 years, during the reigns of Edward VI, Mary and Elizabeth, and a part of the reign of James I, down to A. D. 1622. He who has read the history of Britain during the period in which it was governed by the above named monarchs, well knows it was one of the most turbulent and bloody in her whole history. 25 cents per number at Beesley's, or Daniel Adey, publisher, 107 Nassau street, N. Y.

A few hundreds of the Register and Almanac for 1846 yet left, and for sale at this office.

RELIGIOUS NOTICES.

Br. WM. PARKER will preach in Middleville on the fourth Sunday in April.

The EDITOR will preach at Ilion the third Sunday, at Canajoharie the fourth Sunday inst., and at Oran the first Sunday in May.

MARRIAGES.

At Clinton, on the 7th of March, by Rev. T. J. Sawyer, Mr. J. W. MOYER of this city, to Miss CAROLINE E. HILL of Oneida Depot.

In Lockport, by Rev. U. Clark, March 13th, Mr. PHILIP MOYER and Miss HARRIET DUTTON. By the same, Mr. CHESTER SHERMAN and Miss JULIA DUNNING. By the same, Mr. CHAUNCEY SWIFT and Miss ELIZABETH EDICK. By the same, Mr. WARREN MOON and Miss JULIA HODGEN. By the same, Mr. A. H. McCLEAN and Miss E. C. HALLOCK. By the same, in Cambria, Mr. F. M. LEVALLEY and Miss NANCY NORTH. By the same, in Lockport, Mr. RANSOM TIBBTS and Miss A. J. BUCKLIN. By the same, Mr. HARMAN BEEKER and Mrs. MARIA BEEKMAN. By the same, at Middleport, Mr. D. DOLE and Miss MARY E. LANE. By the same, at Lockport, Mr. RICHARD EDE and FRANCES M. DOW. By the same, Mr. JAMES HOOPER and Miss ANN STEELE. By the same, Mr. THOMAS S. GREY and Miss ARAMETTA DYER.

February 18th, by Rev. J. D. Hicks, Mr. GEORGE RANSOM to Miss AMANDA HOOVER.

By the same, March 5th, Mr. DAVID E. WALLACE to Miss SARAH M. DEVOE.

By the same, March 12th, Mr. HENRY St. JOHN MATHIAS to Miss BETSY SNYDER.

By the same, March 19th, Mr. JACOB SNYDER to Miss KATHARINE ZOLLER.

For the very liberal presents made by the subjects of the above notices, (and those published in last week's paper,) to the writer, he would in this way tender to them his grateful acknowledgements.

J. D. HICKS.

In Mexico, March 27th, by Rev. J. S. Kibbe, Mr. DAVID WILCOX, of Brooklyn, L. Island, to Miss OLIVE A. HAMILTON, of the former place.

DEATHS.

At Niagara Falls, March 22d, HARRIET M., only daughter of Mr. James M. and Harriet M. Blanchard, aged two months and one day.

Parents alone can realize the loss of one just blooming into life and beauty and promise. But cheerful may that hope and comfort be which resigns the beloved one into the arms of Him who blessed the infant as a fit emblem of the kingdom of heaven.

In Lockport, March, Mrs. DANIEL VANVALKENBURG, aged 28 years. She leaves behind a loved family of children and a provident companion who watched over her during a long and painful sickness with untiring fidelity.

Mrs. V., as a wife, was confident and amiable, as a mother most faithful and affectionate, as a neighbor and friend highly esteemed by all who were favored with her society and acquaintance. To a vigorous intellect were added moral and social virtues which rendered her an ornament to society, and beloved by her family. She made no profession of religion before the world, but her conduct was well worthy the imitation of every Christian. She possessed an independence of mind which led her to disclaim against all uncharitableness and to maintain sentiments of her own.

During the several months of her sickness, with the consumption, she manifested the most cheerful fortitude and resignation, and was calmly engaged in 'setting her house in order' for her approaching decease. When it was found that there could be no hopes of her long continuance, several well meaning persons became anxious that she should receive religious and clerical counsel, and the Baptist and Methodist ministers of the place were called in, as she had formerly attended the Baptist and the Methodist churches. But to those and to all others of a limited faith, she gave no heed, and requested at last that none of them should be admitted to her room. Dr. Tinkey of the Methodist church had talked to her of death as an awful event and warned her of the necessity of a preparatory change.

About this time she was visited by Mrs. J. P. Smith, an exemplary Universalist, and through her requested a visit from the writer. I visited her several times and found her mind and heart open to cheerfully receive the hopes and comforts of the Gospel, and she expressed the warmest desires to converse on the subject. New light seemed to dawn upon her exit, and she spoke with freedom of her departure. All fears had fled from her mind, and she calmly 'trusted in the living God who is the Saviour of all men.' From the several interviews which the writer had with her, even up to a few hours previous to her last, sufficient evidence was given that she passed away in the faith of a world's Saviour. And may that faith be the source of consolation to the companion and children of the departed, and the virtues of her life be emulated and cherished in sacred memory.

U. C.

At Reading, Steuben county, on the morning of the 26th of March, Doctor ANSON ANDREWS, in the 49th year of his age.

It would be impossible for me to give an adequate obituary notice of Dr. Andrews; to say that he was an honest man, an exemplary and consistent Christian, a constant and affectionate husband, a tender father, an unfailing friend, and a benefactor to the poor and distressed, would be but saying what every one already knows who has enjoyed an acquaintance with him. When alive he was loved and respected, and, now dead, lamented by all. The disease which closed his earthly existence was of about three years standing, and for the last year and a half, at times most excruciating; yet he complained not; nor did he murmur at his lot, or impugn the goodness of God in all his trials. In this world he possessed all that was necessary to endure life to him, but he could look forward by the assistance of that blessed faith which he enjoyed, to that better world, where sin, pain and sorrow shall never enter, but where love, joy and peace shall reign triumphant through Jesus Christ our Lord. Dr. Andrews died as he had lived many years, a consistent and well established Universalist, and as he expressed himself in his last days, 'As his bodily strength failed day by day, his faith in a world's salvation increased.'

Our cause in Reading and vicinity owed much to Dr. Andrews for its present standing, for he in sincerity and in truth loved the cause, and therefore was always in his place at the services of the sanctuary, always liberal in its support, and always encouraging others to do their reasonable duty to God and man.

But he has gone to be here no more with us in this world. An affectionate wife, an adopted daughter, together with brothers and a sister, with other connections and friends, are left to mourn his departure. But thank Heaven, they mourn in hope, being confident that what is their earthly loss is his heavenly and eternal gain.

His funeral was attended at his house on the 28th, and the writer discoursed from these words of St. Paul—'And he, being dead, yet speaketh.' Our prayer to the throne of grace is: that this affliction may be the means to increase in us all a more spiritual growth in righteousness, peace and joy in the Holy Spirit.

N. SAWYER.

P. S. Will the Luminary please copy.

N. S.

(Original.)

THE PIONEER.

BY E. W. REYNOLDS.

Away, away to the matchless West,
A joyful band, we go,
O'er realms in richest verdure drest,
And realms chained down in snow;
O'er streams that calmly flow—
And o'er wild waters, lash'd to foam,
And rolling madly on,
Above which many murmurs come,
Like voices from deserted home,
To warn a daring son.

What cares the hardy Pioneer,
Though in his homespun clad—
Though hands and visage rough appear,
And his children dress in plaid—
What careth he (no looks are sad)
For the wealth of the eastern zone,
For gems that princes deck?
The wealth he has is all his own—
'Tis in the muscle and the bone!—
He fears no fortune's wreck.

Far away in the wilderness
We'll num'rous cabins rear—
Together join the gleesome chase.
Of buffalo and deer.
No tyranny we fear;
For here our stars and stripes shall wave
In Freedom's gentle breeze;
Ah! they shall float above the grave
Wherein are laid the true and brave,
And ride on all the seas.

And to our God temples we'll raise,
With grateful hearts and strong;
And oft our joyous hymns of praise
Shall echo deep among
The glens, where Nature's minstrels sung.
'Tis meet to offer up to heaven
Our tributes, free, sincere;
For though we tread the prairie soil,
Or on the woody mountains toil,
God guides the Pioneer.

Then away to the matchless West,
A joyful band we go;
The parting hands of friends we've prest,
And dried the tear of wo,
Which must at seasons flow.
Our hearts are light—our prospects bright—
And clear the way before:
Ere centuries are marked anew,
Republics shall the stranger view,
Upon this Western shore!

Cuba, N. Y.

[The following was prepared and handed in to our compositor at the proper time but unaccountably mislaid and forgotten till now. This is our only apology for the delay.]

CONFERENCE AT SALISBURY.

The second Conference of the Mohawk River Association was holden at Salisbury on the 18th and 19th ult. We have had no definite account of it till now: we have just received a letter from Br. J. Douglass, from which we make the following extract.

(Original.)

Salisbury Centre, March 4, 1846.

Dear Br. Skinner—* * * * It is late at night, and I am tired, having just returned from attending a wedding, therefore I shall not be able (as this letter must go early to-morrow morning) to give you much of an account of our Conference, but will drop one or two hints in relation to it.

The storm had been tremendous, the roads were horrible, and such a being as a preacher was hardly to be expected. Tuesday night arrived, and no such being appeared in our midst. Wednesday morning presented few or no hopes—I began to feel as I will not now undertake to describe—it seemed inevitable that I should bear the burthen alone; when, just before half past ten, Brs. Hathaway,

Whiston, Philleo, and McMaster came amongst us, as though let down from another world.

We went on—during the day Brs. Hicks and Parker came to our aid—I was relieved—anxiety and fear gave way to joy and gladness. In the evening we had an interesting social and conference meeting, in which several of our lay brethren and sisters took part and added much to its interest.

A Br. who had been a believer in the unhappy doctrine of interminable wo for a portion of our race, told us that he had been a believer in that doctrine seventeen years, during the most of which time he was a member of the Baptist church; but he had just become convinced that it was not taught in God's holy word; and he for the first time arose to tell his brethren that he had unwavering confidence in the love and goodness of God, and glorious hopes for the final reconciliation of all men to God, and the salvation of all the world.

He went on to say more that would be interesting to give you, but it is quite late, my head aches severely, and I must close.

Sermons were preached by Brs. McMaster, Whiston, Philleo, Hathaway, Parker, and Whiston again.

We had quite an interesting meeting. Some of the preachers got snow bound before they got home, and went visiting about on snow-shoes, &c.

Yours truly, J. DOUGLASS.

REV. MR. CONKLIN'S CHALLENGE ACCEPTED.

By the following letter our readers will see that Mr. Conklin has the long desired opportunity presented to him now of discussing the difference between his system and Universalism, for which he has been preparing for so many years. Br. Clark is an honorable, candid and fair disputant.

D. S.

(Original.)

Lockport, April 1st, 1846.

BR. SKINNER—Enclosed I send you a copy of a letter written to the Rev. Mr. Conklin of Warsaw, Wyoming county, N. Y., stating that Br. U. Clark was ready to meet him in discussion at any time or place that suited him, accepting the challenge which appeared in your paper of Jan. 9th, ult.—As I have never heard from the gentleman, I have thought proper to send the letter to you for publication in the Magazine and Advocate, hoping it may receive the attention guaranteed in the aforementioned article or challenge.

Lockport, Jan. 15, 1846.

REV. MR. CONKLIN OF WARSAW:

Dear Sir—I learn through a correspondent of the Magazine and Advocate of Jan. 9th, that you have expressed a willingness to discuss the merits of Universalism, should an opportunity offer, with any well recommended minister, having the confidence of the denomination. It is a matter of congratulation to see an announcement of this character, as a well conducted discussion may afford facilities for the diffusion of truth on a subject of a most thrilling interest to mankind. Your manifest willingness to engage in such a work has induced me to confer with the Rev. U. Clark of Lockport, and he has signified his readiness to meet you, provided preliminaries can be agreed upon offering equal advantages to both parties. Should an eligible location be desired, Lockport would in my opinion be the place; as it is a town containing about 9000 inhabitants, two Presbyterian churches, two Episcopalian, three Methodist, one Baptist, two Friends, one Lutheran, one Congregationalist, one society of Adventists, and one Universalist; the latter at present in a highly flourishing condition, with a rapidly increasing audience, under the pulpit labors and pastoral charge of Mr. Clark. The subject is now creating a lively interest in this place and all the neighboring vicinity, and while other principles are waning, those of Universalism are fast gaining confidence among the masses of the people. If it is your desire to labor against the influence of these sentiments, I know of no better or broader field than this. As

evidence of Mr. Clark's influence, I may say that he has been made the subject of reference in the most popular desks of the village, and his labors are looked upon with an eye of jealousy and regret by those who conscientiously differ with him in regard to the Gospel. He has been put forward and sustained himself to the satisfaction of the denomination in several discussions, the most important of which was held in Clinton, Oneida county, in the summer of 1842, which lasted seventeen nights, at which time the principal disputant was Rev. Mr. Dwight, then tutor of Hamilton College, aided by Professors Smith and Bradford of the College, and Rev. H. Whitcher, Baptist, now of Rochester.—Should farther reference be needed, I would refer you to any of the prominent ministers of the Universalist denomination, in this State. Revs. S. R. Smith of Buffalo, D. Skinner of Utica, J. M. Austin of Auburn, J. S. Brown of Perry, A. Kelsey, of Pavilion, &c. The propositions to which he will agree are nearly as follows, subject to any consistent alterations or suggestions you may propose.

Questions.—Does the Bible reveal the doctrine of endless punishment? or, the final salvation of all mankind from sin?—each of these to be discussed separately, until the parties mutually consent to close, allowing each to alternate in half hour speeches, and at the conclusion of each question, allowing each five minutes separate from the regular time to make any corrections that may be necessary. After these questions are disposed of, any others, upon the essential points of difference between Orthodoxy and Universalism may be taken up, provided the parties shall come to terms.—Three moderators shall be appointed to preside at the discussion, one to be chosen by each party and the other to be one who stands neutral. The discussion may take place at any time within the year, that you may suggest. Should you object to Lockport as the place of discussion, you may propose any other place to suit the convenience of both parties. Should you consider Mr. Clark's friends the challenging party, they will be willing to allow you the right of any reasonable proposition you may desire to make.

Hoping that you will give me an answer on this important theme at the earliest opportunity,

I subscribe myself yours, respectfully,

CHAS. A. STEVENS.

Universalist Books.

Just received from Boston, and for sale at this Office. The new work just published at the Trumpet office, entitled 'Reasons for our Hope,' by J. Victor Wilson, price 75 cents. Paiges Commentary on the Four Gospels, Vols. 1 and 2, \$1.00 each. Ballou's select sermons, 63 cents—do. Lecture sermons, 63—do. on Atonement, 50 cents—do. Notes on the Parables, 50 cents—Family Prayer Book, 50 cents—Mrs. Scott's poems with a memoir, 63 cents—Emmon's Bible Dictionary, 50 cts.—Duties of Young Men, by E. H. Chapin, in miniature form, gilt, 38 cts.—Flower Vase, by Miss Edgarton, 38 cts.—Language of the Gems, 38 cts.—Manuals and Class Books for Sunday Schools.

A WALKER, PUBLISHER AND PROPRIETOR.

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NO. 17.

[Original.]

THE MISSION OF JESUS.

BY REV. J. CHASE.

'The Son of man is come to seek and to save that which was lost.' Luke xix : 10.

The mission of our Redeemer is a subject that can not be too frequently contemplated, or thoroughly investigated. It is a subject every way worthy the most interested attention of every moral, accountable and dependant being, and peculiarly adapted to augment the moral enjoyment, as well as to extend the intellectual improvement of mankind. This, all professed believers in the Christian religion will readily admit. Yet, strange as it may seem, various and conflicting opinions have been and are entertained and zealously advocated, in relation to its nature, design and effect. We would by no means call in question the sincerity of any who happen to differ from us in their views upon this important subject; but we shall, nevertheless, claim it as our privilege to express the sentiments which we hold and delight to cherish in relation thereto. And we indulge the hope that we shall not be considered intrusive or dogmatical in using this common privilege, by any who may not be prepared to subscribe to the sentiments which we shall advocate. That charity which 'vaunteth not itself,' which 'rejoiceth not in iniquity, but rejoiceth in the truth,' should be carefully exercised by all who love the Lord Jesus, and desire the promotion and success of his religion. Careful investigation and unprejudiced examination, are, in the present age of the world, the proper and indispensable means of arriving at a correct knowledge of Gospel truth; as well as of escaping the deleterious errors and oppressive delusions, of a religious nature, which abound in the world.

Without the prompt and faithful application of these means, even those extensive and astonishing improvements in the arts and sciences, which are now so richly enjoyed, would never have been achieved, and the intellectual world would at this time lie crippled and groaning under the darkness, the superstition and bondage which characterized the leaden ages of Popery, ignorance and crime. To raise the hoarse cry of 'heresy' and 'delusion' against any doctrine, particularly one that is not generally understood by the masses of community, whether it be a religious or philosophical theory, is descending to the basest depths of carnal policy, and pretty clearly shows, that those who pursue such a course of practice, especially among Protestants, are closely imitating that despicable conduct which they have so strongly condemned in the Catholics of the fifteenth and sixteenth centuries. Let the good work of thorough investigation, then, go on; and let no one be afraid to hear the declaration and proofs of any doctrine, however new or unpopular. Truth can never be destroyed by error, any more than the sun can be blotted from the heavens by clouds and tempests. It may be obscured for a season in certain sections of the world; but it will soon break forth, when least expected, perhaps like fire temporarily buried in combustible matter, and shine forth with increased effulgence.

The propriety of the foregoing remarks is rendered obvious, by a reference to the moral and religious condition of the world at the time of our Saviour's advent, the powerful and virulent opposition that was raised against him, and the unparalleled success which attended the progress of his religion among mankind. But I will not detain

you with any further prefatory observations, as it is necessary that we improve the time allotted us, in investigating the important particulars which appear to be most clearly embraced in the text.

The peculiar circumstances which called forth from the illustrious Founder of the Christian system, the declaration which we have chosen as a subject of discussion at this time, are briefly the following. Our blessed Redeemer, as we are informed, in the progress of his labors of love among his countrymen, 'entered and passed through Jericho,' an ancient city of Benjamin, about twenty miles east north-east from Jerusalem. And it appears that there was there a tax gatherer, or Publican by the name of Zacheus, who was in possession of much wealth. This individual, though despised and hated by the Jews, as were all the tax gatherers who preyed upon the nation by authority of the Roman government, had a very strong and laudable desire to see Jesus, whose wonderful acts had so excited the public mind.—But the concourse of people who pressed around the object of his curiosity, was so immense, and he being a man of inferior physical dimensions, it was impossible for him to obtain a sight of the Nazarene in the ordinary way. He, therefore, made his way in advance of the crowd, and ascended a tree that stood by the way in which the mass of human beings were moving. When our Saviour had arrived near the spot where the Publican had stationed himself, he looked up and saw him, and immediately said unto him, 'Zacheus, make haste and come down; for to day I must abide at thy house.' Upon this, the anxious, and probably surprised Publican, who was impressed, evidently, with higher and nobler sentiments and desires than his countrymen attributed to him, immediately descended from his elevated station, and received the 'Friend of Publicans and sinners,' with readiness and joy. But in a manner peculiar to pharisaic religionists, the multitude, when they saw the charitable condescension of Jesus, murmured and reproachingly said, 'He has gone to be a guest with a man that is a sinner.' But, as is usually the case with Pharisees of all ages and countries, who are groaning under a load of self-righteousness, and inflated with spiritual pride, those censorious religionists misjudged utterly the moral character of Zacheus; for 'he stood and said unto the Lord; Behold, Lord, the one half of my goods I give unto the poor; and if I have taken any thing from any man by false accusation, I restore him four fold.'

Here, my friendly hearers, we perceive the clear and conclusive evidence of a genuine conversion—a desire and determination to be useful to his fellow beings in want, connected with a firm resolution to repair, as far as possible, all former misdemeanors and improprieties of conduct. What a happy circumstance it would be if all religious conversions at the present day were proved genuine in a similar manner! But, alas! it is not our privilege to perceive much evidence of this convincing nature, in respect to the purity of modern conversions. But how was this conversion, in the case of Zacheus, effected? No tormenting fears of eternal burnings; no trembling and quaking in contemplation of the vindictive wrath and merciless vengeance of an offended God, appear in his eyes. He was probably aware that he had indulged a covetous, and perhaps a fraudulent disposition, which he had become convinced was every way inconsistent with the pure precepts and exalted examples of the wonderful personage whom he recognized as the true Messiah; and also with the principles of moral virtue, by which he had long been admonished to deal justly with his fel-

low men, and to show mercy to the poor. And under the influence of such feelings, his conversion was accomplished. The Saviour approved of it, as we learn from the following reply which he made to the penitent, as presented in the text and context. 'And Jesus said unto him, this day has salvation come unto this house—for the Son of man is come to seek and to save that which was lost.'

These are the circumstances connected with the important portion of Scripture selected; and it will be our design to give a plain, consistent and scriptural illustration of the momentous truths embraced in the words of the Saviour, which we have chosen. In pursuance of this design, we shall endeavor to exhibit the true nature and extent of that salvation which the Son of God came into the world to accomplish.

There is no theological subject which, in our opinion, has been more generally misunderstood by the Christian public, than that of Gospel salvation. The great majority of Christian teachers and believers, have for centuries maintained, that the great object of the Saviour's mission, was, to appease the flaming wrath of Jehovah, against humanity, by voluntarily enduring the tremendous penalty of an infinite and broken law, thereby saving the condemned and trembling penitent from all that equitable punishment which his previous crimes have deserved—from interminable wretchedness and despair in the future world, and to raise him, in opposition to the demands of divine justice to bliss and glory immortal. It will be perceived therefore, that the general view which is entertained relative to the design of the Messiah's mission, is, that he came to save such as embrace his religion, from the merciless and endless pains of hell, in the future state, which all men justly deserve, and millions must eminently suffer! But where, permit me to ask, do we find any evidence to support this view of that salvation which Jesus came to accomplish? I am aware that abundant and very conclusive testimony is embraced in most human creeds and time-worn traditions.—But I mean to ask, in what part of the Bible do we find the least degree of evidence in support of this gloomy and unjust hypothesis? I boldly answer, *no where*. The sacred oracles are as silent as the grave, in regard to any such object of the Saviour's mission. I will not detain you, however, with an exposure of the unreasonableness of the above 'vain tradition,' but will proceed to an explanation, according to the Scriptures, of the nature of Gospel salvation.

That the salvation which Jesus came into the world to accomplish, is a salvation from *sin*, is abundantly evident from several direct and plain declarations found in the New Testament. We will invite attention to a few of these declarations. From the first chapter of Matthew, we learn that an angel appeared unto Joseph in a dream, and addressed him thus, concerning Mary the mother of Jesus. 'She shall bring forth a son, and thou shalt call his name *Jesus*; for he shall save his people from their *sins*.' It may be remembered that this angel received his theological education in the matchless institution of heaven, and therefore, the doctrine which he preached to Joseph, should receive our unqualified credence and approbation. What doctrine did the angel declare? Did he intimate that the subject of the Messiah's mission, was designed to reconcile God to his disobedient children—to placate his burning ire; and by his sufferings and death, to satisfy that divine justice which had doomed the whole human race to ceaseless despair and agony—to *save* the sinner from a flaming, withering hell? Oh no, nothing

of the kind! He instructs Joseph what to call the child. He orders a name that at once indicates the office to which he was appointed by the Father Almighty. 'Thou shalt call his name *Jesus*,' which is by all defined to mean *Saviour*. And why did he command Joseph to give the child this very significant name? The answer is given; 'For he shall save his people from their sins.'—This looks so much like Universalism, that I can not flatter myself to believe *all* my hearers will give it their approbation. But it is, nevertheless, the truth, if the angel of God may be relied upon as competent authority.

There is other testimony, however, that must not be omitted in this place. The precursor of our Lord, in directing the attention of his countrymen to the humble Nazarene, uses language which certainly goes to confirm the conclusion, to which the language of the angel has conducted us. He says, on a given occasion, 'Behold the Lamb of God, who taketh away the sin of the world.'—What! take away the sin of the world! Does the Baptist mean to teach that *this* was the design and object of the Saviour's mission? He could have intended nothing else; and he was the greatest prophet that existed before Christ. He declares it, and calls the attention of mankind to the joyful fact. How perfectly this declaration of John harmonizes with the preaching of the angel above noticed. The angel says, 'Thou shalt call his name *Jesus*, for he shall save his people from their sins,' and the Baptist says, 'Behold the Lamb of God, who taketh away the sin of the world.'

Now, if Jesus, in the exercise of his power and authority, given him of God, shall finally succeed in taking away the sin of the world; then he will succeed in saving his people from their sins; then will he succeed in seeking and saving that which was lost, and universal salvation *must* prove true. But to inverse the position. If Jesus does not succeed in seeking and saving that which was lost; then will he not save his people from their sins; then he is not the Lamb of God, who taketh away the sin of the world. And if this position be the true one, what becomes of the teachings of the heavenly messenger, and the great prophet of Jehovah?

But again: it must not be forgotten that an angel appeared to the trembling shepherds, and after calming their agitated bosoms by a tranquilizing 'fear not,' says to them, 'Behold I bring you glad tidings of great joy, which shall be unto all people; for unto you is born this day, in the city of David, a *Saviour* which is *Christ the Lord*.' And suddenly there were with the angel a multitude of the heavenly host, praising God and saying, glory to God in the highest, and on earth peace, good will towards men.'

In the preceding citations, the *nature* of Christian salvation is clearly set forth and described. It is shown to be a salvation from sin, and consequently from condemnation and sorrow. In accordance with this joyous truth, the great Redeemer himself says, in the synagogue at Nazareth, 'The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.'

In the blessed Gospel of the grace of God, then, we may contemplate a salvation, *not* from the wrath and vengeance of Jehovah—not from the roaring surges of an ever-burning lake in the future world—not from the punishment of our crimes, which divine justice demands—but from a *disposition* to violate the righteous institutions of heaven. Such a salvation is in harmony with that law of God, which requires that we should love God supremely, and our neighbor as ourselves, and one jot or tittle of which, shall not pass away till all is fulfilled. Such a salvation meets the wants of our ignorant and sinful race, enlightens their understandings, controls their unruly passions, purifies their hearts, refines their affections, elevates their characters, and transforms them into the moral image of their Maker! Who that has experienced

this salvation, even in that limited degree which pertains to the present state of human being, does not estimate its benefits, its assurances and joys, above all price and comparison? Who can be so bound up in the shackles of error and prejudice—so inflated with self-righteousness—so infatuated in the support and defence of religious systems of human invention, as to oppose, or even think lightly of such a glorious and necessary plan of salvation as this? Angels rejoiced in its annunciation to the world; and 'there is more joy in heaven, over one sinner that reforms, than over ninety and nine just persons that need no reformation.' Yes, my hearers; God the judge of all, Jesus the ransom of all, all the blessed spirits that surround the throne of the Eternal, and all benevolent beings in this imperfect state, rejoice in the progress of this all-gracious deliverance from the bondage of iniquity—this moral renovation of human nature.

But it is time to inquire into the *extent* of this salvation. It is an inquiry by no means new, or uncommon; yet this should not preclude its repetition. It is a subject that will bear to be often pressed upon the attention of the public; and this is a sufficient reason for introducing it here.

Our text informs us that Jesus came 'to seek and to save that which was lost.' We have seen in what *manner* he is to save the sinner, and now it is important that we should be satisfied in respect to *how many* he will save from sin, and raise to perfection and spiritual bliss. In our endeavors to solve this momentous question, we shall make a direct appeal to the sacred Scriptures. We might, without doubt, arrive at a just conclusion by a brief process of philosophical reasoning. We might remind the intelligent hearer of the acknowledged facts, that all mankind were in the same moral condition when the Messiah made his appearance—that he came to commend the *love* of God to *sinners*—that he tasted death for *every man*—that he died for our *sins*, and was raised again for our *justification*. And from these facts united, we might reason ourselves into the logical conclusion, that if Jesus succeeds in seeking and saving *any*, he must succeed in seeking and saving *all*. But I will not detain you with such process in gaining the proposed object; for there is a shorter and more conclusive method of arriving at the truth.

We affirm, then, that the salvation of God, through Jesus Christ, is to be as *extensive* as humanity, and as *lasting* as eternity. In support of this position, we may be allowed, in the first place, to refer to the eloquent language of ancient prophecy. The holy prophets, under the enlightening influence of the divine spirit, looked forward to the advent and kingdom of God's anointed, and to the consummation of his mediatorial reign, with holy joy, unwavering confidence, and unutterable rapture. And in their attempts to describe the universal conquest of redeeming love and Gospel grace, they use language like the following. See Isaiah xlii: 1-7. 'Behold my servant, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment unto the Gentiles,' &c. 'He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law,' &c. 'I the Lord have called thee in righteousness, and will hold thee hand, and will keep thee, and will give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison and them that set in darkness out of the prison house.' In the 53d chap. same book, we have a very effecting description of the sufferings of Christ—the wickedness of his nation—the benevolent object of his mission, and the *certainly* of its full and perfect accomplishment.—Among other interesting truths, it is expressly declared, that 'the pleasure of the Lord shall prosper in his hands'—that 'he shall see of the travail of his soul and be satisfied.' In the 7th chapter of Daniel, it is said, 'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him: And there was given him dominion, and glory, and a kingdom, that *all* people, nations, and languages, should

serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' Again; in reference to the mission of the Redeemer, Isaiah further says, 'In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth: for the Lord hath spoken it.'

I will not detain you by quoting any more of the abundant testimony which the Old Testament contains, but will invite your attention to a few declarations of the apostles, in reference to this part of our subject. St. Paul informs us that God 'hath highly exalted him—the *Messiah*—and given him a name which is above every name, that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' If it be asked *how* this universal conquest is to be achieved, I answer, by a universal reformation and reconciliation. The proof is contained in the following language of the same inspired author. 'He, God, hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one, all things in Christ, even in him.' The same apostle also says of Christ, 'who is the propitiation for our sins, and not for ours only, but also for the sins of the *whole world*. Peter contends for the 'restoration of all things.' Jesus himself informs us, that 'the Father loveth the Son, and hath given all things into his hands,' and that, 'all which the Father giveth to me, shall come unto me; and him that cometh to me, I will in no wise cast out,' giving as a reason, 'For I came down from heaven not to do mine own will, but the will of him that sent me; and this is the will of the Father that sent me, that of all which he hath given me, I should lose nothing, but raise it up again at the last day.' And Paul affirms, 'As in Adam all die, even so in Christ shall all be made alive,' that 'God may be all in all.'

But we will not multiply testimony on a subject so clear. The conclusion to which the foregoing evidences, from both Testaments, irresistibly bring us, is in happy accordance with the whole plan of divine grace, the revealed purpose, will and pleasure of God, the ardent desire of universal humanity, and the fervent prayers of all Christians.—Nothing short of universal salvation from sin and sorrow, can satisfy the claims of the divine law, or fulfil the requirements of our Father in heaven! It is as plain as that the Bible is true, that Christ came to seek and save a lost, sinful and perishing world from moral night and ruin, by enlightening their minds, purifying their affections, and giving them that 'eternal life,' and joy, and peace, for which they were created. And it is equally plain, that he 'will finish the work which the Father gave him to do,' and at last, deliver up his kingdom to his Father, that God may be all in all.

Here is a theme that must inspire the heart of every true believer, with the highest degree of gratitude to God and the Saviour—with joy unspeakable and full of glory. Here are considerations which speak directly to the heart, and are wisely calculated to soften the emotions of the soul, and win the moral affections to God and virtue.—We contemplate Jesus as the 'Author and finisher of our faith'—as the spiritual head of every man. And we receive his *precepts* as being in perfect harmony with the gracious object of his mission, and the will of the Deity, relative to the human family; while to us, his *examples* of forbearance, forgiveness and mercy, prove him to be the sinners friend and 'Saviour of the world.' Friendly hearer, do you not hope that the conclusions at which we

have arrived are according to truth!—that the time is coming when sin shall be finished, transgression ended, universal righteousness forever established, and the prophecy sealed up!—that the revealed will of God may be fulfilled, the dying prayer of Jesus answered, and heaven filled with a redeemed universe of intelligences, who shall live on eternally in joy, rejoicing and divine praise? I am persuaded that this is your ardent desire, at least. O, then, no longer strive against the testimony of God's word, and the convictions of your own hearts. No longer give countenance and encouragement to systems and inventions of aspiring men, which rob God of his declarative glory, the Saviour of his purchased possession, and man of the buoyant hope and divine assurance of a Saviour's love, and grace, and power to save. And while you reflect upon the wisdom and benevolence of God, and his Son Jesus Christ, let the spirit of grateful devotion dwell in your soul, and praises upon your lips.

'Let all the forms which men devise,
Assault my faith with treacherous art;
I'll call them vanity and lies,
And bind the Gospel to my heart.' AMEN.

[Original.]

CHRIST'S CHARACTER.—AN EXTRACT.

***** But that image—what is it? Oh, the tongue of an angel would be inadequate to the task, of portraying it by human language in all its fulness of beauty and glory! He constantly went about doing good; pouring the oil of gladness into bosoms, probed to the bottom by sorrow; living a life among sinners, yet entirely freed from sin; being tempted at all points, but rising superior to temptation; suffering contumely and malice, yet meekly bearing his bosom to their barbed shafts; remaining faithful to his filial duty, from the first to the last hour of his life; exhibiting a radiant hope of man, as endowed with invisible powers of progress; giving the world rich instructions of the Father's love-fraught government; bearing his example on earth, a living testament of the beauties of truth and holiness; blessing those even, who piled up their curses and malediction upon him; inculcating lessons of peace on earth, with the devoutest piety and patriotism conjoined; living in accordance with the purest benevolence and justice, those brightest jewels in the casket of time; manifesting to us in himself that high point, at which the refined and spirit-born human character may come;—and finally, breathing forth his whole soul in prayer to God, for the forgiveness and blessing of the greatest of sinners, who had sought his death with a fiendish eagerness for years, who resorted to open perjury and treachery to accomplish it, and who at length pierced him with iron, suspended him on cross-bars between the blue heaven and the smiling earth, and insultingly mocked and tormented him, till his freed spirit winged its flight upward to the blissful realm. Oh, what beauty and sublimity and power of virtue is there here! what inviolable integrity! what a life-like truth! what warm and gushing love! The heavens still smile serenely, but such another life—such another death—the world will never see. Human language is too weak, to express our reverence for that God-like character. Thought rushes after thought, and struggles for utterance; but still deeper thoughts arise, and for want of egress, they cluster around the image of the Saviour enshrined within; and our whole mind—our very soul—bows with fervent reverence before the spotless character of the Son of God. ***** J. J. A.

Lebanon, N. Y.

[Original.]

UNION DEDICATION.

The Union Berean Hall recently erected in Honesdale, Wayne co., Pa., was dedicated to the worship of Almighty God on Saturday the 11th inst. A sermon was preached in the forenoon by Elder J. N. Goff, of the Christian Denomination, and another in the afternoon by E. E. Guild, Universalist. Elder William Lane, (Christian) and

Rev. Christian Sans, (Lutheran) participated in the services.

The Hall was built by the friends of liberal Christianity of various denominations, but principally by the Christians and Universalists. It is under the control of the latter, but is to be open and free to all sects when not occupied by them. The Hall is fifty-five feet long by twenty-five wide, has a pulpit, a gallery for the singers, is done off in a plain but neat and tasteful style, and is capable of seating from 400 to 450 persons.

The friends of liberality in religion in Honesdale are few in number and limited in means, have suffered great inconvenience in consequence of having no place in which to hold meetings except the school houses in the village. Hence we feel to rejoice that there is now one free house of worship in this sink of iniquity and ignorance, and hot bed of bigotry and intolerance, the doors of which will not be closed against the honest believer in Christ and Christianity, of whatever sect or denomination. E. E. GUILD.

Prompton, April 14th, 1846.

[Original.]

EXTRACT OF A LETTER FROM BR. ORTON.

Groveland, Mich., April 6, 1846.

BR. WALKER.—Our cause is moving onward in this country: there is a spirit of inquiry abroad in the land—people are getting more willing to hear and receive the word. Many that have sat in darkness are receiving the light and giving the more earnest heed to the things that are spoken.—The soul destroying doctrine of endless misery is only kept alive by protracted meeting efforts, which is about in its death struggle, for the spirit of the age is against it, and it must soon be only among the things that have been. Even so let it be.

AMOS ORTON.

FORCE OF PARENTAL EXAMPLE.—All parents wish their children to be virtuous, respected and happy. Why then will not all parents lead their children in the path of virtue and honor? Parent, are you walking that beautiful way? Do you appreciate the force of your example upon your children? This subject is well illustrated by a simple incident which we have seen narrated in an exchange paper. The writer says,—'About ten years since, I was called upon to help one of my neighbors raise a barn frame, and after the hands were collected, the rum bottle was passed, as was customary in these days, and after the men had drank, the rum was handed to some boys who were collected and looking on. They all took it except one little boy about seven years old, who refused to take any. He was urged very hard to take a little, but all to no purpose. His mind was fixed. He was then asked to give some reason for not drinking, and the little lad bravely replied, 'Papa don't drink, and I won't.''

FAITH AND HOPE.—If, as Paul defines the word, 'Faith is the substance (or assurance) of things hoped for'—can that be the true Christian Faith which contemplates a result in the eternal destinies of any men not hoped for? Can any one hope for annihilation? Nay. Can any one hope for endless misery? Nay. Then Faith in either of those doctrines, can not be the Faith which Paul contended for. Don't forget, reader, 'Faith is the substance of things hoped for.'—[Banner.]

UNIVERSALISM IN THE WEST.—An Orthodox colporteur, or book distributor, writing from some portion of the West, probably Michigan, as published in a late No. of the Louisville 'Presbyterian Herald,' speaking of Universalism, among other things, says:

'Universalism seems to be gaining ground here. The 'Exponent,' published by an Association of Fourierites, the organ of Universalism in this State, is taken, and individuals are supplying themselves with Universalist books with a zeal that shames the apathy of many professed Christians in the purchase of religious books.'

We are exceedingly glad to learn from such a source—the testimony of an enemy, that our sublime Faith is gaining ground in the far West; that the Universalist paper is patronized and read, and that the believers are zealous in diffusing a knowledge of their sentiments by books, etc. The Editor of the 'Herald' is entitled to our thanks for communicating this information to his numerous readers.—[Star in the West. E. M. P.]

Br. E. E. G. your letter is received.

The last number of the Christian Freeman contains the list of the signers of the Protest against Slavery. The whole number, all told, is three hundred and four—less than half of the preachers in connection.

Br. J. B. Sax is informed that we have no recollection of ever receiving the article he says he sent us some time since entitled, 'Answer to L. I.' We think it must have miscarried.

The Christian Contributor and Free Missionary, an Abolitionist Baptist paper, has lately been removed to this city and is edited and published weekly by Cyrus P. Grosvenor. So there are now two Baptist papers, this and the old Baptist Register, published in Utica. The two papers in the same place we think will not tend much to promote harmony among Baptists.

MARRIAGES.

In Deerfield, on the 16th inst., by Rev. D. Skinner, Mr. JOHN ELLIS to Miss MARGARET JONES.

DEATHS.

In Fulton, Oswego county, March 23d, Mrs. MARY R. JEFFERDS, in the 74th year of her age. The deceased had been a believer in the doctrine of impartial grace and salvation from her youth. And all the trials and afflictions through which she was called to pass during her sojourn in this world, this doctrine imparted to her strength and consolation. During her last sickness, which, though short, was severe, she manifested that calm resignation to the will of the Lord, and unshaken confidence in his goodness and mercy, which gave full assurance, that she was in possession of that hope, which faileth not, 'when life's last embers burn.' She even expressed a desire to depart and dwell where 'the wicked cease from troubling and the weary are at rest.' Of such a life and death as hers, it may emphatically be said, 'It is not all of life to live, nor all of death to die.' Her funeral was attended on the 24th and a discourse delivered by the writer from 1 Thess. iv: 13, 14.

L. M. HAWES.

In Victor, March 25th; MISSOURI ANN, youngest child of Lester P. Frost, aged one year and nine months. Innocence perpetuated.

On the 3d inst. in the town of Russia, at her father's house of consumption, Miss CHARLOTTE, daughter of Seeley and Martha Lockwood, aged 18 years and 19 days; she endured for almost nine months the pains and afflictions of her disease with becoming patience and resignation; she retained her reason while life lasted, and gave evidence of an unshaken faith in the doctrine of universal salvation. It was her delight in health, her comfort in sickness, her hope in death. She has gone we hope to a happier world than this, and left us to worship in the sanctuary of our God without her aid, where it was once her delight to be. She was lovely and beloved. All was done by her parents and others that could be to render her stay with them as comfortable as possible, and when the days were fulfilled that were appointed her, she fell asleep without a sigh or a groan; and according to her request the funeral was held at her father's house on Sunday the 5th, and a discourse delivered by the writer to a crowded congregation. J. D. HICKS.

In Venice, March 30th, LOUISE JANE, daughter of Mr. Garra Kimball, aged about 4 years.

In Genoa, April 2d, Mrs. PHEBE KING, aged 19 years.

In Arcadia, Wayne county, March 13th, SARAH M., daughter of Reuben Holton, aged 18 years and 19 days.

Many are the tears that will be shed over the early grave of one, who by her sweet and amiable disposition, her modest and gentle deportment, won the affections of a numerous circle of kindred and friends. She bore her long illness with Christian patience and fortitude, and died a happy and firm believer, in the doctrine of God's impartial grace and infinite goodness. L. M. T.

[Original.]
FRAGMENTS.

Of our Father's vast creation,
Earth's children are as one small group—
The offspring of a Parent's love;
Yet a created, living thought
Of the one living and true God.

Would mind e'en through its clayey veil,
Read the volume nature opens;
'Twould learn and know that much of what
Is, in this our age, mystery,
Ultraism, and heresy,
Is crippled mind, blind bigotry,
And never deems those of God-born truths
Learned on earth, will ope to man a
Higher heaven.

If finite thought one gleam could gain
Of great Infinitude's design;
'Twould turn aside and blush for shame,
That selfish pride, dark ignorance,
So long had bound it in their chain.
Know,—simple laws rule greatest ends,
By simple means to men revealed!
'Tis for their plain simplicity,
At them he scoffs and turns aback,
Nor deigns to seek God's deepest truths
In humble walks clear and even—
Quite too clear for human vision—
Though they guide him up to heaven.

Toward all created things man's
Regard should be a holy love,
That on the altar deep within,
Glows a pure Promethian fire;
That warms the heart to Christ-like deeds,
Expands the soul with thoughts high-born,
As beings of impress divine,
Worthy of their celestial home
And God their sire. LAY PREACHERESS.

[Original.]
THE MISGUIDED DAUGHTER.

BY MRS. S. ELIZA GIBSON.

'Gold pays the worth of all things here;
But not of love—that gem's too dear.'

CHAPTER III.

'Oh! mother,' said Alethea as she entered the room in which Mrs. Morse was seated, 'I have just received a note from Mary Gray, requesting me to be present on the occasion of her marriage.'

'Mary Gray to be married! Is it possible! When?'
'On the third week from the present, and who do you think is to be the groom?'

'I'm sure I can not guess. I did not know that she was holding a correspondence with any one. Pray who is it?'

'See here, I will read the note.' 'Friend Alethea:—On the third week from the present, I am to take upon myself the solemn, though I trust, pleasing duties of a wife, and have only to ask—will you be present?—And may I not hope, that knowing as you do, the sacredness as well as delicacy which I have ever attached to subjects of this kind, you will not consider the silence which I have maintained, a breach of intimate friendship? George Graham is the one to whom I have 'plighted my troth.' He may not be such an one as you would have chosen, as a husband for your friend, but as for me, may God enable me to imitate his virtues, and to become worthy of his noble heart. Thine—MARY.'

'And who in pity is George Graham?' asked Mrs. Morse.

'Why, do you not remember that young mechanic who was here last winter? He was second or third cousin to Mary.'

'Yes; and I should choose that he was transferred to fourteenth, rather than become any nearer related! And can it be possible, that Mary Gray, is to marry a mechanic?'

'As much as I should expect of her; such strange notions as she has. Why, I once heard her say, that she

should prefer for a husband, a man who had not a farthing if he had energy, a good mind, and strict moral feelings, to one who was worth millions, if on these points she could not rely. These were her very words, and I thought then that some day or other she would be led astray by such feelings.'

'And I should not wonder if you had imbibed some of her notions,' remarked Mrs. Morse, sarcastically.

'Why, mother, what do you mean?' asked Alethea, at once noticing the expression of her mother's countenance.

'I mean that Maylon Gray has something more than friendship in his heart for you, and though you can not fail to see this, yet you receive his visits cordially and seem pleased with his company.'

'But I never have for a moment entertained an idea of marrying him.'

'I am glad to hear you say so,' said Mrs. Morse, taking a chair close beside her daughter. 'I have something to say to you, which as I did not know your mind on this point, I did not know how to commence;' and she went on with a long and ingenious story which we have here neither time nor patience to recount. Suffice to say, that during a visit which Mr. Gardner had of late made to her dwelling, she had consented that he should marry her daughter; and promised to speak with her upon the subject. In this conversation she introduced it to her, as she had ever done in an ingenious manner to him, though she was careful to keep this fact from Alethea and urged her to yield her consent.

'But mother,' said Alethea after patiently listening to her, 'he is so much older than I.'

'Well what if he is older, age is but a fleetly objection in such an instance as this,' she answered accompanying the last sentence with a kind of significant wink.

Alethea sat for a time in silence, while her mother proceeded to recount the many and great advantages which she would reap by pursuing such a course, and to contrast what her situation would be with that of her friend, the wife of a mechanic.

'And do you really suppose,' she at length asked, 'that Mr. Gardner wishes to marry me?'

'Wishes to marry you! yes indeed, and he would treat you like a queen. And only think what a splendid fortune you would have. If you do not improve such an opportunity you will be unlike many young ladies I will assure you.'

Alethea leaned her head forward upon her hand, almost bewildered. Her heart beat rapidly, though she hardly knew why, and almost unconsciously her thoughts reverted to Maylon. 'If he only had the Gardner place,' mused she, but startled that such a thought should enter her mind, she covered her face as if fearful that her mother would read it. During the remainder of that day she could scarcely keep the subject from her mind. The prospect of so much wealth was a dazzling temptation, but when her thoughts turned to the means by which it must be obtained, she involuntarily shrank from them.—Her mother saw her indecision, and fearing the result, resorted to every argument within her reach. She reminded her daughter of the small sum now available at their command, and hinted that the months might be few, ere she would be called upon to labor with her own hands for her support, and then in anticipation portrayed her regrets in case of refusal.

But why speak farther, of the disgraceful course pursued by one whose conduct reflects so dark a shade upon the character of the mother. Ere another day had flown, Alethea had avowed to become the wife of Chauncey Gardner and appointed a day for the ratification of that vow. Her mother commended what she called her daughter's wisdom, and rejoiced in prospect of her situation. She adverted continually to the extraordinary joy manifested by Mr. Gardner, when Alethea made known to him her decision, as a proof of his future devotion to her wishes, and even plan'd visits for her to 'the city,' and to several of the most fashionable 'watering places.' Neither did she forget to mention the anticipated marriage of Alethea's friend. 'She was really surprised,' she said, that Mary would marry a man who she supposed was not

worth a penny for she was sure she might have done better, and always closed her remarks by saying—'But Mary is not so much to blame; her mother has always taught her to be so domestic. I'm sure I can't get along with such people's taste.'

From the Ladies' Repository.
LIFE: ITS SEASONS.

Many and varied are the pictures which have been drawn to illustrate the life of man. Sometimes we hear it compared to a dream, which lingers a moment in the mind, and is gone, leaving scarcely a trace of its existence behind. Sometimes to a taper, whose flickering ray seems every moment threatened with extinction. And then again to the tender grass, which 'in the morning groweth up and flourisheth, and in the evening is cut down and withereth.' But there is another, which, though familiar to all, can not with too much frequency be presented to the mind. It is this—The Seasons of the Year.

Spring, with her innocence and mirth comes first. Her green leaves, and delicately painted flowers, her childlike changes from sunshine to shower, and shower again to sunshine—her fragrant breath—her singing birds, and the freshness which her touch infuses into every thing, combine to send a thrill of joy into our hearts, and make us wish that it always, always could be Spring. It is the time when the buds and flowers though sweetest, are most tender, and when all that is green needs most the cheering sun and gentle rain, and feels most keenly the effects of coldness and blight.

Childhood with its winning simplicity stretches out its tiny hand, and leads us on to the stage of life. Its artless smiles, its confiding manners, and the ring of its merry laugh, steal of their 'own sweet will' into the dark recesses of the heart, and pour in a bright and cheering ray. It is in childhood that the seeds of character are sown. Then, impressions imbibed, are indelibly fixed. Then, a kind word or approving smile, may lead the mind from darkness to light, and incite to exertions unknown to all but the child itself. And as gentle words have a more enduring impression in this, than any other period, so also do words of an opposite character. As the former, like the sunshine and shower, cheer and stimulate, so do the latter, like the chilling winds, depress and blight.

Summer, with its rich and gaudy dress comes next.—The flowers have lost their modesty, and each seems striving to surpass its neighbor in gaiety. The waving corn too, wears a gayer garb, and as it basks in the sunshine, seems wishing for a still more golden hue. Each blade of grass thrusts up its bearded head, eager to rise higher than the rest. The birds have forgotten their merry songs, and are busy with their nests. And the hum of the bee as he buzzes past our ear, says what others act, that Summer's days are days of activity and ambition.

Youth is the Summer of man. The simplicity of childhood is thrown aside, and he rushes on with eagerness to the stage of active life. His hopes are the boldest, and in the busy scenes which surround him, he forgets the days that are past, and thinks only of those to come. He feels a longing for something which he himself can not define, but feeling assured that the future is fraught with happiness, he presses forward. Youth is attended with follies, as is Summer with weeds, and as in Summer, the plant may be watered, and the weed uprooted, so in youth, may virtue be nurtured, and vice exterminated.

Autumn with her wealth now follows in the train.—The golden corn is ripened. The rosy fruit is bending the trees. The forest touched here and there so beautifully by the frost, is scattering its nuts on the yellow ground. The earth has completed her vegetable work, and invites the husbandman to thrust his hand into her lap. Every thing has reached its highest degree of excellence. Through Spring and Summer each constantly enlarged. Now they are fully matured, and we know that soon they must shrink and die.

Manhood brings us into the prime of life. From boyhood man has been toiling onward and upward, and looking to the bright future for the fruition of his hopes. Now

his thoughts dwell on the present. His bodily faculties have become hardy by continued exertion, and his mental matured by the teachings of experience. It is here we discover what use he has made of the advantages youth threw in his way—how his mind was stored and disciplined—how his passions checked and subdued. If the one has been enriched and the other controlled, we behold him a blessing to friends and an ornament to society. If another course has been pursued, and he is a degraded being, still our simile fails us not, for though in a degraded state, it is *his* zenith. The remaining steps of life tend downward.

Winter with his searching blasts, comes quickly on.—His breath has nipped even the few flowers that were left. He has killed the once green leaves, and is hurrying them over the frozen ground to their graves. He stifles the voice of the merry brook, and strives to stay its course with his icy chains. And he stretches his cold white robe over the whole earth.

Old age is the last lot of man. The loneliness and dreariness with which it is attended steal unawares upon him. When he was young, time passed so lazily by that his memory noted all that transpired, but now it flies so swiftly, that he knows nothing of the present, and thinks only of the past. His friends, like the leaves, have one by one dropped away. His blood runs so slow, and his pulse beats so faint, that they ever remind him of the frozen brook, and he sighs as he recollects that no Spring to him will ever return, and that death alone can relieve him of his sorrows. Age has furrowed his face, bent his form, and shaken his tread. And as Winter whitens the earth with his mantle of snow, so has old age scattered its silvery locks over the head of man. F.

Utica, N. Y.

We copy the following from a late number of the N. Y. Tribune. It is from the pen of its Editor, and having thus stated the authority, we leave our readers, specially those who may be skeptical upon the subject of Mesmerism, to make their own comments.

MESMERISM AND SURGERY.

At the invitation of Dr. Homer Bostwick, of No. 75 Chambers street, we witnessed on Friday a Surgical Operation upon a patient in the state of Mesmeric Sleep.—The operation was performed at No. 152 Church street, and consisted in the removal of an adipose tumor from the back. The patient was a colored woman named Emeline Brown, a servant in the family of Rev. Dr. Higbie. She was magnetized by Daniel Oltz, of No. 80 Chambers street, assisted by E. J. Pike. After the patient had been thrown into the proper state, Mr. Oltz left the room, but Mr. Pike remained and held her hand during the operation. The object of this, as we understood, was to ensure her continuance in a state of perfect unconsciousness. Only five minutes were occupied in magnetizing the patient. She sat in a chair, her head thrown forward and resting on a table. There was every indication of a state of perfect unconsciousness.

Dr. Bostwick, before commencing the operation, stated that he had been entirely skeptical on the subject, but had desired in this instance to subject the claims of magnetism to a practical test. Mr. Oltz, the magnetizer, had not known the patient until some three days previously, and had magnetized her only some four or five times, at Dr. Bostwick's request. Mr. Pike had never seen her previous to the time fixed for the experiment.

The magnetizer having pronounced the patient in the proper state, Dr. Bostwick (assisted by Drs. Samuel R. Childs and John Stearns,) proceeded with the operation. He first made an incision about eight inches in length across the tumor, and then proceeded to remove it by the usual process. The operation lasted three minutes and required no small amount of cutting. We stood within two feet of the patient and watched her narrowly. There was no muscular twitching and no manifestation whatever of sensibility to pain, or even of consciousness. A physician examined the pulse and said it was quite natural, though somewhat feebler, perhaps, than usual. A

dead body could not have exhibited stronger insensibility to pain. The tumor weighed ten ounces. The wound did not bleed near as profusely as such wounds do when the patient is in a natural state. The whole operation of removing the tumor and dressing the wound occupied but half an hour.

The wound having been dressed, and the garments of the patient adjusted, Mr. Oltz awoke her by a few passes, which occupied less than a minute. Her appearance was much like that of a person suddenly aroused from ordinary sleep. Questions were put to her implying that the operation had not been performed, and that she would have to be magnetized again. She said she would rather submit to the operation in the natural state than wait any longer. She was asked if she did not know that the tumor had been removed. She replied in the negative, and with every appearance of perfect simplicity and integrity, declared that she had felt no pain, and was wholly ignorant of whatever had transpired during her sleep.

There were present as witnesses, including several Reporters for the Press, some dozen persons. Among them we name the following gentlemen:—Dr. Eleazer Parmly; Edward A. Lawrence, from the rooms of the Home Missionary society; J. R. S. Van Vleet, from the office of the Courier and Enquirer; E. A. Buffum, Reporter for the Herald; Dr. H. H. Sherwood; Dr. Edward Spring; Oliver Johnson, Assistant Editor of the Tribune. There were others whose names we did not learn.

We have no comment to make upon the facts thus stated, except to express our perfect conviction that there was no collusion. In fact we see not how deception could have been possible under the circumstances. The most obstinate skepticism *must* yield in the presence of facts like these.

We should think the following report of the Committee to examine the religious faith of the convicts in the Michigan State Prison, would lead some of our reasonable Partialist brethren, to think at last, that Universalism does not engender *all* the evil that exists in the world, and that all the State prison birds are not hatched in that nest. This report is taken from the Primitive Expounder.

STATE'S PRISON RELIGION.

REPORT OF THE COMMITTEE TO EXAMINE THE RELIGIOUS FAITH OF THE CONVICTS IN THE STATE PRISON.

The Committee visited the prison on the morning of Feb. 15th, and in order to expediate the examination divided into two parties, and visited and questioned each prisoner separately in his cell. One of the Committee, (Mr. Irish,) afterwards examined those he did not when the Committee were present. His report embodies the whole.

I attended with the Committee and heard the examination of 88 of the prisoners, of whom only one ever mentioned or alluded to Universalism—he said that he had never made any profession of religion, that one of his parents was a Universalist, and that he had been brought up under the influence of that doctrine, and believed it as near right as any.

R. THORNTON.

As one of the Committee appointed by the State Convention of Universalists, in Michigan, to ascertain the religious sentiments of the prisoners in the Penitentiary at Jackson, I herein present the following results of my examination.

I questioned 38 of the 126 men confined as convicts. My questions to each individual were, 'What were your religious sentiments previous to your imprisonment?—What were your religious teachings? What religious meetings did you prefer?' I found 15 who were brought up Methodists, and preferred the Methodist meetings, 2 Episcopalians, in the same way, 2 Presbyterians, 3 Roman Catholics, 3 Baptists, 4 Deists, 5 who said they had no religious faith whatever, and 4 who said they preferred to attend Universalist meetings; but had read little or nothing concerning Universalism, had heard very little preaching, knew very little of the doctrine, and cared little or nothing about it.

One young man, the son of a Presbyterian clergyman,

sentenced for 20 years, was so certain the doctrine of endless misery was true, that he appeared to feel himself insulted when I asked him if he believed it. He said, 'Do you mean to ask me if I believe the Bible?' No, I told him I meant to ask him if he believed the Bible taught it? 'Yes, of course it does.' C. P. WEST.

In company with Mr. Titus, the Agent of the Prison, your Committee would say that all the convicts were questioned as to what their religious faith was. And we find that they stand in the following order. We find that 67 are not professors; and 26 are Methodists, 4 Presbyterians, 11 Roman Catholics, 1 Shaker, 1 Congregationalist, 5 Baptists, 1 Dutch, 1 Dutch Reformed, 2 Lutherans, 1 Christian, and 1 Greek.

There were no Universalists; but one was found who acknowledged that his mother was a Universalist, and he believed that doctrine as right as any; at the same time he said he had never made a profession of religion.

RIAL IRISH.

Br. THORNTON:—Br. Irish has been with Mr. Titus and examined the prisoners that Br. West questioned, and he has the authority of Mr. Titus for the foregoing.

J. BILLINGS.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, APRIL 24, 1846.

CAPITAL PUNISHMENT.

The entire movement of the present age, if it be not indicative of advancement, is at least clearly enough one of innovation. It has attacked almost every thing, and in some instances overthrown institutions and usages sanctified by time, and rendered inveterate by long habit. Individuals and even multitudes have thought, who never thought before; and men have narrowly and cautiously looked into subjects—some of which have been regarded as beyond their sphere, and others too sacred for human speculation. When, until within a quarter of a century past, has the major portion of the whole community, seriously and earnestly considered the importance of properly educating and training the young? When, except within the same period, has the public mind evinced any direct interest in the treatment of the guilty, or the discipline of the prisoner? When, until the present age, have men presumed to think or say, that the infliction of the mildest forms of punishment, infallibly tended to the diminution of crime? These are now among the most important and absorbing subjects of public consideration.—But never before have they so much as moved the surface of the public mind. Individuals have at different times, thought and acted with a view to draw attention to them, but their efforts and their views have extended little further than their personal influence, unless we regard these as the germs whose development was reserved for the present age.

From all that appears then, we are warranted in believing that this widely-diffused spirit of inquiry and investigation has produced the best practical results. Truths have been developed, which if not absolutely new, were not generally known nor acted upon. It was not so much as imagined by the multitude, that children could be governed, or induced to behave respectfully, without being occasionally beaten and punished severely. And so effectually was the general mind imbued with this idea, that children themselves seemed to deem it necessary, and usually took care to deserve the infliction. But parents or masters are no longer thought delinquent in duty who venture to treat them more like rational beings, and extend to them a more uniform kindness and tenderness.

It was not known to past generations that the insane could be restrained and controlled without the aid of strait-jackets, whips and chains. Men theorized upon the successful operation of kindlier measures, till theory ended in experiment. And the experiment has demon-

strated that in nearly all instances, the most intractable as well as irresponsible of all the classes or individuals of our race, submit with affectionate gratitude to the harmonizing influence of kindness, and assume a respectable and even wonderful self-control. It has been proved that it is no longer necessary to crush the temper and the violence of the maniac by the weight of physical power—and that to do so, is to confirm and render hopeless an evil that philanthropy seeks to cure. So obvious has all this become, and so generally is it understood, that it would be difficult to find a community that would not be horror-struck at sight of the treatment formerly—and even lately employed for the management of the insane.

Immemorial opinion and custom, have endeavored to maintain, that penal laws were effectual, only in the ratio of the severity of their sanctions. Hebrews and heathens, Mussulmen and Christians, have forever entertained the same views and acted upon the same principles—and still crimes have been committed in the face of impending torture, with a recklessness and frequency that bid defiance to terror. Thefts, robberies and murders have been committed in the very presence of the administrators of the law; and in sight of the gibbet, where yet trembled its guilty victim in the agonies of death! It was therefore evident, that the experiment of all past time in the use of extreme punishment for offences—had failed to prevent crime or to ensure the safety of society. And there were those, who convinced of this great and imposing truth, called for the experiment of milder laws and mitigated punishments. The inquiry was sent abroad throughout the community—whether it was expedient or safe, to trust to the efficacy of sanctions and measures less stringent and terrible? And a response has come back, that shows how true humanity is to its sympathies; how certain it is, that right and truth are alike consistent with our reason and our feelings; and how surely the death penalty will be ere long, erased from the catalogue of human punishments in the Christian world.

By whatever name we designate these general movements, this truth is manifest—that views in relation to some of the most important subjects which interest society, are now not only prevalent, but popular, that only a few years since, would have been deemed unworthy of toleration. Opinions and laws, that twenty five years since, would have been regarded as preposterous or dangerous, have been proved to general satisfaction to be—neither visionary nor unsafe. And unaccountable as it may appear to some, it has been satisfactorily demonstrated by experiment, that even the abolition of capital punishment has been succeeded by the diminution of the crimes for which it was inflicted.

I have been led to make the preceding remarks, by an incident, which I deem worthy of public consideration; and commend to the special regard of those who legislate for the American people.

During the past winter, after giving two public lectures on the subject, I had occasion to spend a few hours in circulating the State society's memorial for the abolition of capital punishment. I took the principal, or Main street in the city of Buffalo, passing up one side and down the other about one third of a mile, asking subscriptions of all without reference to religious opinion or party politics. The result was alike gratifying and surprising.—For out of *one hundred and fifty* men to whom application was made, only *fifteen* refused to give their signatures! At the same time, a very large proportion of the talent and worth of that part of the city, will be found to have sustained the Memorial. And that district probably includes a majority of the professional men of Buffalo.

We may not perhaps, assume the above proportion, as the standard of public opinion in the State of New York, on the subject of capital punishment. If such were the fact, it would prove—what without a majority of *ten to one* is probably proved, that the masses are generally in all public reforms—in advance of their rulers.

S. R. S.

A few hundreds of the Register and Almanac for 1846 yet left, and for sale at this office.

LETTER TO BR. GROSH.

MY DEAR BROTHER—

It was with no little sorrow and regret that I observed in the Magazine of the 3d inst., a letter from you to our mutual friend A. S., relative to the question of License or No License which is soon to be decided by the voters of the various towns of the state of New York; whether we shall or shall not longer be sufferers by the continuance of that system which by law privileges houses to sell that which, for the time being, ruins both the souls and bodies of men. At the present crisis we are in need of all available aid, and hence regret deeply indeed, to see so strong an influence thrown against us as the name and opinions of our respected friend; and as some parts of your letter seem to be based upon misapprehension, the privilege is humbly begged of submitting a few remarks for your serious and candid consideration, fully believing that were you upon the ground and acquainted with all the circumstances, those fears so frankly expressed would certainly not exist.

I. Temperance men have not abandoned the old ground or forgotten the principle of moral suasion. We have ever acted, and do now act, upon this principle so powerful in its nature to reclaim our poor and unfortunate brother who has become addicted to habits of intemperance. We yet go to him in kindness, friendship and love, and take him by the hand as a brother man, and use the utmost persuasive efforts to lead him back to the pathway of rectitude and sobriety; and he who states that we have abandoned this ground, is either ignorant of the purport and direction of our labors or wilfully deceptive and an enemy to that glorious reformation, which during the last few years has blessed, and is now blessing, the inhabitants of our beloved land. Nor are we going to establish a law compelling our brother, who may be addicted to habits of intemperance, to live a life of sobriety. There are now in various parts of the state, laws punishing men with imprisonment for being found intoxicated in the streets, and yet laws protecting those whose influence and traffic make the said men drunken! We declare this to be upon the wrong principle, and our labors are being put forth to reverse this order of things, and we have yet to learn that this is in opposition to, or not in perfect agreement with, the great principle of the Washingtonian reformation.

II. When we look around for the reformed inebriate where do we find him? We observe him exposed to temptation by men's standing at the corners of the streets, and there supported and sustained and backed by the law of the land, endeavoring to induce him to return once to the intoxicating bowl; and those who have a knowledge of the strength of that appetite within the reformed inebriate, at least for a long time after the period of his reformation, know that it is almost if not quite impossible for him to resist that temptation. Let one fact speak for itself, and there are a thousand such facts or more, within the boundary of the state of New York. In this town, during the temperance movements of 1841 and '42, some twenty inebriates were reformed, and for a long time maintained their integrity; but now we find but two or three of them who have withstood the powers of those who are licensed to sell ardent spirits. All but two, have fallen victims to that temptation placed before them by those men who can plead the sanction and aid of law in enabling them to undo what temperance men have done. In this state of things what shall be *done*? and what *can* be done, but to bring in law to protect the reformed inebriate from falling a victim to that traffic which for a few dollars and cents may send him to the common jail and his wife and children to the county alms house? If our esteemed friend can devise and convince us of better means, which can be adopted, to accomplish this work, we shall most assuredly be ready to follow the course pointed out, but until that time comes, the banner which has been unfurled must float aloft in the breeze, its motto to be read by foe as well as by friend, viz: 'Moral suasion for the rum-drinker, and legal suasion for rum-seller.'

III. Another reason why the publication of that letter is a source of regret, is that the law has already been passed and referred to the people for their decision, and that decision is soon to be made, and one or the other party must triumph; and which party would our friend wish to see in the ascendancy? Would he rather see the friends of the venders and drinkers triumph, than the friends of temperance? I can not believe that he would, and hence why give those opinions which are to weigh so heavily against us at the polls? Had those opinions been published to the world before the enactment of the law, no complaint would have been made; but why, on the eve of the election as it were, throw those opinions before the public which are to exert so powerful an influence against the progress of the temperance cause? It seems to me that this is a course highly inexpedient and unwise, and I believe that upon due consideration my esteemed friend and brother will so acknowledge it to be.

Trusting that the above remarks will be received as they have been penned, in friendship, kindness and love; and hoping that the Editor will close the columns of this paper against all farther discussion upon the question soon to be decided at the polls, I remain, as I ever have been,

Affectionately and fraternally yours,
Oxford, April 5th, 1846. SCHUYLER J. GIBSON.

[Original.] INQUIRIES.

BR. SKINNER—I have been a reader of the Magazine and Advocate (when I could get it) ever since I came to America, which is now upwards of twenty years; but now I am a subscriber, and the perusal of it has taught me to believe, that when the Son has given up the kingdom to the Father, the whole of the Adamic family will then bask in the sunbeams of His glory. Of the general plan of this great salvation I am now clearly satisfied; (for I no longer grope in Calvinistic darkness, of which doctrine a brutal mind can only entertain such an idea and a savage only defend it); yet there are expressions made use of in prayer the meaning of which I am at a loss to comprehend, such as, 'May our sins be all washed away through the blood of Christ,' comparing the cleansing to the removing a spot out of a garment by the use of a liquid; and as this can not be the meaning, I have lately thought it might mean, by the doctrine which Christ preached while on earth, and as a manifestation of the truth thereof, he sealed it with his own blood on the cross. But if I have got a wrong view of the expression, I sincerely wish to be corrected. Again, we sinners are told to come boldly to a throne of grace, and yet this is only to be done *in the name of Jesus*. This I must confess I do not thoroughly understand. Dear Sir, if you will make a few remarks on the above, it will be truly gratifying as it will save me from exposing my ignorance at home and for the same reason I only give you my initials.

April 9th, 1846.

R. Mc.

REMARKS.—The expressions noted above are Scripture phrases, as we read of Christ, that he hath 'washed us from our sins in his own blood.' Again, 'These—have washed their robes and made them white in the blood of the Lamb.' And again, 'The blood of Jesus Christ—cleanseth us from all sin.' Rev. i: 6: vii: 14. 1. John i: 7; and in many other passages, similar phraseology occurs. The language, like much of the ancient Hebrew and other Oriental languages, is highly figurative or metaphorical. Yet its meaning is not difficult of apprehension to those who attentively study it, and compare scripture with scripture. When Christ said, John vi: 53, &c. 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.' &c., his meaning was not obvious to his disciples, and gave offence to them.—He then said in explanation, (verse 63), 'It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life.' The idea was, not that the literal flesh or blood had any efficacy in themselves, but as the *blood is the life of the body*, so the *words or doctrine* communicated by Jesus were the *life of the soul*. This doctrine being pure,

and the doctrine of life, cleanses the soul from impurity and gives it new life. Our correspondent had nearly arrived at the true meaning of the expression he quoted.—Christ's doctrine was not only *life-giving*, but was sealed by the *life-blood* of Christ.

The next expression noticed by our correspondent, about 'coming boldly unto the throne of grace, and only so in the name of Jesus,' we conceive will need but little explanation. Peter declares, Acts iv: 12, 'there is none other name (or power) under heaven, given among men, whereby we must be saved.' And Jesus declared, 'I am the way, the truth, and the life: no man cometh unto the Father but by me.' He being properly the mediator, and the only mediator, between God and men, the only true way and life, it is therefore only through him, that we can truly come to God, and as he has revealed God as a kind and beneficent Father, we are exhorted to come boldly, or with filial confidence, to God through Christ, or in his name, spirit and power.

An attentive and prayerful perusal of the Scriptures, and a careful comparison of one portion with another, will obviate many seeming difficulties and obscurities, and make the Bible appear, as it truly is, a most consistent and glorious revelation of truth to man. D. S.

The following notices of Br. Sawyer's recent visit to New York, and of Br. O. A. Skinner's settlement in the Orchard street church, and Br. Harris' re-engagement with the Elizabeth street church, we doubt not will be interesting to our readers generally. We copy from the N. Y. Christian Messenger.

A VISIT FROM BR. SAWYER.—Last week the numerous friends of Br. Sawyer, in this city, were gratified with a visit from him—his first since he removed to Clinton, in Sept. last. And in truth, it partook of old times, to see him in the Orchard street pulpit, and to hear his voice once more from thence.

At first he thought it would be impossible for him to remain over Sunday, as the new term of the Institute was to open on the 8th inst., and there was much labor on his hands in preparing for it, so notice was given for a lecture from him on Thursday evening, 2d inst. This was necessarily limited, so far as his old congregation was concerned, as their house was closed on the Sunday previous in consequence of some repairs that were going on. Nevertheless, a full house greeted him, and he gave them some earnest and wholesome advice on the subject of Education—exhibiting the great importance—the absolute necessity, even—of more attention to this subject on the part of Universalists. And to show, in some slight degree, the appreciation of his remarks, by the audience, at the close of them, a collection was taken up amounting to *One Hundred and Fifty Dollars!* This money goes to the Theological Fund, from which he is to receive his salary of \$500 per annum for superintending the Theological Class. It is proper for us say, that he knew nothing of the plan of taking up this collection till it was announced at the close of his remarks. And when it is understood that there were not over twenty individuals—probably not over twelve—in the house, who knew anything about it, it will be regarded a very creditable thing to the audience, and must be a gratifying testimony to Br. Sawyer of the feeling existing towards him in this city, in his present responsible position.

Br. Sawyer was finally persuaded to tarry over Sunday. He preached to a very crowded house in his old church, on Sunday afternoon, and to the Fourth street society in the evening.

The visit has been a gratifying one to his many friends here; we doubt not it has been equally so to himself—we hope so, at least—and it will be productive of great good. He will visit us again, in May, to preach Br. Skinner's Installation sermon.

BR. SKINNER'S SETTLEMENT.—We have before announced Br. Otis A. Skinner's acceptance of the pastoral charge of the Orchard street congregation in this city, late charge of Br. Sawyer. He was here, and entered upon his duties as pastor, last Sunday; preaching in the morning upon the Duties of a Minister, and in the evening upon the Duties of the People. Somewhat after the fashion of the incident we have somewhere read of a minister's preaching to the old, and the young, and the sinners, of his congregation, we attended in the morning to hear of the Minister's duties, but let our other self go in the evening to listen to the people's duties! (However, we could not both attend.) The morning discourse we know was a capital one, and we are assured that the evening dis-

course was also capital; so if both minister and people heed the instructions, they can not but get along *capitally*. Indeed the society has now a fair prospect of a season of prosperity. If all concerned but do a simple duty, it will be abundantly realized.

Br. Sawyer, as stated elsewhere, was happily present, and preached in the afternoon. To more than one it was a pleasant coincidence that they thus met together; and heartily was the new pastor commended to the love and confidence of the society, by one who had labored so long and so faithfully before him. It would be needless to follow out the long train of reminiscences which the occasion was calculated to call up in some minds. It is sufficient, that the sun of prosperity (to a cause which alone can afford hope and consolation to man) is rapidly gilding the horizon, and just in proportion as that sun approaches the zenith, will all the attendant gloom of trial and sacrifice recede and finally disappear.

Br. Skinner will be absent two Sabbaths this month—possibly three—when he will be permanently settled down.

THE ELIZABETH STREET SOCIETY.—This society at its late Annual Meeting, extended a unanimous invitation to Br. Harris to re-engage with them as pastor of the society, which he has accepted; his former engagement only filling out their regular fiscal year. The prospects of the society are now, so far as we can learn, quite encouraging. At the late letting of their pews, we understand several hundred dollars worth more than the usual amount, were taken up the first evening; and the amount now we believe ranges considerably above the whole amount they have generally let heretofore. So let the good work prosper.

CHRISTIAN LIBERALITY.

On Friday, the 20th ult., I was called to attend the funeral of an interesting daughter of Br. Smith, of Weedsport. The Methodist clergyman of that place, Rev. Mr. Dunning, kindly consented to open his church for the exercises. He received me with the politeness of a gentleman and Christian—accompanied me to the church, and willingly took part in the services. I take pleasure in recording this act of Christian liberality. It stands in marked and beautiful contrast with the illiberal and Pharisaical proceedings at Morrisville, on a similar occasion a few weeks since. 'By their fruits ye shall know them.'

J. M. A.

DEATH OF REV. DAVID BIDDLECOM.—By a letter from Br. H. A. Goss to the Editor of the Luminary, dated the 3d inst., we learn with surprise and regret that Br. D. Biddlecom has gone to his grave. We had not heard before but what he was in perfect health. Br. G. says,

'Our brother David Biddlecom, has gone to his long home. He died at his residence in Phelps, Ontario county, this morning at six o'clock. I was with him when he died. Last Sabbath a partialist preacher called to see him, who was requested by Br. B. to proclaim to the world, this truth, viz., that he died as he had lived, a firm and happy believer in the doctrine of God's impartial grace and unbounded love. The funeral will be attended to-morrow.'

THE STAR IN THE WEST.—No. 1, Vol. ix in the enlarged (folio) form, has made its appearance. It is now about the size of the Trumpet. Two dollars a year in advance, or \$2.50 after six months. Success to the Star.

The March and April (double) number of the Ladies Repository is issued and is as good as usual.

REMOVALS.—Br. J. M. B. Kaler from Richland to Andersonville, Indiana. Br. O. A. Skinner from Boston to N. Y. city. Br. B. F. Foster to Madison, Ind. Br. S. W. Squire from Massena, N. Y., to Glover, Vt. Br. W. Wilcox to Colerain, Mass. Br. J. O. Skinner to Canton, Mass. Br. R. K. Brush from Pine Plains, N. Y., to Salisbury, Ct.

Br. George Bates who has been settled in Turner, Me., for nineteen years has obtained leave of absence for one year, and agreed to remove and labor for the present year in Winthrop, Me. Br. John H. Willis late of So. Reading, is for the present, laboring at Brattleboro', Vt.

We learn from the Christian Freeman that Br. L. S. Everett has just announced his resignation of the pastoral charge of the First Universalist society in Salem, Mass., with a view to removing to Western New York.

Harpers Publications.

Nos. X and XI of their new Miscellany is DARWIN'S VOYAGE OF A NATURALIST, in two Vols., 12mo. one of 350 and the other 312 pages, neatly put up in cloth. It is a 'journal of research into the natural history and geology of the countries visited during the voyage of H. M. S. Beagle round the world, under the command of Captain Fitz Roy, R. N.' By Charles Darwin, M. A., F. R. S. Want of time to give these volumes a proper examination for the present forbids us giving experimental testimony of the value of the work, but the tables of contents lead us to judge that it is both a highly useful and instructive, as well as interesting narrative, to admirers of descriptions of natural history and adventure, in wild and uncivilized countries and among similar inhabitants.

ELIZABETH BENTON, or religion in connection with fashionable life, is a neat 12mo. volume of 187 pages.—As we have not time to read it we give the reader the preface entire and leave him or her to judge of the merits of the book by that and its title.

'The imagination was not given to man in vain. Rightly used, it may yield an innocent enjoyment, and give illustration and enforcement to important truths. The following tale is an essay toward its appropriate use.—With respect to the success of the essay, the public must decide.'

Nos. 75-76 of the ILLUMINATED SHAKESPEARE is published and contains a large part of 'Coriolanus,' with notes and commences the tragedy of Julius Caesar. It sustains its character for beauty of execution with former numbers. 25 cents at Beesley's.

No. 79 of the Library of Select Novels is the COMMANDER OF MALTA, by Eugene Sue. 25 cents at Beesley's.

Br. George Rogers who has been very dangerously sick in New York for some time past, we are happy to learn by the Christian Messenger, is now convalescent, or at least considered by his physician as out of immediate danger.

The Committee on Capital Punishment in the Legislature of this State have reported in favor of the abolition of the death penalty. The Editor of the Tribune thinks they have neglected the matter so long, or rather that it is now so late in the session that nothing will be effectually done in relation to the matter during the present session.

New York State Universalist Convention.

The Annual meeting of this body will be holden at Newark, Wayne county, on the last Wednesday and Thursday (27th and 28th days) of May. Newark is a pleasant Village on the canal, and we anticipate a large and glorious meeting. Will the Clerk of the Convention furnish us with a catalogue of the Delegates from the respective Associations in the State, for publication?

RELIGIOUS NOTICES.

The EDITOR will preach at Canajoharie the fourth Sunday inst., and at Oran the first Sunday in May.

Br. J. H. STEWART will preach in Oneonta the fourth Sunday inst., (26th.) And in South Bainbridge the second Sunday in May next.

G. W. VAN VLECK will preach in Kirkville on the fourth Sunday inst., at 10 1-2 A. M., and in Canasara (Sullivan) at 3 P. M. the same day. And in Oran the first Sunday in May.

Br. O. WHISTON will preach in North Norwich Sunday April 26th. Sunday May 3d in Walton. Sunday May 10th in Harpersfield. Sunday May 17th in South Otseic, and on Sunday May 24th in East Franklin.

Br. J. T. GOODRICH will preach in Harpersville, on the second Sunday in May, at 10 o'clock A. M., in New Ohio at 2 o'clock P. M., and at Page Brook at 5 P. M.

CONFERENCE.—The third Conference of the Otsego Association will be holden in Lewisville, Otsego county, on the second Wednesday and Thursday (13th and 14th) of May. Ministering brethren and friends will find a committee at the church to extend to them the usual hospitalities.

O. WHISTON, Standing Clerk.

[Original.]

THE WATER DROP AND THE OCEAN.

The mist, from off the mighty main,
Arose high in the air,
And in a little time it formed
A cloud of beauty there.

The cloud was wafted far away,
'Till o'er the mountain tops,
Then on them gently sprinkled down
Its shining crystal drops.

Then in the crevice of a rock,
A drop its fellow met;
These gathered more as they coursed on,
And formed a rivulet.

The tiny stream a fellow met,
In ev'ry rocky nook,
And in the vale beneath they formed
A pretty limpid brook.

The little brook ran dancing on,
With many a merry leap,
'Till lost amid the waters of
A mighty river deep.

The river then rolled proudly o'er
Its broad and rocky bed,
'Till lost within the ocean broad,
The water's fountain head.

Thus we may trace the water drop
From out the wat'ry main,
Throughout its rough uncertain path,
Back to its home again.

So will it be with man: for like
The drop of water bright,
Will he return to God, the source,
And reign in living light.

Clinton Liberal Institute.

J. H. KIMBALL.

[Original.]

IT IS ENOUGH.

That the false doctrines and creeds which have been promulgated—by those who have been the professed teachers of truth, are a fruitful cause of unbelief we think is self-evident to every thinking and reflecting mind. In order therefore to win over our fellow men to a belief in the truth, is it not our duty to present such evidence to their minds as shall be best calculated to do away their former errors and prejudices, and relieve them from those dismal apprehensions respecting futurity under which they are suffering. By referring to the account of the mental sufferings of the ancient patriarch Jacob on account of the supposed death of Joseph by being devoured by an evil beast, we may form some faint idea of the sufferings of those who suppose that many of the human family are to be tormented world without end by their imaginary beast or devil. But when the truth was presented to Jacob that Joseph was still alive and Governor over all the land of Egypt, and the evidence came with a force that could not be resisted, (by the sight of the waggons that Joseph had sent) then it was that the spirit of Jacob revived, and he said, it is *enough*, Joseph my son is yet alive I will go and see him before I die. Now if those of our brethren whose faith is limited to the salvation of only a part of the human family, could be brought to a full and firm belief in the final salvation of the whole human race from sin and misery, and raise them to holiness and consequent happiness, would it not be *enough* to satisfy the most enlarged desire of any rational and good being? This is what all true Christians pray for—all of every Christian denomination are laboring to accomplish it. And could they believe that the object for which they labor could be attained, and their prayer answered, we think they would exclaim with the good old patriarch Jacob, it is *enough* to satisfy the desire of every human being.

But let us look at this subject in another and different light. If the popular theology of the present day were true, is it *enough* to satisfy even those who are its most zealous advocates? If they could be sure of their own salvation (of which according to their theory they cannot be,) are they sure of the

safety of their near and dear connections? Does the husband possess a faith which will embrace the wife of his bosom in the arms of everlasting love, or does he feel assured of the salvation of his own children; and if he could be sure of the welfare of even these, is this *enough* to satisfy him? And could his faith even embrace all those of his own religious creed, would this be *enough* to satisfy his desire, or to buoy him up in his passage through the dark valley of the shadow of death? Can the truly good man depart in peace, whose religion teaches him that millions of the offspring of God will be doomed to excruciating torments as long as time shall endure, or the throne of God stand?—Methinks this sentiment would not be *enough* in the hour of death.

Again, there are those who believe that death closes our existence; that man is ushered into this short state of being for no other purpose than to live out a short period of time in this world, while his mind is impregnated with a longing desire after immortality, a desire to form near and dear relations of life, all to be forever extinguished in death. That God has implanted in him reasoning faculties which raises him far above the brutes, only, for the purpose of sinking him in the dark gulf of annihilation. That he is to be parted from all that is near and dear to him, to lie down in an endless sleep. And can it be said that this theory is *enough* to satisfy this longing desire after immortality? We know that many have been led to embrace this opinion, in consequence of the false garb in which Christianity has been presented to their minds, by those who have been its professed teachers.

Have not they represented the author of all things as an unworthy and implacable being who has forced us into an existence under circumstances that will prove an endless curse to millions of his offspring, instead of representing him as 'good unto all, and his tender mercies over all his works?' This no doubt has been a fruitful cause of unbelief, and has driven many to the cold regions of infidelity, and to discard the truth of divine revelation. And is it not *enough* to rend asunder every tie that binds us to earth, and drive us to the frigid regions of infidelity and despair?

But thanks be to God, it is *enough* to know that we have a spiritual Joseph who is yet alive, and is at the right hand of God; one who can have compassion on the ignorant, and those who are out of the way, who is acquainted with our infirmities, and whose last prayer upon the cross for his enemies was, 'Father forgive them for they know not what they do.'

GREIG.

March 31, 1846.

[Original.]

FREE AGENCY AGAIN.

On reading over again Br. Scott's reflections upon the doctrine of free agency, I have determined to write one more short article, and should it appear to Br. Scott as an emanation of the most obtuse intellect he will excuse me from all culpability, seeing that I could not avoid willing to do so. In Br. Scott's first article, he tries to reduce the doctrine of free agency to an absurdity, by showing that 'a father who desired the happiness of his children, would not grant them the free use of intoxicating drink, knowing their inclination to use it; nor would he give his child its choice between a cup of milk and a glass of alcohol.' Why? Forsooth, because it would give the child *liberty to sin*, or to transgress a law that exists in his own nature. 'This would be to charge the parent with inconsistency, to say the least.' Now I ask Br. Scott, what would be the charge against the father, if he should hold his child, and pour the whiskey down his throat against the will of the child? or, if by circumstances over which the child had no control, the father should determine his will to drink it, and he could not avoid willing to do so? Br. Scott says in current Vol. No. 13, 'God is a sovereign; he doeth according to his will in the armies of heaven and among the inhabitants of the earth.' Right; but is it his will to govern man by coercive power, or compell-

ing influences? or by moral law, originating in principles of moral fitness, that are found in the divine nature and may be assigned as reasons for the enactment of such laws? And if man has not the *power and liberty to obey or disobey*, the laws which constitute the instrument of divine government over him, *where is his power to form a moral character?* How can moral turpitude attach to his acts or volitions or 'motives'?

Again, our author says, 'God declareth the end from the beginning.' Right. We believe that God always knew what use man would make of his *free agency*; that he would *transgress* when he *ought to obey* and *might do so*; that Judas would betray his master for thirty pieces of silver, and then repent and carry back the money; and also that the Jews would crucify the Saviour, &c., and therefore he inspired the prophets to predict those events and others, and these predictions are standing monuments of the truth of divine revelation. But an apostle says, that 'had they known, they would not have crucified the Lord of glory.' How will you make them criminal for an act done through invincible ignorance? If God's knowledge of events amounts to a decree, then there is not a moral agent in the universe; God himself acts by this necessity, for he can no more change the foreseen events than the weakest being in the universe.—Now what is the practical difference betwixt having no God, or one that can not make one hair white or black? Some have looked at the foreknowledge of God, until they have so strained their mental vision that they are like the old lady gazing upon the ocean, who exclaimed, 'I can a-l-m-o-s-t see a ship.' The conviction to my mind that my moral actions are free, is as clear as the consciousness of my existence. I have as good evidence of the former as of the latter. If I am deceived in all this, then I am not the actor or agent, and God is the author of all human actions. God says, he is not the author of confusion, but there is confusion. He can not lie; but there is lying. He tempteth no man with evil; but men are tempted with evil, and do evil. Now if mankind are deceived in this matter, Br. Scott will do the world a great favor by undeceiving them; he will absolve every conscience from all sin, at once: there will be no more remorse, shame, fear, or penitence; he will effect the salvation of all men from sin at once, by fathering all sin (if man acts can be called sin) upon God. This may look like a short and easy way to save the world, to some, but it will find some difficulties to encounter in the consciousness that man bears in his own bosom, that he ought to acknowledge the paternity of his own sins and not charge them upon his heavenly Father.

J. B.

Hartsville, April 3d, 1846.

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

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REVENGE.

BY REV. J. B. SAX.

Christian charity will not permit us to *revenge*; that is, to injure others because they have injured us. Here let me point out the distinction between *vengeance* and *justice*;—between *revenge* and *punishment*. *Revenge* is inflicting evil and pain upon another just for the sake of injuring him; *punishment*, or chastisement consists in inflicting pain for the good of the punished. See Heb. xii: 10. *Vengeance* demands the former,—*justice* requires the latter. The former is inflicted for the purpose of making a man more wretched; the latter for the purpose of reforming him, making him better, and consequently happier. A kind, doting father might inflict pain upon his beloved child, if he was persuaded that pain would be for his child's good; but he could never do it for *revenge*, or just to make his child miserable, without any prospect of doing it good. I will appeal to every parent, if I am not right in this matter? You will answer unhesitatingly that I am. Well, just so *Christian charity*, which causes us to love our fellow men as we do ourselves, must permit us to punish an offender, if he was under our authority, and if we were certain that said infliction of pain would be for the good of the punished. Yea, charity would demand the infliction of this punishment, under these circumstances; but it does not demand, and it will not permit us to inflict pain upon our brother just for the sake of injuring him,—making him wretched, without any prospect of doing him good. This I need not stop to prove—no Christian will deny it.

There are many, even among professing Christians, who frequently disregard this rule. They say of a neighbor, he has done so and so to me, and I will do thus and so to him. He has injured me, and I will injure him. And they will do it; inflict pain upon a fellow man solely for the purpose of injuring him, and without intending to benefit him thereby in the least. Now, this is the very conception which we have of the *infernal*. What do we understand by the term *devil*, as commonly employed, unless we mean by it a being who delights in inflicting evil and misery upon other beings, merely for the sake of injuring them, and not to do them good? We may also attribute to them other traits of character, but I would ask if this is not the first thing we think of when the character of a devil is mentioned? And when we hear of a man who is very *cruel*; who delights to torture others just to make them wretched, and not for their good, do we not always characterise such conduct by the term *infernal*? that is, resembling the actions of devils? Be sure we do, and justly.—Then shall any of us be guilty of the same conduct? Shall we inflict injury or pain upon our fellow men, without hoping or intending to benefit them, or ourselves by so doing? You will all answer me *no*—charity will never permit it. We must do unto others as we would that they should do unto us. We must not inflict upon them any evil, merely for the sake of making them wretched—that is for revenge. Then pray God, my friends, that we may keep these righteous resolutions always. That we may never be found disregarding the requisitions of Christian charity; I am sure you must all admit the correctness of the foregoing propositions and conclusions; you must all admit that charity requires of us never to inflict pain upon a fellow man, unless we know it will be for his good.

Now apply this principle to theology, and what

will be the result? If the little spark of love which we as Christians ought to possess, will not allow us to inflict pain upon our fellow men, further than we see it will be for their good,—will that infinite flame of love divine, forever burning in the bosom of our God, permit him to torture *his own children*, any farther than infinite wisdom shall see it will be for their profit, in making them *partakers of his holiness*? If that drop of charity, which came down from heaven, and took up its abode in the Christian heart, will not allow us to inflict pain unless it will benefit the sufferer,—can God, the living fountain of all charity, punish without intending to reform the sufferer by the punishment? and if he *intends* to do it will he ever be disappointed? Who will dare say that even a charitable, benevolent man loves his brethren better than God loves his children? better than that God who is all love and mercy? Or that we are required to deal more kindly with one another, than he will deal with us? Who dare say it? Not one durst?—What Christian charity requires us to do to our neighbors, our heavenly Father will much more abundantly do for us; and what charity forbids us to do to them, he will never do to us.

But charity forbids us to inflict pain upon our fellow men, any farther than it shall be for their good. So God can never inflict it upon us, only to benefit us thereby. Now endless hell torments can never benefit us; indeed, to suppose that the torments of hell would ever produce any good to the damned, would be to contradict the scheme itself. Therefore God can never inflict them upon a single human being: it would be like the cruel act of an earthly father, who should burn his tender child to death in a fiery furnace, because it had disobeyed his law. A God of infinite love will never do it! But love will not only *permit* but *require* him to inflict upon us such punishment as infinite wisdom shall see will be for our good, in reforming us, and making us partakers of his holiness and happiness. This he will inflict. But this is Universalism, precisely. We believe that *punishment* is one of the means in the hands of Christ, under God, of saving the world from sin. Love will permit the infliction of such punishment, and no other; therefore Universalism is most certainly the truth of God. And it is a glorious happyfying truth! May it triumph!

Cuba, April, 1846.

[Original.]

JESUS CHRIST THE LIGHT OF MAN.

Before the appearance of our Lord and Saviour, darkness covered the land, and gross darkness the people. They were wandering up and down in the earth without any light, save that of nature, to guide and direct them. It is true that in the far-reaching distance of the past, the children of Israel had been guided by a pillar of cloud by day and of fire by night; also by direct communication with God, after which they were taught by the inspiration of the prophets. But by their perverseness, these lights had been darkened and they left without a luminary to guide them. The sun of the moral heavens had become thickly clouded over, and dreariness hovered around the mind. Unless this cloud could be overblown the world must sink in ruin.

It was when such darkness as could be felt brooded over the mind, that Jesus came upon our earth, as had been foretold of him, to shed a light upon man, to brush away those clouds which had so long hung between him and the sun, and thereby infuse new life into his very being. The light of which

he shed upon the world was through his life, hence it was said, 'In him was life and the life was the light of man.' For this he was denominated 'the true light that lighteth every man that cometh into the world.' He was the true light, in that he was the 'light of life.'

In every act of his life, Christ gave instruction to man; a light to guide and direct him in his journeyings here below. This light was that of example. And being tempted in all points like as we are, his example must be the true, and worthy of being followed. But look at his temptation in the wilderness, where the adversary, in his members, would lead him to forsake his high work and exercise his power for the purpose of supplying his temporal wants. He resisted the temptation, recognizing the fact that man was to live 'by every word that proceeded out of the mouth of God.'

Here is seen an exercise of trust and confidence in God, that he would supply his temporal wants without the exercise of that spiritual power which had been imparted to him. See him also as a friend, at the time the lewd woman was brought before him. In this case he exercised the true principles of a friend in rebuking that spirit of inquiry which existed in the mind of her accusers, and in reproving her by implication, for her conduct, exhorting her to forsake her course and pursue that of virtue and right.

A strict obedience to the laws of the land he ever yielded, so far as it could be done without violating the principles of right. This was seen at the time he sent Peter to take up a fish from the sea from whose mouth he should take a piece of money to pay the tribute required of them.

Wherever he found sorrowing and distress he was ready to comfort and alleviate. Just as readily did he heal the daughter of Jairus as he raised Lazarus from the dead. The hovel of the poor, nor the palace of the rich, forbid his rendering aid. None of that spirit of arrogance and pride which characterizes the world was seen in his life nor was guile found in his mouth.

Retaliation was not known in his whole life; but when smitten on one cheek, he turned the other. This was seen in the last crowning act of his life, when groaning in agony on the cross, being tormented out of existence, jeered and taunted by those who surrounded him, insulted in being crowned with thorns, and when athirst, mocked with vinegar and gall. All this he bore with perfect calmness, still praying, 'Father forgive them, for they know not what they do.' Well was it said, Socrates died like a philosopher, but Jesus Christ like a God.

Do we wish to learn our duty in reference to any point, we have but to refer to the life of Christ, and there we shall behold it engraven in lines of light, 'the light of life.'

Let us take this light as our guide, that we may walk in all truth and die in triumph. A. SCOTT. Lyman, N. H., March, 1846.

[Original.]

IMMORTALITY.—IN A LETTER TO A FRIEND.

Your doubts expressed to me when at our house on the completeness of the evidences on the subject of the immortality of the soul, have been the occasion of my reviewing some of the most prominent evidences, on that rather perplexed subject; being rather an object of faith and hope, than of demonstration.

Matter, in the general acceptance of the term, includes any crude unwrought substance, one of whose properties is inertness. It is lifeless, has no inherent power to change its form, or powers of lo-

comotion; or powers to increase its bulk; and where it falls it settles forever.

Although these are its inherent properties, yet it is the material of all that is grand, beautiful or useful. It rises into temples, capped by the clouds; bursts into fruits, and flowers; and affords aliment for the stomach and clothing to shield from the inclemency of the seasons.

But it has an antagonist principle in creation, known as vitality, or a principle of life. Of what is the essence of life nothing is known; all that is known of it, or perhaps that will ever be known of it, is by its effects.

It is not matter, but it has a great affinity for it; and without which it can not exist as an active principle; but from its influence on inert matter the most astonishing phenomena are exhibited.

Vitality is that subtle hidden property which resides in all seeds, which by being deposited in the crust of the earth, generates motion in what was before, lifeless, and at rest, and assimilates matter to its own use, and nourishment; and thus enlarges to the stately tree, the luscious grape, or the gay sweet scented flower. It resides in all seeds, and in many roots, cuttings or graftings, it is not a general but a specific principle, has different traits, and functions to perform, which are constant, and perpetual. Hence a cucumber, and an onion will grow side by side, retaining their opposite qualities for ever.

Animal vitality is not less wonderful, by which inert matter is changed into locomotive powers, in the form of beings, who range the earth, swarm in the waters, or are buoyant in the atmosphere. Vitality by an assimilation of atoms, increases the bulk of the animal until it arrives at a maximum called maturity, where it decreases, diminishes its activity and becomes defunct. But not before it has communicated its vital energies to other of its species, by the laws of generation, or propagation. Thus the offspring of vegetables and animals partake of the peculiarities of the parent, by laws immutably fixed, and ever active; established by the great First Cause.

When the animal dies, it returns to its constituent particles, waiting to be reanimated by any other vital principles, in perpetuity. It lies down to rise no more for ever.

Man is an animal, subject like all others to the same laws, and to the same vicissitudes, ever changing his substance, and renewing it. But man has, by the special gift of the first great cause, a principle or tact, superadded to his vitality, as a gift, called *intelligence, reason, soul or mind*. What is the specific nature of mind we know not; all that is known of it is by its effects, as it is recognised by none of the senses. Mind overcomes matter, and subdues it, and converts it into steam engines, and printing presses, musical instruments, &c., &c.—There seems to be a mutual affinity between matter and mind, so as to make matter the great field of operation, or manifestation. And matter has a controlling influence over mind; so that it flees, and resigns its abode in matter by the overwhelming influence of fire, or water, by sudden concussions, or that derangement of matter called disease. This peculiar, superadded gift, or endowment in man is an emanation from the great Parent spirit, who only has immortality as an essential attribute; and thus we infer the emanation to be an immortal principle. It is a progressing principle, fitted for infinite improvement in knowledge, and virtue; it can be enlarged by education, and purified by virtue; or deteriorated by vice, and debased by ignorance; nevertheless, it retains a capacity of renewing its pristine vigor, or its original purity; for if the cause is removed, the effect ceases. These are the privileges of civilized man. To the present highly favored race of humanity, known as the Anglo-saxon it is a communication of the highest grade, but valued, and improved by each individual in exact proportion to his knowledge. No animal, as far as is known, except man, has a fear of death, or knowledge of a previous existence, prior to the passing moment; or has any idea or comprehension of time as past, or future.

Induction is the derivation of a principle, from

known parts, and is a sure method of arriving at truth.

Now the mutual adaptations of the several parts of the fabric of animals are a certain indication, of the scale they maintain; and the peculiarities they are destined to exhibit in future. Thus the form of teeth and claws in the tiger or cat evidently point out their carnivorous habits, and modes of catching their prey. The teeth of herbivorous, or herb-feeding animals, are evidently formed for grinding their food, and the lodentia or gnawers, like the squirrel or rat, have cutting teeth, to eat through tough boards, or the shell of nuts.

The parrot has claws adapted to climb trees, water fowls have web feet, to enable them to swim, &c.

Let us apply those facts by the laws of induction to discover the future destiny of man by the facts, of the *hope*, the *expectation* and *anticipation* of an Anglo-saxon of virtuous habits, and a highly cultivated mind, to a state of being after death.

Does the thirsty hart, panting for the water courses, when arrived at the cooling stream, the cause of solicitous search for miles, find an incapacity to imbibe the welcome fluid, through a malformation of structure, or want of natural organs to enjoy the luxury? What a tantalization of malignant nature should we call it?

And is the Anglo-saxon, who is placed by the author of his Being at the head of all terrestrial animals, the most perfect representation of his species, doomed to thirst after the pure waters of knowledge, and find an incapacity to quench his thirst at the fountain? He has faculties to comprehend, and retain all the mutations of his species through the page of history; and is he doomed to be finally deprived of his knowledge by a defect of retention? He has a knowledge of cause and effect, predicts the constant recurrence of experiments in philosophy, and by which he can foretell events, time has not yet revealed. It has powers to lift the veil of nature, and see wonders just enough to raise an intense desire to behold more of the hidden secrets of nature; just enough to excite an inextinguishable thirst after manifestations the discovery of which is to him the waters of life.

And is he doomed like the ill fated hart, through malignant destiny to approach the streams, feel his impotency to enjoy them, and languish in sight of the gratification of the high hopes he had formed?

But the hart has an organization of body to partake of the cooling fluid, or the desire would not have been given.

And man has powers given him to survey the past through the medium of well authenticated history, and has seen the slow progress of his species from ignorance and barbarism, to knowledge and civilization, and recognized their present standing. He surveys the earth he inhabits, and obtains a knowledge of the heavens he views, and with rapture observes the harmony and beauty of all he sees, or comprehends; and finds to his astonishment he has only discovered a minute part, a mere needle's point in comparison of the exhaustless whole: But enough to excite desire by observation and stimulate inquiry, to thirst for farther discoveries for which he feels life is of too short continuance, and thus lead to expect a longer period for investigation, and enlarged powers to carry out the pleasing pursuit.

Will powers to quench that thirst be suspended? Will the waters of knowledge, those living waters to a literary mind, be suffered to approach the lips of hope, and then like poor Tartarus, shall man find that they flee away, and recede from view when he has natured and acquired powers to be refreshed? The hart has powers to drink and be refreshed. And highly cultivated man whose highest reason bids him hope for an extended period in which to explore the scenes for which his nature is adapted, and which are designed to excite ardent hopes in his bosom—will all his powers be finally extinguished like the snuff of a candle blown out, and that too, frequently, when the flame burns most bright and clear.

Thus the hands of induction demonstrate the immortality of the human mind; that the mind once

illuminated by knowledge, can not be extinguished. These laws reveal to the soul the beauty and harmony of the Eternal which is adapted to fill us with high and holy thoughts, to call into exercise our best affections and loftiest aspirations, and elevate us above the terrestrial things of life, and give a foretaste of that high destiny we are instructed to hope for as our portion hereafter. And if the highly gifted, civilized, virtuous Anglo-saxon has these indications and proofs of immortality, does it not follow that all the Anglo-saxon races are legitimate expectants of that high destiny? for they all possess faculties which only want cultivation to place them on that high standing.

These are arguments drawn from nature, from the eternal fitness of things, and are to me conclusive. But they acquire prodigious force by adding to these reasons the declarations of Revelation.—That our heavenly Father raised again from the dead our Lord Jesus Christ, to instruct, and to assure us, that he will raise us up also to die no more; and that our religion is a communication from the Father of Lights; its exact adaptation to elevate the mind of man, and to purify the affections, by a practical adherence to its precepts, demonstrate.—And thus it follows that our immortality, and the delightful knowledge, and anticipation of it, is no illusion, but a substantial fact; demonstrating that the Deity has covered the earth with gay colors, and scented it with rich perfumes, and shows us by the plan and order of his works, that he has given to man something better than a bare existence, and scattered over his creation a thousand superfluous joys, which are totally unnecessary to the mere support of life.

NEMO.

March 20, 1846.

[Original.]

A COUNTRY PASTOR'S INFIDELITY IN DISGUISE.

BR. SKINNER.—When I read in the Advocate, a few weeks ago, 'A Country Pastor's' dolorous forebodings, lest disguised infidelity should insinuate itself into families truly pious; I confess I had not yet read, 'Combe on the Constitution of Man.' The work had been in my library for more than two years; and yet, my other engagements and duties, had prevented me from progressing farther than to the middle of the third chapter. So far as I had read, I regarded the book as containing an elevated system of philosophy, in connexion with the Christian Scriptures, concerning the nature and constitution of man, and the adaptation of the Christian religion, rightly understood, to supply his moral and intellectual wants. Judge then of my surprise on seeing such a work arraigned, and condemned as an infidel production, unfit for the perusal of pious religious professors. I own, that my surprise abated considerably, when I found that such works as, 'Austin's voice to Youth,' and, Smith's 'Causes of Infidelity Removed,' were also condemned with it. I confess, I felt almost prepared to find any thing, and every thing condemned, by such a censor, which did not come exactly up to the length and breadth of his own peculiar views. For, it seemed as though he would fain make the world believe that all is infidelity, which does not square with his own selfish and bigoted creed. However, lest I might judge too hastily, in regard to this Pastor's censoriousness, and be unwittingly harboring among my books of a more evangelical character, the 'snaky fangs' of a viper, that might, before I was aware of it, sap the foundations of my own, and the faith of my family, in the truthfulness of the sacred Scriptures, I resolved to go immediately to my desk, and boldly take down the aforesaid, 'Combe on Man,' and to look his snaky majesty full in the face. So, having laid my Bible on one side of me, and my hymn book on the other, I opened at the 25th page and read as follows:

'To the best of my knowledge, there is not one practical result of the natural laws expounded in the subsequent pages, which does not harmonize, precisely, with the moral precepts of the New Testament. Indeed, this work has been characterized, by some individuals, as the philosophy of

Christian morality, because they regard it as exhibiting the natural foundations of the admirable precepts, which, in the New Testament, are taught only dogmatically.

Now, surely, thought I, this does not look much like infidelity:—teaching *principles*, which harmonize precisely with the New Testament! But, may be this is only 'the gilded scales' of his snakeship, by which he intends to charm us into his fatal coil! Let us then look at these *principles*—the 'deadly fangs' themselves! So I turned over to the 103d page, and read:—'The grand object of the moral and intellectual faculties of man, therefore, ought to be, the *study of God and his works*. Before philosophy can arise to its highest dignity, and shed on man its richest benefits, it must become religious.' I see no 'deadly fangs' in such principles as these:—*Philosophy must become religious*—the 'grand object' of our intellectual powers, 'the *study of God and his works*!' Is this the 'deadly slime' that is 'worming itself into our bedrooms' to spoil our 'baptized offspring!' Let us try again.—page 37. 'Neither do I intend to teach, that the natural laws, discernible by unassisted reason, are sufficient for the salvation of man without revelation. * * * My object, I repeat, is to investigate the natural constitution of the human mind and body, their relations to external objects and beings in this world, and the courses of action, that, in consequence, appear to be beneficial or hurtful in this life. Man's *spiritual* interests belong to the sphere of revelation; and I distinctly repeat, that I do not teach, that obedience to the natural laws is sufficient for salvation in the future state. Revelation prescribes certain requisites for salvation, which may be divided into two classes: first, faith or belief; and, secondly, the performance of certain duties, not as entitling to salvation, but as the native result of that faith, and the necessary evidence of its sincerity.' 'Gilded scales!' 'Deadly slime!' 'Infidelity!'—What does this 'Country Pastor' mean by denouncing such sentiments as infidelity? Does not this come just about as near to the sentiments of his own 'creed, as he himself could fix it. But let us try once more.—page 104. 'While *reason and religion* are at variance, both are obstructed in producing their full beneficial effects. God has placed harmony between them, and it is only human imperfection and ignorance that introduce discord! Ah, ha! Here it is! *reason and religion*, in harmony with each other!! Was there ever a greater heresy? A more infidel sentiment? It is certainly beyond all orthodox endurance. If this sentiment be suffered to pass, then every religious doctrine of the church must be judged of by its own intrinsic reasonableness; and be accepted or rejected accordingly. Now what think you, reader, of bringing the principles of modern orthodoxy to the test of reason? Why, they would be dispersed like the mist and fog of the morning, before the bright beams of the rising sun. Hence, reason, and sound philosophy must be denounced as infidelity; that the unreasonable and incomprehensible absurdities of modern orthodox doctrines may pass for revelation! Can you make any thing else of it? I can not.

But let us look once again.—page 26. 'True philosophy is a *revelation* of the divine will, manifested in *creation*. It harmonizes with *all truth*, and can not with impunity be neglected.' Which, as I understand it, amounts to this:—that, what God has revealed to man in the natural world, must, and does agree and harmonize with what he has revealed in his word; and consequently, if aught be presented, as the teachings of God's word, which is in contradiction to nature, reason and the fitness of things, it must go by the board as a mere absurd pretension. And such would be the inevitable fate of modern orthodoxy, if subjected to such a test. This, then, is what constitutes the infidelity of 'Combe on Man.'

But, again on page 24.—'On the ground that organs and faculties have been given to us by the Creator, (we) are entitled to maintain, that a philosophy of morals correctly deduced from their constitution, must accord with all correct interpre-

tations of Scripture. Otherwise, religion can have no substantial foundation. If two sound interpretations of the divine will can, by any possibility contradict each other, we can have no confidence in the moral governor of the world. As then, all *real philosophy, and true religion must harmonize*; there will be a manifest advantage, in cultivating each by itself. * * * We may then advantageously compare them, and use the one, as a means of elucidating, or correcting our views of the other.' Now if this be true—if such a system of morals can be deduced from the 'organs and faculties of the mind; what becomes of the doctrine of their innate depravity and total corruption? It falls to the ground; and the whole superstructure of the doctrine of endless misery tumbles to ruin with it! Don't you see the 'deadly fangs'? They fasten upon 'the very vitals' of both creed and catechism. Oh then what will become of the 'baptized offsprings'?—Sure! 'Won't' they come out, reasoning, thinking beings? But still, worse and worse! Just look on page 39.—The theological doctrine of the *corruption and disorder* of human nature, joined to a want of knowledge of *real science*, have probably been the causes, why the professed servants of God have made so little use of his laws, as revealed in creation, in instructing the people to live according to his will!!—*Did you ever*—!! Now if this is not infidelity, then modern orthodoxy is sheer *hetero-doxy*. J. GAGE 2nd.

[Original.]

THE POWER OF CHRIST.

The trying hour, when Christ was to make an effectual offering of himself upon the cross, once for all, had arrived, when he encountered all the agonies of that tremendous scene, without a murmuring word; for he knew that he was suffering for the emancipation of a sinful and dying world; and at the same time, was advancing the declarative glory of his Father and his God, by giving ocular demonstration of the love of the Supreme Being to the human race.

In view of that trying scene, he exclaimed; 'Thou hast given him power over all flesh, that he should give eternal life to as many as thou has given him.' These words were uttered, just before he sealed the new and better covenant by his own blood, which gives to the whole subject a deep and thrilling interest.

He who had left the realms of glory, where he had walked high in immortality, in cloudless climes of bliss, was now clad in a mantle of earth, touched with all the feelings of human infirmity, and alive to all the sympathies, sufferings and temptations of man, and clothed with all the attributes of humanity!

He had sojourned on earth as an exalted and sinless example of moral virtue. Had taken to his confidence a few warm-hearted, but imperfect friends, whose minds he had been laboring to prepare, not only for the important duties of the ministry of his gospel, but for the severe conflict and disappointment to which his approaching death would shortly expose them. And now, on the very eve of his indescribable sufferings, he approaches and addresses the throne of infinite majesty in language worthy of perpetual remembrance. 'These words spake Jesus, and lifted up his eyes to heaven, and said, Father the hour is now come; glorify thy Son, that thy Son may also glorify thee. As thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' St. John 18th chapter. The whole chapter is replete with instructions most sublime, both in theory and as an example, because it teaches us how to submit ourselves to the will of God, under the most trying circumstances.

Our design in this communication is to treat of the power of Christ; the design for which it was given, and to attend to the inquiry, will he exercise that power according to the design for which it was given?

In speaking of the power of Christ, one fact is perfectly clear to every mind that considers the unequivocal language of Christ—that it is universal. 'Thou hast given him power over all flesh.' Now for the object of this gift; that is also expressed with equal clearness.—'That he should give eternal life to as many as thou hast given him.' 'The Father loveth the Son, and hath given all things into his hands.' That this power was given for universal exercise, is evident from the trust reposed, and the character of him who received it—namely, to give eternal life.

That Christ is the *image* of God, is evident from his whole character; and that he came to benefit mankind. Now the most effectual way in which he could benefit the world, is to punish transgressors until they are weaned from sin, and by this and all other means of discipline and grace, and pleadings of his love, draw them to virtue and to God.

Jesus came to do the will of God: Hence he can not be opposed to that will! What does that will embrace? Why St. Paul tells us that 'God will have all men to be saved and come to the knowledge of the truth.' Has he power to fulfil this will? Certainly; for 'all power in heaven and on earth is given to me,' saith this wonderful Teacher in Israel.

It would reflect the highest disgrace upon the Son of God, to say that he would exercise or employ this power which was given him to save, in destroying the subjects whom he came to rescue from the bondage of sin and death! Then we may look forward to the welcome period, when he shall finish the great work for which he made his appearance: For 'he shall not fail nor be discouraged.' 'And the pleasure of God shall prosper in his hands.' D. PICKERING.

February 15th, 1846.

Universalist Books.

Just received from Boston, and for sale at this Office. The new work just published at the Trumpet office, entitled 'Reasons for our Hope,' by J. Victor Wilson, price 75 cents. Paiges Commentary on the Four Gospels, Vols. 1 and 2, \$1.00 each. Ballou's select sermons, 63 cents—do. Lecture sermons, 63—do. on Atonement, 50 cents—do. Notes on the Parables, 50 cents—Family Prayer Book, 50 cents—Mrs. Scott's poems with a memoir, 63 cents—Emmon's Bible Dictionary, 50 cts.—Duties of Young Men, by E. H. Chapin, in miniature form, gilt, 38 cts.—Flower Vase, by Miss Edgarton, 38 cts.—Language of the Gems, 38 cts.—Manuals and Class Books for Sunday Schools.

UNIVERSALIST THEOLOGICAL SEMINARY,

Clinton, Oneida County, N. Y.

The Spring Term of this Institution will commence on the 8th of April next, and continue fourteen weeks. It is desired that such as intend to enter during the Term would do so at its commencement or as early as possible after. Students are expected to bring satisfactory credentials of moral and Christian character. Tuition with out charge.

CLINTON LIBERAL INSTITUTE.

The Spring Term of this Institution, Male and Female Department, will commence on Wednesday, April 8th, under the charge of Rev. T. J. SAWYER, A. M., and Miss M. A. RICHARDS, assisted by H. ANDERSON, A. M., Professor of Mathematics, J. W. ROUND, A. B. Professor of Languages, and Miss J. E. BARKER, Teacher of Music. The course of instruction embraces all the branches usually taught in Academies of the highest class in the State. Expenses are moderate. Tuition, including room rent, &c., varies from \$4.50 to \$7.50 per Term of fourteen weeks. Board, including lodging and washing, from \$1.50 to \$1.75 per week, and without lodging and washing from \$0.88 to \$1.31, while many students in the Male Department board themselves at an expense of 38 to 75 cents per week. The Library contains about 1200 volumes.

It is desirable that such as intend to enter the Institute, should do so at the commencement of the Term.

[Original.]

THE IMAGE OF DEATH.—A CONTRAST.

BY MISS M. E. TILLOTSON.

It came in childhood, like the ruthless form
Of raving demon 'mid the raging storm:
It came with visage frowning vengeance dire,
And flashing eyes of red, sulphuric fire;
With poison dripping from the wreaking blade,
Its right, relentless arm in triumph swayed!
With gesture stern, vindictive deed to fit,
The left hand pointed to the lurid pit,
Where wailing, writhing, wild despairing hosts
Were chained in quenchless flames, by gnashing ghosts!
Its ponderous feet a cloven aspect bear,
As quick as lightning cleft the murky air!
Frighted and fainting, from the sprite I fled,
Praying some friendly rock might shield my head.
O! was it strange that fancy thus should draw
The herald Death, and shrink from it with awe?
Ah, no! for teachers rose, on every hand,
Proclaiming death and danger through the land.
Most horrid thought! that man should so pervert
The holy word, and wither the young heart—
Should fabricate a fiend, potent to tear,
From the puissant One, his offspring dear!

It now comes placidly, as angel bright,
Soft gliding down to earth on beams of light:—
It comes with face of smiles, and tones of love,
And eyes more tender than the turtle dove—
With downy wings to fold me to its breast,
Where I, at last may rest, forever rest.
It comes with air of such enchanting grace,
I gladly yield to its endeared embrace:—
Not young affection's sweet, ideal shrine
Is pictured half so perfect, so divine!
One cherub hand my weary head supports,
And one points upward to the glorious courts;
Then gently presses on my trembling heart.
While with its throbs, all fears and pangs depart.
So sweetly fair it comes. And is it strange,
A score of years should thus the image change?
Nay! I have learned for what, on sinful earth,
The lovely Son of Light had lowly birth—
Learned that the world he ransomed, freely gave
His priceless blood for all—defied the grave:—
That he declared with lips that could not lie;
He'd draw all souls unto himself on high.
This is enough;—yet speaking nature brings
Proof of the same intent in countless things,
That Gospel charm fills her harmonious whole,
And, lofter still, 'tis felt within the soul!
South Oxford, N. Y., 1846.

[Original.]

THE MISGUIDED DAUGHTER.

BY MRS. S. ELIZA GIBSON.

'Gold pays the worth of all things here;
But not of love—that gem's too dear.'

CHAPTER IV.

Time sped on. Three weeks soon winged their flight and the bridal morn of Mary Gray was ushered in with unclouded beauty. Alethea was present as requested, and saw the hand of her friend placed within that of the humble mechanic. True, he was a noble looking youth, and one would think that when she saw the heartfelt joy which beamed in Mary's every look and the confiding and devoted affection which spoke in both their glances as their eyes met, she would have sickened in prospect of her own approaching union. At one moment nature did triumph, and a pang shot through her heart, and a tear unbidden started from her eye, but she hastily brushed it away for she had been educated in a delusive manner, and through deluded eyes again looked on her friend.—'Ah,' thought she, 'when Mary sees the fortune which I have at my command, while she is compelled to struggle with comparative poverty, she will wear a less happy face than now and look upon her husband with less confidence and pride.'

She had resolved not to follow Mary's example; and maintained silence on the subject of her engagement, not

so much that she did not feel a willingness to confide in her, but she well knew that with such 'strange notions' as Mary had, she would not speak approvingly and although she was scarcely aware of the fact herself, she felt that she could not bear one discouraging word. The day following her marriage Mary, with her husband, left home on a visit to some friends at a distance, and did not return until the day prior to that upon which Alethea's marriage was to take place. But when immediately on her return she was informed that on the morrow Alethea Morse was to become the 'bride of old Chauncey Gardner, she was wholly taken by surprise, and on further reflection her warm and affectionate heart bled in contemplation of such a sacrifice, for though she well knew that the heart of her friend was the seat of some pernicious errors, yet she believed that her mother had strengthened them by a long system of cultivation, and she had no doubt that by proper treatment they might be eradicated and Alethea become a noble and useful woman. The more she reflected upon it, the more she felt that she could not have her friend sacrificed and though fatigued by her journey, determined to visit her the same evening and if possible dissuade her from such a dangerous step.

She was received with much coldness, for the object of her visit was more than half suspected by both mother and daughter. At first she was somewhat daunted by such unwonted treatment, but she remembered the importance of her mission and soon made it known. Mrs. Morse was immediately offended and when Alethea could not answer her arguments and persuasions satisfactorily to herself, she intimated that her 'acquaintance' was much interested in business not her own. Mary saw that there was no success, and more than ever pained for Alethea and disgusted with the sinister motive of Mrs. Morse, she gave up the object of her visit and returned home. She thought that she should say nothing more, but when on the next day Alethea was about to proceed to the altar to become the wife of a man of more than thrice her own age, and one with whom it was impossible for her to love, she could not resist the promptings of her heart to make at least one more appeal. With the answer returned, and with what followed, the reader is already acquainted.

THE LOAF OF BREAD.

BY JANE WEAVER.

'Buy my matches—O! do buy them, sir,' said a plaintive voice.

The person addressed, clad in a heavy overcoat, was breasting a sharp wind of a December day; his throat was muffled up, leaving only a portion of his mouth discernible, but his dress bespoke one in comfortable circumstances.

'I don't want your matches, my lad,' said he.

'But do buy them—six boxes for a fip.'

'Get out of the way,' said the man sharply, for the lad half stopped the path.

'O! do buy some,' said the boy, detaining him by the skirt of his coat, 'mother is sick, and I've had nothing to eat to-day. Do buy a fip's worth.'

The man hesitated. The natural impulses of his heart were for good; but he was one accustomed to think the world worse than it was.

'Pshaw,' he said; 'that is the old story; get out of the way, you young scamp, or I'll have you arrested.'

The boy meekly drew back, but a tear froze on his cheek in that bitter blast, though the rich man saw it not, for he had hurried on.

It was getting late, and the streets would have been pitch dark, but for the lamps which, at long intervals, lit up the night. Few were abroad in that wintry weather, and so the boy stood shivering at his post for a long while before a second passenger came by. Poor fellow! he was thin clad, and his lips were blue with cold; yet he kept his station, vainly offering his matches, but finding no buyers.

Ten o'clock struck, and, with the tears falling fast, he turned his footsteps towards the cellar in which he lived.

He had been out all day and sold nothing, not a morsel of food crossed his mouth since the night before. But he thought more of his sick mother than of himself. The little capital had been exhausted in the purchase of the matches, and they had not a cent remaining.

He paused, for at that instant the light from a baker's shop streamed across the street. The baker was just shutting up; his back was turned, the door was invitingly opened; and within reach lay a pile of loaves. A sudden impulse seized the boy. An hour previously he had vainly begged at the same shop, and that man had roughly ordered him away. He had never stolen before, but now an irresistible temptation befel him. Should his mother starve, when a single loaf might save her? He rushed in, grasped the prize, and dashed down the street.

'Hillo!—stop thief!' said the baker, turning around just in time to see the act.

The boy heard the cry, and trembled all over; fear lent speed to his feet, and he ran swiftly on, now and then turning back to see if his pursuers gained on him.

'Stop thief! stop thief!! stop thief!!!' was the cry that rung from as many pursuers as, looking from their shops, they caught sight of the fugitive and joined in the chase.

The boy's heart beat wildly; he mechanically turned his steps toward the cellar where he lived; the narrow alley, in which it was, opened into the street just ahead, and he strove desperately to gain it. The watchmen's rattles were now heard, in front, behind, all around.—Like a hunted stag, panting and frightened, he gained the end of the alley and dashed into the dark thoroughfare. But at that instant, a man sprang out of the corner house and seized the fugitive.

Ah! you young thief, you were nearly off, were you? come along—I am a magistrate—you shall go to jail; and with these words he dragged the culprit into his office.

The boy burst into tears.

'O! sir,' he said, 'let me go. I only stole a loaf of bread, and I wouldn't have done it, but we are starving. Mother and I haven't eaten any thing to-day, and mother is sick. I never stole before. Let me go and I'll never do it again.'

The magistrate's office was now full of people, the baker being among the number. The boy was sobbing piteously. The magistrate ordered lights, for hitherto the room had been dark.

'The young villain—so early in crime—these match boys should all be sent to the house of refuge,' said one.

'I have seen the rascal prowling about my door for the last hour,' said the baker.

'Stop crying,' said one of the watchmen, giving the boy a violent shake. 'You're done for, young un—so no whimpering.'

The glare of the lights that were now brought in, fell full on the face of the magistrate, who had taken his seat, and then shot their brilliant glare across the group of spectators, until it rested on the weeping child. At that sight the magistrate started. He got up and looked over the desk more closely at the boy.

'The lad really seems in want,' said he with a kinder tone, leaving his chair and advancing to the culprit, whose hand he took. 'Are you not the match boy I met to-night?'

The lad looked up, and the recognition was mutual.

O! yes, sir—and what I told you was true. Mother lives up the alley, No. 16, in the cellar. You may go there and see. Don't send me to jail; it will break her heart. Indeed, indeed, I didn't mean to steal—but we are starving.'

'This must be inquired into. Good God, I thought the child was a cheat. But his lips are blue—he is shivering. Here, boy, eat that.'

He broke off a piece of the loaf as he spoke, and gave it to the lad, who devoured it with an avidity that convinced every one of the truth of his story. In a minute a watchman came in, who said he had been to the cellar the child named; a sick woman was really there, in a

state of real desolation. She was sobbing for her absent boy, who ought, she said, to have been home long since.

'Heaven forbid we should punish the child, then,' said the magistrate fervently. 'How fortunately he was arrested by me; it saved him from prison; for no one else would have believed his story. Gentlemen, I will see to the boy's wants. I suppose you dismiss your complaint,' he added, turning to the baker.

'O! yes, sir,' said the man, 'he is welcome to the loaf. I wouldn't have refused any one who really was in want; but there are so many cheats about.'

'Ah! there it is,' said the magistrate with self-reproach; 'we think all beggars deceivers, and never trouble ourselves to inquire into the truth of their story. Had I done so for this boy, he had not stolen your loaf.'

The magistrate kept his word to the lad. Immediate relief was administered to the mother's necessities and his; and subsequent regular, though humble, employment obtained for each. They are now comfortable, happy and trust-worthy. Would they have been so if the boy had been sent to jail?

Reader, this is no fancy sketch. Such incidents occur almost daily in our great cities. 'Go thou and do likewise.'

ANECDOTE OF DR. LYMAN BEECHER.

The Philadelphia North American relates the following anecdote of the celebrated orthodox divine, Dr. Beecher, as one which has never been published. It well illustrates how pride, as regards outward appearance, can be utterly subdued by the development of intrinsic realities:

When, in the early years of his life, Dr. Beecher was living in Litchfield, something caused him to spend a Sunday in New Haven. He was dressed with homely simplicity, and was diffident in conversation, so that it was no easy matter to judge of his quality. Dr. Strong was then settled over the Congregational church in that city, and professional usage required that he should entertain Beecher at his house, and invite him into his pulpit. He looked distrustfully upon the plain country pastor, and lamented the terrible necessity. But there was no alternative but in the violation of courtesy. Beecher sat meekly in the pulpit through the morning and the afternoon, but was not asked to take any part in the services. In the evening, Strong intimated to him very coldly, that if he chose to do so, he could preach for him, and was shocked by his instant acquiescence. 'A man who will accept an invitation tendered in such a way as this,' thought Strong, 'can not preach a sermon fit for my congregation to listen to!' He was mistaken, however. Beecher had hardly less pride than genius, and he felt keenly the chilling coldness of the great man, as Strong was then considered. The evening came on; the church was brilliantly lighted, and thronged with the beauty, fashion, and intelligence of that home of gentleness and learning. Strong had offered the opening prayer, and was sitting in stern ill humor, while the choir were singing the hymn to precede the sermon. Beecher became restless, and his face was flushed with sudden excitement. He turned to Strong, and inquired in a low and hurried voice, if the sermon could be a few moments deferred—he had left his manuscript in his chamber. 'No!' said the Doctor, with exultant but ill-natured sharpness—and grasped a Bible to select a text for himself, glad that an accident was to relieve him and his congregation from the mortifying infliction he had dreaded. He was too fast. Beecher had been stung to the heart by his manner, and recognizing the words of the last line of the hymn, sprung to the desk, and ere Strong was recovered from his astonishment, had announced his text for an extemporaneous discourse. 'It is the will of God!' thought the vexed and humbled pastor, and prepared himself to listen with Christian resignation. For a few moments the young preacher spoke with slight hesitation, as if while giving his introduction, he was revolving in his mind an extended argument. Soon his voice rang clear and loud, his sentences came compact and earnest, and his manner caught the glowing fervor of his thought. All was hush-

ed but his impassioned tones; the great assembly was as still as death; and, leaning forward with blended wonder and admiration, the pastor felt stealing over him from the hushed air, the rebuke of his Master, for his harsh judgment and cold treatment of his young brother. In after life he used to relate the story, and confess that he had never heard such eloquence as that of the home spun young Beecher.

POVERTY.

Start not at the labor-doom of honest poverty; it is to poverty that we are indebted for the discovery of a new world; it made Franklin a philosopher, Hogarth a painter, and Napoleon the conqueror of Europe. The mightiest minds that ever astonished the civilized world, were nursed in the vale of poverty; that was their incentive to action, their stimulus to glory and immortality. Pine not, then, at your lot, if you be poor and virtuous; a large fortune to a giddy youth, is the most painful judgment an indulgent Heaven can inflict upon a man. The inordinate love of wealth, so fatally prevalent in modern times, when with a great majority, riches are a test of respectability and cash a token of worth and virtue, a cloak to screen from crime—is worse than blear-eyed famine, more fatal than the festering folds of the purple pestilence.—Mourn not, then, that you are poor—push your faculties into a holier sphere, and reap abundant stores of mental gain in the extended field of an enlightened mind.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barray, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, MAY 1, 1846.

'HE IS NOT THE MAN FOR US.'

That tastes should be various with various individuals, societies and communities, is a matter of no great surprise, because turns of mind are as different and many as there are different and many individuals. Thought and reflection are not one and the same with all, but possess many different shades of fancy; many colors of various hue; running in all degrees from the calm and 'sober second thought' to the fanciful realms of the ideal. But while this truth is readily acknowledged, it will also be admitted that the tastes of many are fastidious, possessing that affective nicety which renders them not only disagreeable, but absolutely intolerable, and from such we can in truth and sincerity pray, 'good Lord deliver us.'

The observation made upon the different societies in our denomination, and the success both ill and good of many of our preachers, have awakened a train of reflection upon the progress of the cause of Universalism in many places, and these thoughts together with a fact or two, may not be unprofitable if considered as they should be, in the light of candor and sincerity. And to commence, we will bring forward the 'young preacher,' who perhaps has but just gone forth as a herald of the cross, to labor for the purpose of rolling away that cloud of darkness which superstition has thrown upon the human mind; to publish the 'good tidings of great joy which shall be to all people'; to point the sorrowing children of men away to a haven of rest and peace after the toils and sorrows of earth are over. And how is he greeted by the laymen? Why he has committed one of the most abominable of errors; one of the most grievous of all sins; an iniquity absolutely unpardonable! And what is it? Why he is *young*! Impious and Heaven daring man! How could he be so unwise! He should have made his appearance, with locks somewhat whitened with frosts of many winters, and with a mind greatly experienced and practised in his calling. We want men of more depth of thought. We, whose thoughts seldom stray above the produce of the field or the merchandise of the shop; we, our profound selves, must have a sage of thought full deep and meditation such as the world seldom meets with. Such is the man we would have to discourse

to us, for none but such can bring forward things worthy of our consideration!

We have often been amused, at our conference and association meetings, to see the up-turned nose, the pitiful sneer, when a young preacher had finished his discourse. Even now we can see a man going through the door into the porch, reproaching himself because he did not possess sufficient wisdom to have enabled him to have staid at home; and he is vexed, that his brethren should allow the youthful advocate to lift up his voice at such a time and upon such an occasion. And why? Was not the subject well-timed? the composition eloquent? the thought creditable? and the delivery fair? The subject! 'gude fath,' the idea had never entered the mind for a moment! The speaker was a *young man*! and we went there under the expectation of hearing a man of wisdom, or at least of a great name, and of age and experience. 'He is not the man for us!'

Heigh, ho! so the world goes, and now ye young men who have of late entered the ministry; ye are grievously in the fault. Ye have committed 'the unpardonable sin'—by not having an old head upon your youthful shoulders; a head bald with the peltings of many a furious storm, and a mind stored with the wisdom and experience of the aged veteran! It is indeed strange that ye should be so short-sighted as to place your feet upon the threshold in entering the temple, when it is plain that one should commence at the farthest extremity of the innermost hall. It is a source of wonder that God had not so ordained it, that mankind should have been born at the other end of human life, or never born at all! But onward ye young heralds of the great salvation. The pathway is open before you, and after ye have been subject to years of scorn and contempt and abuse and contumely, and many other blessings attendant upon the ministerial profession, ye shall have a little rest—in the grave!

A fastidious taste in a society, respecting the age and peculiar talent of the preacher, is far from being conducive to the prosperity of the society or to the progress of the cause of the free and boundless grace of the living God. We now have in mind two societies of our denomination, both of which shall be nameless, the tastes of which are directly opposite; or perhaps we should say, that while that of the one is of the utmost nicety in every particular, the other is a taste of an order far from that which makes every thing bend in obedience to it, based upon a sound, judicious, and commendable judgment.—And the standing of each, and the influence exerted, are as different as the tastes of the two. One was composed at first of but very few individuals, but they were not at all afraid of their popularity. With quite a young man for a pastor, meetings were commenced under circumstances not very promising in their nature. But a few years have rolled away and we find that society at present in possession of a fine and beautiful house of worship; a large and respectable congregation may be found there every Sabbath, listening to the words of life and salvation; and in fact, the genial beams of prosperity have been and still are, upon them, and that society and its pastor are firmly united in the bonds of friendship, love, and affection. Nor is this all; but from other denominations, the members receive that respect due to those who endeavor to walk worthy of the Christian name, and an influence, strong in its nature, has been, and still is, exerted in all of the surrounding country in favor of the doctrine of the final salvation of the whole human family.

The members of the other society were more numerous at first, and their expectations certainly of no humble order. They could in no wise listen to the discourses of a *young man*, though those discourses might have been of no ordinary nature, and well worthy of greater heads; but ability was not so much the object in view as the name. Whenever a young preacher wandered that way and delivered his message, there was only one expression, in fact it had become stereotyped—'He is not the man for us.' They looked higher, and for awhile employed the first talent in the denomination; but in order to accomplish this desired object, they incurred debts and at length neglected to pay their minister. He left them;

some became discouraged; others, indifferent, and the result stands out as a warning to all societies who look with contempt upon young preachers. That society is dead, *dead, DEAD!* A sermon has not been preached in the place for more than a year. Nor does the evil stop here. But the hands of the enemy have been strengthened; the unworthiness of some of the members has been a cause of much contempt from other societies of different faiths, and throughout all the surrounding country these transactions have only brought disgrace upon the doctrine of the great salvation. These are *facts* and they should teach a lesson by which those professing a belief in our principles of faith should endeavor to learn wisdom.

We know of other places where there is abundant ability for the support of the preaching of our order, and where large and respectable congregations could in a short time be gathered, but they are waiting for 'the man for them' to come along. Cursed with a few leaders who care more for gold and popularity than they do for God and religion, they will wait, and wait yet awhile longer, and accomplish nothing in the end. Reader; do not say that you are not the one which we have in our 'mind's eye,' for if you live in a place where preaching is not supported because the right man can not be found, and acquiesce in this decision, then you are just the man we mean, and you are just the man whom we despise with our whole mind, might, and strength; and you are held in utter contempt by every real and true Universalist of the land; for all regard you as an unprincipled, contemptible, and unworthy being. And though you may roll in your gilt-covered carriage and gingle your gold and silver and pride yourself upon your superior standing, yet you are easily seen through and the heart throbbing within your breast is a heart foul and black with hypocrisy and deceit. And God grant that you may soon be reformed, or the denomination never more cursed with your presence or profession.

There is a principle much to be admired, and we often find it in the course and actions of many who have professed a belief in the salvation of all men, and that principle is a love for the cause; a desire for the success and welfare of the denomination which never bows and gives way to individual fancies and desires, not to say individual *whims!* With such, so far as the cause of pure and undefiled religion is concerned, there is but one thought, but one feeling, and that is for the onward progress of our principles of faith. They may have, it is true, their choice in men, but they never let this choice be the cause of sacrificing the freedom of religious opinion but manfully sacrifice that individual wish to the good of the whole.—Of such professors well may the denomination be proud and to them be most grateful, for it is upon such men that the order is dependent for its existence. And when the time comes, if it ever does come, that all professors act upon the same principle, then Universalism will go onward in its power, carrying blessings unbounded to the members of the human family. S. J. G.

CLERICAL DERELICTION.

The Greenfield (Mass.) papers state that another of those villainous cases of seduction and desertion, by which so many females are disgraced, and the hearts of their friends made to bleed, has come to light in that county. A little more than a year since, a young man named Warren D. Tobey came to Northfield, in this county, very highly recommended from the Seminary at Wilbraham, as a preacher of the Methodist Episcopal church, and was stationed as a preacher over the Methodist church at Northfield. Among the members of his church, was a very respectable and worthy young lady, by the name of Stratton, with whom he soon became acquainted, which acquaintance soon ripened into love, apparently, and they were soon engaged to be married. Soon after their engagement, the villain began to eff'et her ruin, and under a profession of the most ardent affection and fidelity, and an assurance that they were already married in the sight of Heaven, and that human ceremonies were of little consequence, her conscientious scruples were overcome and her ruin accomplished. A short time after he had accomplished his villainous purposes, he left Northfield, and is supposed to be now preaching in this or some of the neighboring States. The above facts have been held from the public till the present time, in the hope that Tobey

would be brought to justice, but as all hopes of the kind are now given up, the young lady's friends have come to the determination to unmask the hypocrite and publish his true character to the world. Tobey is of middling size, dark hair, black eyes, and is 26 or 28 years of age.

We copy the above from the N. Y. Saturday Emporium. It is far from being pleasant to read or see recorded, such acts of licentiousness and villany of our partialist brethren as the foregoing, but when they claim all the piety, godliness and decency, and are continually prating about the licentious tendency of Universalism and laying at its door all the causes of crime and wickedness, it is well enough perhaps to place before the public now and then, these records, that it may be known that the *very restraining* influence of the doctrine of endless misery does not always prevent its believers and *public advocates*, from plucking and tasting the forbidden fruits of sin of the most degrading character.

Wonder what friend Joseph Hartwell (who by the way will not acknowledge Universalists as Christians, nor allow that a Universalist priest has even 'courtous modesty') will think of this act of his clerical contemporary? Will he call that a specimen of a M. E. priest's modesty? W.

AN EXPLANATION.

In the Magazine and Advocate of the 13th of February last, appeared an inquiry from me, respecting Rev. J. M. Graves of Middletown, Conn., recently a convert to the truth from the Baptists. That inquiry had reference alone to the business transactions of another, in which Br. Graves became involved through the dictates of friendship. I have great pleasure in stating that since the inquiry was made, I have had an opportunity of thoroughly investigating the matter, and of receiving full explanations, which have resulted in the most satisfactory manner. Br. Graves stands entirely acquitted of any disposition or attempt to do wrong in discharging the pecuniary obligations for which he had unfortunately become responsible. It is evident he has from the commencement, exerted himself in the most honorable and praiseworthy manner, to render all their dues, as becomes an honest man.

I trust this explanation will reach as far as the inquiry to which it responds, and wish it to remove entirely any prejudice against Br. G. in the minds of the public, to which the inquiry may have subjected him. His explanations are perfectly satisfactory.

As Br. Graves was formerly pastor of the Baptist church in Auburn, there was a strong desire in our brethren to hear him proclaim his new message. At their solicitation he tarried last Sabbath with us, and preached with much acceptance to a crowded house. I sincerely trust he will soon be called to a favorable field, and become very successful in building up that cause of truth and love, which he so long labored to overthrow. Will our editorial brethren at the East, copy the above explanation. J. M. A.

DEATH OF BR. BIDDLECOM.

In our last we announced the sudden death of Br. David Biddlecom. Since then we have seen the following further notice of the event and its attending circumstances in the New York Christian Messenger, which we copy from that paper.

'Br. PRICE:—It becomes my painful duty to announce to you, and your readers, the death of another ministering brother. DAVID BIDDLECOM, of Phelps, Ontario co., is no more. He breathed his last the 2d inst., and yesterday we deposited his remains in the narrow house appointed for all. He was a good man, one of the excellent of the earth. He was respected by all who knew him, and by all with whom he was intimately acquainted, he was beloved. Whether in or out of the desk, among his family, friends, or strangers, he ever showed the spirit of a true Christian. He loved our holy cause with an ardent love, and was ever ready to defend it.

'But what shall I say of his death? Every

Universalist will anticipate the manner of it—that he died in the full triumphs of the faith. His sickness was short, but extremely painful. He was attacked two weeks ago Saturday with the Bilious Cholera, and to the time of his death, a period of eighteen or nineteen days, his pain was excruciating. He soon became satisfied that he must die; and made such arrangements for his funeral, and the support of his family, as he wished carried out.

'Last Sunday morning I saw him for the first time since his sickness. As soon as he saw me he said, 'Br. Locke, I am glad to see you. I have got nearly through my journey. My time has come, I know that my Redeemer liveth. I want you to pray with me.' I spent a short season in prayer, at the close of which he responded 'amen.' I shall never forget that word. It seemed to come from the spirit-world. I can hear it now while I write.

'Sunday evening I was there again, and spent the rest of the night at his house. Monday morning we indulged a faint hope that he might recover. But he had no hope. He would say, 'I am going home! I am going home! My Father calls me!' In this state of mind he continued till his death.

'At his funeral there was a large gathering of friends. The services were conducted by Father Ackley, Br. Goss, and myself. Heaven bless his mourning relatives. Opposer, as you read this, remember what you have often asserted, that Universalism: will do to live by, but not to die by.

Newark, N. Y., April 4, 1846. E. W. LOCKE.'

The following notice we hope will be read and heeded by all the friends of Sunday schools throughout the State, and that each school will be fully represented both clerically and laically. Ed. Mag. and Adv.

STATE SUNDAY SCHOOL ASSOCIATION.

The annual session of the N. Y. State Universalist Sunday School Association will be held at Newark, Wayne county, on Tuesday, May 26th. Every minister of a Universalist society to which a Sunday school is attached, is a member of the Association; and each Universalist Sunday school is further entitled to two delegates. It is hoped that a large council will be in attendance. Br. John Moore was appointed at the last session to deliver the Occasional Address; and Brs. Sawyer, Skinner and Morey were designated a committee to consider the propriety of publishing a series of books, adapted to the capacities of Sabbath school children, between the ages of five and ten years.

It is respectfully requested of each minister and superintendent in the State, that a report be *forthwith* transmitted by mail, addressed to me at No. 82 Cliff street, N. York city, of the statistics of the several schools, embracing the following particulars: 1. The date of their organization. 2. The number of scholars, male and female, with the average attendance. 3. The number of teachers, male and female, with the average attendance. 4. The number of sessions, and whether continued in the winter season. 5. The number of volumes in the library. 6. The books used as text-books, hymn books, &c., with suggestions as to the wants of the schools in this respect. 7. Any other suggestions as to improvements which may be made, or of difficulties which are encountered, in the management of the schools.

Let those engaged in schools be careful to make immediate choice of delegates, and also that reports corresponding to the above be furnished without delay. It is important that the information asked be received within a few days, so that a proper report may be presented to the Association. G. L. DEMAREST, Cor. Secretary.

Part XIII of popular lectures on SCIENCE AND ART, by Dionysius Lardner, is issued by Greeley & McElrath, N. Y. The subjects embraced in this number are the Steam Engine, second, third, fourth and part of the fifth lectures. A full and detailed description of the Engine is given with illustrations—the principles of its power and operation explained, &c., &c. 25 cents per number at Beesley's.

STATISTICS!!!

The Universalist Register for 1847:

To Standing Clerks, Editors, and Ministers of the Universalist denomination, generally.

BRETHREN—I am again at my annual begging. I want the Register for 1846 corrected and altered, to suit the present period. I want all additional information suitable for its pages next year—list of preachers, with their post offices, new societies, churches, associations, conventions, Sunday schools, &c.—their location, number of members, pupils, teachers, library books, &c.—in short, any thing and every thing in the shape of statistics that you think I *should have, and can use* for the Register. I would like a complete list of Universalist societies for every State—that we may know how many we certainly have. Brethren, do please aid me all you can in this important work. Publish the results of your labors in one of our papers, and send me a copy—or, write to me directly, at my expense, (postage is cheap now,) and I will be very grateful for the favor; and, if you wish it, will send you one or more copies of the work by mail, as soon as published.

All information should be *here by the middle of June*. But let each one send as early as they can collect their statistics to together, provided none sends *later* than so as to have it reach me by the *fourth of July next*. That is the *latest day*. What reaches me *after* that day, may be inserted; but most probably will be *too late*.

I hope that as this call comes but once a year, our brethren will oblige me, and aid our common cause, by a prompt and earnest attention to it. Our Editors, also, will please publish this call, (and each send me a copy of their papers that I may notice properly,) and much oblige their fellow laborer and brother,

A. B. GROSH.

Reading, Pa., April 15th, 1846.

Removals.

Br. H. B. Soule, formerly of this city, now of Gloucester, Mass., has received an accepted invitation to take the pastoral charge of the Universalist society in Hartford, Ct., and is to enter on his duties in the latter place in the early part of June. May the connection be lasting and mutually profitable.

Br. A. Abbott has removed from Sutton to Spencer, Mass., and Br. B. W. Tingley has taken charge of the society in Sutton.

Br. Joseph Hemphill has removed to Swanzy, N. H.

NEW MEETING HOUSES.—The Universalists of Brentwood, N. H., are about to erect a new meeting house.—The Universalist society in Sutton, Mass., have purchased and fitted up a convenient public Hall for purposes of worship.

The Star in the West says, 'Br. A. Labertew, of Bloomington, Ind., is building a meeting house at his own expense. He is a Universalist indeed; and his zeal is according to his knowledge and means.

GRAHAM'S MAGAZINE for May is issued, and has good contributions from the pens of Wm. Henry Herbert, J. K. Paulding, Mrs. Ann S. Stephens and several other excellent female writers. The embellishments are the May Queen, a fashion plate and piece of music. 25 cents per No. at Beesley's.

The COLUMBIAN for May has also been laid on our table by Mr. Beesley. Original papers by Mrs. Sigourney, Miss E. E. Chubbuck, (Fanny Forester,) Mrs. C. H. Butler, Messrs. Paulding, Tuckerman, Ingraham and others, grace this number, and make it a good one. A beautiful Mezzotint representing the scene at 'Washington's death bed,' prefaces it. A fashion plate and piece of music are the other embellishments. 25 cents.

Mr. Beesley has received by the late steamer Caledonia, English papers of late date, and is constantly receiving all the latest cheap publications of the day. Give him a call.

DIFFUSION OF USEFUL KNOWLEDGE.

THE PENNY MAGAZINE:

A reissue of which commenced in May, 1845. This splendid and useful work contains 4000 imperial octavo pages, and 2000 engravings!! and forms a complete Library within itself.

THE PENNY MAGAZINE was originally issued under the direction of the Society for the Diffusion of Useful Knowledge, and is unquestionably the most entertaining and useful of all the popular works which have ever appeared in any age, or in any language. Its pages embrace every subject in the wide field of human knowledge, and as every article, whether on Science, History, Biography, Literature, or the Arts, passed the careful scrutiny and critical ordeal of a committee of learned men, the work may be placed in the hands of the youth of the country, without danger or distrust. In England more than 80,000 copies of the monthly parts were disposed of during the first year of its publication. In the United States, the work has acquired great popularity, and since the commencement of this reissue, the demand for each succeeding number has increased with unparalleled rapidity, so that a second, third, and even fourth edition of the early numbers has been called for. It is universally acknowledged to be the most valuable and entertaining family work, for all classes, which has ever been published. The original cost of the stereotyping and engraving to the London publishers was \$25,000. The American reissue is printed on good paper, and well done up in handsome paper covers, and issued in 24 parts at 25 cents each.

The parts average 170 pages each, and will in future be published on the 15th of each month. It is an exact reprint of the London edition, without alteration or abridgment, being printed from the London stereotype plates.

New York, 1846. J. S. REDFIELD, Bookseller, Clinton Hall, N. Y.

Mauder's TREASURY OF HISTORY, No. 6, continues the history of England from 1625, a period of 169 years, during the reigns of Charles I and II, James II, William III, Queen Anne, George I, II and III down to the year 1794. This number contains 107 closely printed pages octavo. 25 cents per number at Beesley's.

The Harpers have just published a neat little 12mo. volume of 179 pages, entitled UNCLE JOHN, 'or it is too much trouble,' by Mrs. Mary Orme. This lady is the author of several good works and this one seems to be written in a pleasing and interesting vein. The moral is good, and the sequel of the tale exemplifies the good, resulting from the Washingtonian plan of reforming the inebriate.

PEERS AND PARVENUS, by Mrs. Gore, is No. 78 of the Harpers Library of Select Novels. 25 cents at Beesley's.

¶ We call the attention of our readers to the prospectus of the PENNY MAGAZINE in this number. There is not a doubt that this work is one of the most comprehensive and useful in the way of giving a concise knowledge of all the subjects treated of in it now extant; and it comprises nearly every subject as far as science, history, biography, literature and the arts are concerned that can be truly useful to community generally.

The profuse wood cut illustrations, of men, animals, birds, edifices, curiosities in nature and art, are life like and can not fail to impress upon the mind the reality and truthfulness of the descriptions to which they are attached. The very cheap form in which this work is now published, places it within the reach of almost every one. Twenty of the numbers are already issued, and may be had at the publishers price of G. N. Beesley, this city, or of the publisher, Clinton Hall, N. Y. Buy it, buy it.

Br. J. Stebbins should be addressed at Canadea, N. Y., instead of Hume.

Br. S. E. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street, Buffalo.

STATE CONVENTION AT NEWARK.

The Universalist society of Newark, Wayne county, have selected the following individuals to act as a committee of arrangements, during the session of the Convention, viz:—E. T. Grant, D. F. Luce, Daniel Kenyon, L. N. Straw and William Payne. This committee will be found at the Eagle Tavern kept by Gen. Barney, on Monday and Tuesday, and will promptly attend to the wants of all who come from a distance. Strangers will therefore call at the Eagle Tavern, which is within a few rods of the place where the packet stops, and inquire for the committee of arrangements, or for either of the persons named above as members of that committee.

D. KENYON, Clerk of Society.

*** Ujion and Luminary please copy.

New York State Universalist Convention.

The Annual meeting of this body will be holden at Newark, Wayne county, on the last Wednesday and Thursday (27th and 28th days) of May. Newark is a pleasant Village on the canal, and we anticipate a large and glorious meeting. Will the Clerk of the Convention furnish us with a catalogue of the Delegates from the respective Associations in the State, for publication?

MEMORANDA of the Experience, Labors and Travels of a Universalist Preacher. Written by himself.

This is Br. George Rogers late work, and an excellent one it is. For sale at this office. Price \$1.00.

¶ A few hundreds of the Register and Almanac for 1846 yet left, and for sale at this office.

RELIGIOUS NOTICES.

Br J. STEBBINS will preach in Bolivar the first Sunday in May (3d inst.); in Wellsville, Monday evening 4th; in Whiteville, Tuesday evening 5th, all in Allegany county; in Condersport, Pa., Thursday 7th, and in Smithport, Pa., Friday evening 8th inst.

Br. J. J. AUSTIN will preach at Newark, Wayne county, on the third and fourth Sabbaths inst.

Br. O. WHISTON will preach in North Norwich Sunday April 26th. Sunday May 3d in Walton. Sunday May 10th in Harpersfield. Sunday May 17th in South Otselic, and on Sunday May 24th in East Franklin.

Br. J. T. GOODRICH will preach in Harpersville, on the second Sunday in May, at 10 o'clock A. M., in New Ohio at 2 o'clock P. M., and at Page Brook at 5 P. M.

CONFERENCE.—The third Conference of the Otsego Association will be holden in Lewisville, Otsego county, on the second Wednesday and Thursday (13th and 14th) of May. Ministering brethren and friends will find a committee at the church to extend to them the usual hospitalities.

O. WHISTON, Standing Clerk.

DEATHS.

At Little Falls, April 1st, Mr. JAMES H. MATTESON, aged about 33 years. Br. Matteson had long been a firm believer in the doctrine of God's impartial grace and goodness. He was uniform, consistent and practical in his moral deportment—he lived in conformity with the dictates of that faith in the Gospel, which he cherished as the truth of God. He was a member of the Universalist society at Newville, who deeply mourn his loss. He was ardent and warm in his attachment to his friends, (and he had many). All who knew him, esteemed him—yea loved him as a man, a citizen and a neighbor. He was kind, courteous, humane, benevolent, generous and liberal in his intercourse with mankind. As a son, as a brother, a volume might be written, commending his acts and doings in the highest degree, as a pattern and example worthy of imitation. As a husband and a father, he was ardently affectionate and devotedly attached to his family. As a husband his devotions were fully appreciated and as warmly reciprocated. He leaves a wife and two small children to mourn his loss; and they mourn deeply and sincerely, yet they mourn not as those who mourn without hope. And a whole community does not only sympathise with the bereaved relatives, but mourns, and deeply too, the loss of one so worthy its best consideration.

A. SNYDER.

In Buffalo, on the 24th ult., FLORENCE EUSEBIUS, son of Rev. S. R. Smith, aged 17 years.

[Original.]

JUVENILE HYMNS.

I.

OPENING PIECE.

We come not as the mighty come
Who seek for high renown,
Whose deeds of valor all are done
To win a glorious crown.

We toil not for a sounding name
As many vainly do.

We have a higher, holier aim,
And nobler paths pursue.

We come a band of children free
As are the winds of heaven;
To virtue and to knowledge we
Our every power have given.

One boon alone we ask of you
For all our toil and care,
And you will grant, for you are true,
A blessing and a prayer.

II.

THE SEASONS OF LIFE.

Oh, Life has its Spring-time of sunshine and showers
When the heart is the dwelling of joy,
When thoughts of the birds of the streams and the flowers
The moments of gladness employ.

Life, too, has its Summer of beauty and roses,
When breezes are laden with balm,
And rapt, the bright eye of the spirit reposes
On scenes that are joyous and calm.

And life has its Autumn, when flowers that we cherish
Are touched by the breath of the frost,
And hopes that we deemed all too sunny to perish
Feel the blight of the winds and are lost.

And life has its Winter, cold, gloomy and chilling,
When the heart's solemn beating is slow,
And thoughts of the charnel the bosom are thrilling,
Through whose portals the spirit must go.

III.
SINGING.

We love the Spring,
Who comes to bring
Us gifts of bright and fragrant flowers.
She spreads her wing
O'er every thing,
And makes all fair this world of ours.
Oh, it is joy,
Without alloy,
To breathe the scented air of hers',
It sends a dart
To every heart
That feeling's deepest fountain stirs.
And then her blooms,
And their perfumes,
A thousand gentle lessons teach,
Which written lore,
With all its store,
Has ever failed the heart to teach.
Her beauties tell
To all that dwell
In this unfriendly sphere below
Of glorious Spring
Unwithering
That reigns where flowers immortal blow.

IV.

GOOD NIGHT.

Good Night!
May your slumbers be all blest,
When you close your eyes to rest,
May the holy angels keep
Vigils o'er you while you sleep.
Good night!

Go rest!

Darkness now its pinion spreads
Over earth and quiet sheds;
Stars are keeping watch above,
Like unnumbered eyes of love.
Go rest!

Go sleep!

Dream of all things fair and bright,

Blessed homes of joy and light,
Dream of those abiding there,
Free from every earthly care.
Go sleep!

Good night!

Sleep till rosy morning comes
With its light to bless your homes;
Sleep till balmy rest prepares
You for all its toils and cares.

Good night!

Utica, April, 1846.

JAMES LUMBARD.

[Original.]

MISSIONARY MEETING

Of the Buffalo Association of Universalists.

At a meeting called for the purpose, at the Universalist church in the city of Buffalo, March 31, 1846, the following Constitution was unanimously adopted—

ARTICLE I. This Society shall be called the *Missionary Society* of the 'Buffalo Association of Universalists.'

ART. II. The objects of this Society shall be to supply destitute portions of this Association with the ministrations of the Gospel.

ART. III. Any person contributing fifty cents, may become a member of this Society.

ART. IV. The officers of this Society shall consist of one, and not more than three Trustees from each existing society now within this Association, a Treasurer and Secretary to be chosen annually.

ART. V. All monies paid or contributed to either of the Trustees, or other person for the Society's use, shall be paid over to the Treasurer who shall give his receipt for the same; and in like manner, all money paid out by him shall be accounted for by receipt.

ART. VI. The Treasurer and Secretary shall employ a Missionary for such part of the time as the funds will warrant.

ART. VII. The Missionary so employed shall determine what particular places his labors shall be directed within the Association.

ART. VIII. The Missionary shall report monthly to the Secretary, his progress and prospects, together with an account of all monies raised or received for his support within the field of his labors.

ART. IX. The amount raised in any place where no society has yet been formed, shall if desired, be applied to the support of the Missionary in that place.

ART. X. The Secretary shall keep a true account of the proceedings of the Society, and report the same at each of its meetings.

ART. XI. Any two of the Trustees may call a meeting of the Society at discretion.

ART. XII. The annual meeting of this Society, shall be at the same time and place as that of the Buffalo Association.

The following named persons were appointed Trustees and officers of the Society:

James Durick, A. C. Moore, Aaron Bean, Buffalo, Thos. Thurston, Wm. C. Russell, Aurora (Wilmington P. O.), Erie county.

Wm. Andre, Palmer Skinner, Boston, Erie co.

A. B. Starbird, Cowlesville, Wyoming county.

E. Parker, Alden, Erie county.

— Sampson, Concord, Erie county.

Philetus Warren, Java Village, Wyoming co.

Secretary, H. B. Torrance, Buffalo.

Treasurer, Thos. Thurston, Aurora.

Resolved, That the Secretary prepare the minutes of this meeting for the press, and request the publishers of the Magazine and Advocate, and the Western Luminary to publish the same in their respective papers. S. R. SMITH, Chairman.

H. B. TORRANCE, Secretary.

[Original.]

THE SPIRIT-BIRTH.

That God foreknew who would be Christians, there can be no doubt; that he predetermined Christ, as the first one fully born of the spirit on earth, is equally clear; and when 'the sons of God shouted

for joy' at the morn of creation, he doubtless saw, in prospect, his own pure spirit pervading, progressively, the rising, deepening, spreading generations of men. God sent his spirit forth over the broad waters, and over the fruitful earth, among his ancient people. It had its designed influence, in lighting up the darkened minds of a noble phalanx of prophet-priests; these again sent forth their borrowed spiritual radiance, which served to dispel in a measure the thick spiritual darkness of the people; and last of all came the One that should come—the Shiloh of ancient prediction—the Messiah long promised of the Father—the Son of God—the Saviour of the world; exhibiting to the world's gaze the first one fully born of the spirit—the first on earth bearing fully the image of the King eternal—the one in whom centred the fulfilment of the ancient hope, and through whom should be diffused widely on every hand that spiritual life, which is pouring in upon the human race in copious showers of benediction from the Father's throne.

Look aloft to the heavens for a beautiful symbol. Let darkness now cover the face of the earth; as gross darkness then covered the face of the people. Above, star after star appears to our view, each shining with greater brilliancy than any that came before; like the increasing spiritual light of each succeeding prophet. Soon, all beneath the blue dome of nature is lit up with a full twilight, and stars innumerable pierce with their mellow light down through the hazy ether; symboling forth the general spiritual advance of the people. Anon, the queen of night issues forth, and rises above the horizon, gilding at first the topmost mountains and hills, spires and roofs, with a flood of borrowed light, which, gradually spreading, lights up at length the deepest dell and penetrates the densest forest; answering to the broad and brilliant though borrowed spiritual blaze, which first became visible to human gaze at the nativity of Jesus Christ, and which must spread wider, and still wider, until every mind shall see its light and every heart feel its warmth. And still further, as the borrowed light of the moon which encircles the earth in the still night time, is swallowed up by the broader and denser original light of the sun following; so the intensest light of the Gospel on earth, will be succeeded by the heaven-encircling halo of eternal Day beyond. Such is the symbol, such its application, and such the heavenly lesson it contains.

That Christ should be the first of spiritual-birth among men, is what God foreknew and predestinated ere time began. And Christ was to be the standard of spiritual perfection, bearing the express image of the Father, through earth's coming ages. God is the divine Original; Christ is his visible image on earth; and the followers of Christ—that progressing company of the faithful, which shall in time overspread the face of the earth—are spoken of as being conformed to his image, implying of course that they are also conformed to the image of the great Original. J. J. A.

Lebanon, N. Y.

A few copies of the Rose of Sharon for 1846 for sale at this office.

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[Original.]

THE LAST PRAYER.—A SERMON.

BY REV. J. J. AUSTIN

'Father, forgive them; for they know not what they do.' Luke xxiii: 34.

In this text is exhibited the SPIRIT of the Christian religion: a jewel whose value is far above rubies; a diamond glittering with the wealth of Heaven; the pinnacle of the Christian temple, reaching above the heavens, and crowned with the blaze of light divine. It bursts forth in its fulness in the last, dying, agonizing prayer of Jesus Christ, the immaculate Son of God, the Saviour of the world. The circumstances under which 'The Last Prayer,' ascended to the throne of the Eternal, are undoubtedly familiar to each of you who hear me. It was uttered, not for those who were endeared to him by the common ties of kindred; not for the fond father and tender mother, who had watched over his infant hours with parental affection; not for a gentle sister and manly brother, who were bound to him by a thousand tender ties of fraternal love; not for friends, who had stood by with soothing words, and kindly deeds, when affliction's mantle was thrown heavily around him; nor yet for those who, without any especial regard for, had never done him injury—but it was breathed forth from a soul full of love, in behalf of his most bitter and relentless enemies, who had sought his death gloatingly for a long time, and who at length, as was purposed in infinite Wisdom, had succeeded in bringing him for crucifixion to Calvary's bloody brow. The people, and rulers, and soldiers stood around, deriding him with bitter taunt, and revelry, and jeer, while his hands and feet were spiked to the elevated beam; and instead of heaping curses and maledictions upon those who were so deeply guilty in the sight of Heaven, and who had persecuted him all his life long, he could only raise the last, deep, tremulous tones of his voice in accents of mercy and forgiveness; and while the life-blood was streaming to the ground, the Godlike prayer ascended from his lips—'Father, forgive them; for they know not what they do!'

It is to us a source of deep pleasure, in looking over the record of the world, to see here and there an instance of that exalted patriotism, which shrinks not from death in its worst form for the good of a nation; of that enduring friendship, which will brave even death in defence of one beloved; and of that undisturbed philosophy, which repines not when death draws near. Instances like these might easily be pointed out. But where, on the record of things, that were, can you find an instance of that compassionate love, extended to enemies, which is brought to our view in the language of the text? It can not be found. In the whole range of ancient Heathen, or Jewish, or modern history, for an instance so fraught with God's eternal love, you search in vain. And this alone—independent of the love, seen in the life, teachings and miracles of Jesus Christ, and of the great and good design of his crucifixion and resurrection—is sufficient to challenge the belief of a world in the divinity of the spirit of his mission. Yes, when I see the tear of pity that flows for human woe, I must regard its origin divine; when I see a pure example of paternal, or filial, or fraternal love, I must believe its source divine; and why should I not, when I behold an instance of forgiveness and blessing, extended to an enemy, consider it the offspring of Him, whom we love 'because he first loved us'?

It is a well known fact, that the nature and object of Christ's mission were very much misappre-

hended by the Jews.* Notwithstanding prophecy had foretold his coming several hundred years in advance, and notwithstanding he was daily and hourly expected, at the time of his advent; yet when he came, he was at once rejected by the chief priests and rulers, and the indignation of the people was stirred up against him. And why was it? It was because the nature and object of his mission were misunderstood. The Jewish nation was then subject to the authority of the Roman power, and was severely oppressed by the Roman governors. The ecclesiastical institutions of the Jews remained; and they of course were very anxious to throw off the Roman yoke entirely. Under circumstances like these, it can but appear evident that their disappointment was great, when the Messiah they were expecting proved to be an entirely different personage from what they had hoped. Their civil power was gone! And they were looking for a temporal prince, who should enjoy a marked degree of the divine favor, and who should break up their Roman bondage, and restore to them their former independence. But their hopes proved illusive! For instead of assuming the civil government and power, and striking at once a panic in the camp of the Roman legions; Christ went about lifting up his voice in their synagogues, in the streets, by the sea-shore and on the mountain-side; overthrowing their pompous rites and ceremonies; teaching the spirituality of his mission; instructing them of a Father's love, and of their duty to love Him and their fellow men; healing the sick, cleansing the leprous, raising the dead and casting out the devils. Instead of being the temporal saviour of the Jewish nation, he was to be the spiritual Saviour of the world; he was to save the world from sin, both of doctrine and practice; and the work is gradually going onward to its fulfilment. The disappointment of the Jewish people was very great. And although their prejudices and prepossessions against him would have been removed, had they listened to his exposition of the truth, and were removed so far as they did so; yet his doctrines and precepts struck terror to the rabbins and rulers, because in part, they believed him to be not the Messiah they were looking for, and in part, because they saw that their own power and influence would be overthrown. Hence then the lengthened, and portentous, and deceitful opposition, which they brought against him. They resorted to every artifice they could devise, to incense the populace against the innocent and God-like Saviour, and to every stratagem their ingenuity could invent, to bring upon him a felon's punishment. And when at length, as was foreseen by prophecy ages before its accomplishment, he was condemned and stretched out upon the cross—and all to bring out a noble purpose of Deity, yet hidden in the future—the heavenly prayer was uttered for his vilest enemies, 'Father, forgive them; for they know not what they do!'

Their sin was great in the sight of Heaven.—Like the eleven brethren of the patriarch Joseph, who sold him a slave to the Midianite merchantmen, they little dreamed that their present evil purposes would be overruled for good. There was undoubtedly a feeling of justification in the hearts of some, on the ground that he was an impostor worthy of death; but those more immediately concerned knew, as was declared by one of their rulers, that he had done nothing worthy of death, though he answered not their expectations of the promised Messiah. They were guilty, deeply, darkly guilty; and Christ in his dying moments prayed for their forgiveness. He prayed not for the remission of the punishment of their sin; but

he prayed for the putting away of the sin itself.—Punishment, justly incurred, can never be forgiven; it must fall upon the head of the guilty sinner.—But Christ prayed for the forgiveness, or remission, or putting away of their sin. They were ignorant of God's purposes, which were fast unfolding, and he would have them enlightened; they were sinful in the sight of Heaven, and he would have them reformed. And to this end he prayed, Father, remove their errors and their vices—'Father, forgive them; for they know not what they do!'

They knew not what they did. They were not aware that their agency in the crucifixion of the Saviour, would eventually redound to the glory of the world. They little knew that the part they were performing was an important feature in the establishment and triumph of the Christian religion. It was not yet revealed to them, that they should crucify the Son of God, the Saviour of the world; who should arise from the dead, carrying captivity captive, and giving gifts unto men; whose life, and teachings, and death, and resurrection, should exhibit the principles by which the world is to be reformed, and purified, and blessed. Hence the deep and fervent prayer of the Saviour on the cross—'Father, forgive them; for they know not what they do!'

Permit me now, brethren, to put the question to every believing soul, Will they not be forgiven? Christ prayed to the Father for the forgiveness, or freedom from sin, of his most bitter and malignant enemies,—those who were guilty of deeply sinning against the Holy Ghost, or the holy spirit of love, which was the moving motive of every thought and deed of his whole life. And will they not be forgiven? will not their sins be put from them, and they be assimilated to the purity and holiness of the life of Christ, the express image of the Father? What Christian can doubt for one moment upon this point? The Saviour himself declared, that those who spoke against him, though guilty of all manner of sins and blasphemies, should be forgiven; while those who spake against the Holy Ghost—against the spirit of love which pervaded his life, and teachings, and deeds—should not be forgiven in that *aion* (age), nor the *aion* (age or dispensation) following; but that they should eventually be forgiven, is evident from the NATURE of the sin, and from SCRIPTURE TESTIMONY upon this very point.

The sin of blasphemy against the Holy Ghost, consisted in ascribing Christ's good deeds to the power of evil,—as some of the Jews said, 'This fellow doth not cast out devils, but by Beelzebub the prince of devils.' Now as Christ was believed to be an impostor; and as they must account for his good deeds in some way; it seemed quite probable, in their view, that an impostor would be none too good to cover over evil with an appearance of goodness. We must therefore suppose, that they really believed what they said; and admitting that they believed it, the conclusion follows, that when they become convinced to the contrary—when their unbelief is removed, whether in the present life or the future—their sin will be forgiven or put from them. Such is our conclusion, drawn from the nature of the 'unpardonable sin,' the blasphemy against the Holy Ghost; and such is the opinion of the best commentators, among whom are the celebrated Wakefield and Dr. Adam Clarke.

But the Scriptures are by no means silent upon this point. In the 11th chapter of Romans, St. Paul speaks of the nature and object of the Jewish apostasy, and of the coming in of the Gentiles; and he shows most clearly, that when the Gentiles shall have been converted, the Jews shall also be

brought within the fold of Christ. Concerning the Jews he says, 'Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them (the Jews) to jealousy. Now if the fall of them (the Jews) be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness.' The Jews were doubtless permitted to fall, and the Gentiles to supply their place, that the spiritual pride of the former might be humbled, and to convince them both that God is no 'respector' of persons, or tribes or of nations. Again he says, 'For if the casting away of them (the Jews) be the reconciling of the world, what shall the receiving of them be but life from the dead?' Again to the Romans or Gentiles he says, 'Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness; if thou continue in his goodness: otherwise thou also shalt be cut off.' It is worthy of notice here, that being 'cut off,' and being 'grafted in,' signify nothing more nor less than being excluded from, and being accepted to, belief in the Gospel. Observe the language, 'and they also (the Jews), if they abide not in unbelief, shall be grafted in: for God is able to graft them in again.' And he farther says, 'For I would not, brethren, that ye shall be ignorant of this mystery, lest ye should be wise in your own conceits (or proud as the Jews were); that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved:—what, those who committed the sin of blasphemy against the Holy Ghost? Yes, for see it is written, 'There shall come out of Zion the Deliver, and shall turn away ungodliness from Jacob.' Ungodliness, in its broadest sense, signifies sin of every kind and degree; and the Deliver is to 'turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins.' This taking away sin, is the same thing with the forgiveness, which Christ invoked upon the heads of his murderers. St. Paul then said, that although the Jews were for the present enemies to the Gospel, yet they were still beloved by the Father who would finally bring them in. 'As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the Father's sake. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through thine unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.' And in view of the generous purposes of God, thus fairly opened to our view, St. Paul breaks forth in strains of gratitude and praise. 'O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever.'

Thus do the Scriptures harmonize with the conclusion, drawn from the nature of the sin against the Holy Ghost; and if that sin shall be forgiven or put away from the remnant of Israel, after the Gentiles shall have come in, who will affirm that other sins shall remain? And if all sins shall be put away, in the triumphant progress of Christianity, will not the prayer of the Saviour on the cross be answered—'Father, forgive them; for they know not what they do?'

In the present condition of the Jewish people, we also behold collateral—yea, prophetic evidence, of the truth of the doctrine of St. Paul, and of the final fulfilment of Christ's dying petition. The Jews at this day, in fulfilment of an ancient prediction, are scattered abroad throughout the wide world. And while Christianity is rapidly spreading among other nations of the earth, they remain almost with one consent firm in their unbelief. This proves what? Not that they will always remain so; but as a portion of prophecy is fulfilled, before our eyes,

we have no right to infer that the remainder will not be. Quite the contrary. And in addition to the conclusion, drawn from the nature of the grossest of the Jewish sins; and to the testimony of St. Paul; we have the present condition of the Jewish people, in proof that the whole prophecy will eventually be accomplished; and if accomplished, Christ's prayer to the Father was not in vain.

And here allow me to say, that the fulfilment of ancient prophecy, in the present and the future, is to my mind a demonstration of the Heaven-derived mission of Jesus Christ. It is a progressive miracle, independent of finite man, and having its beginning, continuation and end, in the infinite power, wisdom and goodness of God. This is an argument that infidel sophistry has never, and can never, invalidate in the least degree.

Thus, brethren, do we respond to the question, Will the prayer of the Saviour ever be answered? by reference to the nature of the vilest sin of the Jews; by reference to the testimony of St. Paul; and by reference to the gradual spread of Christianity, and the fulfilment of prophecy before our eyes. But what is the answer of him, who believes in the endless perpetuity of suffering and sin? He gives the question a decided negative. And why? Is not Christ, the petitioner, according to his view, the very one who will answer the petition? Is he not God in the flesh? And would the Deity ask himself to do, what he has no disposition to do? Or if God wills that it should be done,—that his enemies while he was on the cross, should be forgiven because of their ignorance,—has he not the power, nor the wisdom, to accomplish it, by removing their sins? What is the reason, that Christ's prayer will not be answered? Did he not pray as he should have prayed? Is God opposed to it, or Christ, or angels, or good men? Oh, reflect upon the question,—ye who believe, if any such are before me, that the vilest and most sinful of earth's children will never be forgiven—will never have their iniquities washed away, by the refreshing and vitalizing dews of grace which fall upon the mountains of Zion,—pause, I entreat you, ponder well the question, and then decide, Will the last, the dying prayer of the Saviour, which ascended to Heaven from the bloody brow of Mount Calvary, never be accomplished?

I pass from this point by observing, that this incident of the Saviour's life should be deeply impressed upon our minds, and should go with us all our lives long. Every feature of Christ's life and teachings, was given for our example and admonition; but this one seems to be especially worthy of our attention. We behold Christ resisting temptation, in all its alluring forms; we behold his life crowned with meekness and humility; we behold him firm in his integrity and truth, though beset by a thousand enemies; we behold his ever gushing love for the most sinful of the human family; we behold his perfect resignation in the hour of death, enabling him to exclaim, 'Father, into thy hands I commend my spirit;' but the crowning excellence of his life was visible only in death,—in the last prayer he ever offered, invoking forgiveness and blessing upon those, who were cursing and reviling him in the last bitter agonies of death—'Father, forgive them; for they know not what they do!'

Oh, my brethren, we need the same strength against temptation; we need the same meekness and humility; we need the same integrity and truth; we need the same expanded and ever expanding love; we need the same calm and dignified resignation, in all the allotments of life, and in the hour of death; and especially do we need that spirit of forgiveness and blessing toward enemies, every day of our lives, which adds such lustre in the dying hour to the luminous life of Jesus Christ. May this prayer ever be our example! Are we conscious that we mean well, however wrongfully our words and actions may be misconstrued? Let us rely, then, upon the integrity of our motives; and if others judge us severely, let us remember that we may do wrong, although we mean right; and let us every day pray for wisdom from above to guide us, and for blessing upon those who pour out

malediction upon us. This is by far the better course, in every point of view. St. Paul has said, 'Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.' As though he had said, see that your own feelings and conduct are right; but if, as may sometimes happen, you are unjustly condemned, 'recompense to no man evil for evil;' otherwise you make yourself guilty, and sink to a level with your enemy. 'Dearly beloved,' he says, 'avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head'—which in the end penetrate, and warm, and subdue the heart! By doing good to those who do evil to us, we reprove them in a way that will stir up the deep fountain of the soul, overcome their enmity, and make them our warmest friends; while by rendering evil for evil, the first aggression is repelled with interest, the aggressor feels justified in renewing the attack, which is again repelled with increasing vengeance—and thus defiance, and insult, and injury is hurled from enemy to enemy, and the battle can not cease until the combatants are ruined! Oh, as you love your own happiness, brethren, discard this principle of action at once and forever; inscribe high upon your shield the Christian maxim, 'Be not overcome of evil, but overcome evil with good'; and even through life, whenever an insult or injury is offered you, cast it not back, but repeat the prayer of the Saviour on the summit of Calvary—'Father, forgive them; for they know not what they do!'

And passing from private, to public religious life, the prayer of the text should be constantly before us. There are those, who regard our faith as an engine of evil, and as either wilfully ignorant or knowingly wicked. They do not understand it; having been taught by its enemies. And whenever we hear, as we frequently do, ourselves denounced as infidels and heretics, and our faith reprobated as a false and dangerous machination of the devil; we must not be offended—remembering that the same charge was brought against Christ; and if they called the 'Master of the house Beelzebub,' why should they not those of 'his household'?—Nay, my hearers,—those of you who profess our holy faith,—'be not overcome of evil'; repel not this charge, for the purpose of casting it upon your neighbors; but even pray for them, as you justly can, in the language of the Saviour—'Father, forgive them; for they know not what they do!'. They need forgiveness; the mists before their eyes need to be dissipated; the false opinions in their minds need to be removed; the wrong impressions in their hearts need to be eradicated; 'Father, forgive them; for they know not what they do!'. They know not, that they oppose the will and purpose and oath of Heaven; they know not, that they traduce the character of the infinite and ever glorious One; they know not, that they array Scripture against Scripture, and make the Word of God its own murderer; they know not, that they build up a fortress, behind which infidelity cowers to escape the shafts of pure Christianity;—in short, they do not know, that in their zeal to build up the Saviour's kingdom, they are directly engaged in tearing it down; in trying to root up the tares, they root up the wheat also—'Father, forgive them; for they know not what they do!'

Oh, the wealth of a Saviour's love! Look at it with a fixed gaze for one moment! It is the life beaming in every feature, and irradiating the whole character of Christ; the life visible in all the kindly deeds and miracles of the Saviour; the life breathed forth in blessing and forgiveness for his murderers, from the blood-crowned summit of Calvary; the life coming down from above, and filling the soul of the earnest follower of Christ; that life urging the Christian on to deeds of benevolence and mercy; the life breaking in showers of benediction upon all from God; the life expressed under the simple yet rich titles—Goodness, Holiness, Love! May this spirit—this life—ever be ours, brethren!

May it melt the icebergs of selfishness within, and cause them to flow in rivers of kindness! May it make us meek, and lowly, and humble, in view of our many transgressions! May it inspire within us all that is true and holy, in thought and life! May it fit us for the effective discharge of every duty! May it cheer us in our upward and declining progress toward the tomb! And when the twilight of life shall have faded into the darkness of death, may it go with us through tears and lamentations to Heaven!

[Original.]

THE IMPORTANCE OF ACTION.

Never, perhaps, has there been a time, when Universalists were so loudly called upon to act as the present; and never a time when so much could be accomplished by right action. Partialism has rapidly declined for some time past. The fires of modern revivalism have ceased to burn upon her altars; and are fast burning down her temple. The ruins of her proud edifice, are filled with the mangled bodies of its slaughtered victims. The air, around it, resounds with the maniac's wild cry.—The smoke of the *torment* of the damned, rises from its deserted walls—while the multitude stand aghast at the sight of such horrid scenes; or turn with rapid strides towards the dreary regions of infidelity. Universalism is the only remedy for these evils. That alone can lead the skeptic to hope in Christ—the awe-stricken to see the hand of God in scenes of woe. That alone can stay the suicide's hand—restore reason to her lost home—and kindle the fires of true devotion. And will not Universalists be up and doing?

We give place to the following article as an act of simple justice to the writer. We take no part in the differences or difficulties mentioned; and seriously deprecate the evils attendant thereon. The article from Br. S. published in our last volume was free from personalities or any thing that could reasonably give offence to any one. For in it he says he was unjustly assailed and slanderously treated in a neighboring journal, and then refused a hearing of any vindication against those unjust imputations. It has always appeared to us that when any man, possessing a character, is assailed publicly by the press, and his character and motives impugned, he ought to be allowed the opportunity of being heard in his own defence through the same medium. But perhaps, not being acquainted with all the circumstances, we may not be competent to judge in this case correctly. We take no sides, no part, in the controversy, but simply allow Br. S. to speak for himself. Of his communication the public must judge.

Ed.

TO THE PUBLIC.—A CARD.

It may seem a needless work to those well acquainted with the circumstances, that have from time to time brought my name before the public, in a manner not very pleasant to its possessor, nor very satisfactory to many as to the why and wherefore, the explanation now given. But I deem it my duty to give it—leaving others to judge of its propriety. Twice has my name been placed at the head of editorials in two of the Universalist papers of the State—once by Br. Skinner, to vindicate it from a false and malicious attack made upon it by a writer in the *Western Luminary*, and once by Br. Hammond to call the same attack complimentary; and render to me a *little praise* for justice. Evidently one of these brethren had a wrong view of the matter; and certainly the public will inquire which, and look to me for an answer. This I will give. The article *not* called out these editorials in part, was published in the 49th No. of the *Western Luminary* for 1845, over the signature of V. B. M. (which means V. B. Mix,) and was affirmed by I. B. Sharp, in apparent reply to an article published in No. 45 of the *Magazine and Advocate* of the same year over my signature. I felt aggrieved at the article of V. B. M. (which, if true, implicated me with falsehood—littleness—vanity and self-*arrogance*) and have just succeeded

in inducing Br. Hammond to say he doubts not I feel injured; albeit he considers complimentary what I have assured him (offering to furnish proof) was false and slanderous, and calculated to injure the cause of Universalism, if suffered to pass unrebuked. I have long been silently laboring to effect an arrangement of the matter. I have been refused a hearing in the *Luminary* and treated with dignified silence—after having the *word of its Editor pledged* to me that I should have a hearing—and after sending him an article that one of his associates pronounced suitable for publication. And but for the position I occupy I might now pass the whole affair over with the silent contempt its despicable character merits. Injustice to Br. Skinner, I wish now to say, once for all, that he was right in supposing that I had been attacked with malice and falsehood. The article of V. B. M. is well known in Hume to be false and slanderous. Neither its writer nor affirmer dare qualify to the truth of some of its statements. I honestly believe that these Rev. gentlemen intended to injure me by the publication of the article in question, which injury I would willingly bear did not Universalism here languish in the faint struggles of death, by reason of falsehood and slander being found when truth and good will were looked for. And while, for reasons that follow, I leave this subject and all concerned to their own reflections, with the assurance that I shall ever cherish a spirit of good will towards them, to pursue the way that seemeth unto them good; I would say to the committee of discipline of the Allegany Association, you have solemn responsibilities resting upon you, which may God help you to discharge rightly, and to the *dead* society and church in Hume; you have a weight upon your grave that must be removed before you can rise to spiritual life.

I will now define my position as a minister of the reconciliation. I was introduced to the public by the New York Association of Universalists. I lived over a year within the limits of the Central Association, and during that time, received from the chairman of the committee on fellowship and ordination a letter of fellowship; but from causes that belong to the C. A. to investigate, that letter was never laid before it, and I am now registered 'not in formal fellowship.' I have been in Allegany more than 17 months as a stated preacher; and intend to continue to preach whenever opportunities present; of which there is no lack at present; believing it my privilege to be excused from participating in all affairs pertaining to our denomination as an organized body, so long as I am thus isolated and alone. And I hope, that, asking no praise—no commendation for my humble labors—unmindful of coldness and disrespect—and thankful for all the fellowship the good and true may grant me, I may be fortunate in escaping the calumny of professed friends. I expect if I can get enough of Allegany currency into transferables—to take the hands of many old friends at the State Convention and at the meeting of the Central Association. Respectfully,

J. STEBBINS.

[Original.]

EXTRACTS

From a letter to the Editor, dated St. Albans, Vt., March 23d, 1846.

I here mail you \$1.00 for the *Magazine*, which I should like from the first of February. * * * There is no paper advocating the doctrines of our faith, which I more highly esteem than the *Magazine of Utica*. It is the first that ever came in my way regularly—and gave me a knowledge of the character and condition of our denomination—beside opening to my understanding many of the religious principles which I now dearly cherish. It is about ten years since I formed my acquaintance with that journal, and from that period, down till within a few months, I have been its constant reader.—You may therefore form some idea of my attachment to the *Magazine and Advocate*—and understand the *reason why* I long to behold again its familiar features.

I rejoice, Br. Skinner, that the editorial charge

of the paper has at last returned to yourself—its original owner, for care and keeping—believing that in your hands, it will lose nothing in value.

* * * Here I am 'way up in Vermont,' as people say sometimes, where *johnny cake, maple sugar, and sheep*, are among the principal commodities. As it regards maple sugar, we have not commenced making, as the spring has not been very favorable. We hope to have freezing nights and sunny days soon, for you know (as you formerly lived in New England) such is the kind of weather we need for that business.

I am situated not *quite* among the hills, but where I can see them 'high and lifted up' on the east.—St. Albans is a lake town. It lies on the beautiful lake Champlain—nearly opposite Plattsburg, N. Y. Steam boats run on this lake from Whitehall to St. Johns, a distance of 150 miles. From St. Johns to Montreal it is only 23 miles. Hence passengers can go from Whitehall to Montreal the same day—and feast their eye as they travel.—There is not in the Western world a more beautiful body of water upon which to sail.

I have been here since last September—and therefore feel very well satisfied with my new home. I find that the people have *heard* of Universalism here as well as in western New York, where I formerly lived. It is not altogether a stranger among them. Some dare even believe it—and not a few neither.

In St. Albans we have a good house—society—congregation—and the prospects are bright for the future. I think, on the whole, that our cause prospers in this section of the country as rapidly as we could well expect.

My health has been very good since my return from the South, for which I truly feel to thank God. And I am determined to devote my life more to His service, than I have heretofore done. To preach Christ and him crucified, in my humble and feeble manner, shall be my greatest pleasure, 'for I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord.'

Yours affectionately,

W. J. G.

Universalist Books.

Just received from Boston, and for sale at this Office. The new work just published at the Trumpet office, entitled 'Reasons for our Hope,' by J. Victor Wilson, price 75 cents. Paiges Commentary on the Four Gospels, Vols. 1 and 2, \$1.00 each. Ballou's select sermons, 63 cents—do. Lecture sermons, 63—do. on Atonement, 50 cents—do. Notes on the Parables, 50 cents—Family Prayer Book, 50 cents—Mrs. Scott's poems with a memoir, 63 cents—Emmen's Bible Dictionary, 50 cts.—Duties of Young Men, by E. H. Chapin, in miniature form, gilt, 38 cts.—Flower Vase, by Miss Edgarton, 38 cts.—Language of the Gems, 38 cts.—Manuals and Class Books for Sunday Schools.

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the *Magazine and Advocate*, and Universalist publications generally.

RELIGIOUS NOTICES.

Br. T. J. SAWYER of Clinton will preach in Mechanics' Hall in this city next Sunday at the usual hours.

The EDITOR will preach in Clinton next Sunday.

Br. H. B. SOULE is expected to preach in the Mechanics' Hall in this city on the fourth Sunday inst.

Br. J. J. AUSTIN will preach at Newark, Wayne county, on the third and fourth Sabbaths inst.

Br. J. T. GOODRICH will preach in Harpersville, on the second Sunday in May, at 10 o'clock A. M., in New Ohio, at 2 o'clock P. M., and at Page Brook at 5 P. M.

CONFERENCE.—The third Conference of the Otsego Association will be held in Lewisville, Otsego county, on the second Wednesday and Thursday (13th and 14th) of May. Ministering brethren and friends will find a committee at the church to extend to them the usual hospitalities.

O. WHISTON, Standing Clerk.

[Original.]

TO J. A. AND F. ASPINWALL.

Reflections, on reading the obituary notice of their son's death, in the Magazine and Advocate.

Here, through this whispering pine, with melancholy wail,
The winds a requiem sing; sad notes our ear assail;
Sad tales of buried joys, of tender cions cleft;
How from the parent stem, one lovely bud is left,
Transported to a better—fairer land, to bloom;
No blight to fear from this, our wilderness of gloom;
Engrafted on the boughs of everlasting truth,
To thrive forever there in green immortal youth.
Ye moon-beams, centre here, with soft and silv'ry light—
You solemn vigils keep, all through the live-long night—
The night that rules the grave, where sleeps our cherub boy—

But yesterday so blithe, so full of health and joy.
Each morn, the sun's first rays will calmly, sweetly shine.
T' illumine the sacred mound, beneath this growing pine—
Where, tears with dew drops blend, at morn and dewy even,
And sighs, and moans, and prayers, ascend to Heaven.
Hark! even now a sound of grief, a low faint cry—
'Oh! must my beautiful—my bosom's cherish'd, die?'
Even so! for life is like—an evanescent flower—
In beauty buds, and blooms, and withers in an hour!
Dear mourners, dry your tears, your loved one is at rest,
From suffering, pain and grief, with angels ever blest.
That jewel of your heart, your once embosom'd gem,
A ray to Heaven return'd, to grace a diadem.
You prized it highly here, enhanced in value there—
More rich a thousand fold, and oh! surpassing fair!
Your priceless treasure now—deposited in heaven,
Secure and happy there—a Father's pledge is given.

Henderson, March 30, 1846.

Z. PORTER.

[Original.]

THE MISGUIDED DAUGHTER.

BY MRS. S. ELIZA GIBSON.

'Gold pays the worth of all things here;
But not of love—that gem's too dear.'

CHAPTER V.

It was near eleven o'clock of a balmy eve in early May.
All without was hushed save the minstrelsy of frogs as they swelled

—'their speckled throats
By the constant piping of tender notes,'
and the gentle rustle of new-born leaves as they were stirred by the fitfully passing breeze. The stars looked calmly down, not brightly indeed, for a foggy atmosphere that seemed as a mist of tears which they had shed on beholding the frailties and imperfections of humanity, partially obscured their brightness. Still it was such a scene as saddened hearts might look upon with pleasure. Within a room richly carpeted and costly furnished sat a lady, of appearance no more than two and twenty years of age; mournfully beautiful, though her beauty now only seemed to be a wreck of what it had been in former years. She was engaged in reading at a small centre table which but an hour before was overspread with books in gilded binding, but these were now removed to the farther side, and in their stead were placed a number of others of far less beautiful exterior and in appearance of far greater usage. Now and then she would raise her book nearer the light, as if to decipher the pencillings on its margins, and again resumed her reading. Page after page was turned down, till at last she turned to a printer's half-blank which was filled out with penciled notes. Closely she held the book to the light, and after varying its position several times she seemed to comprehend what was written, and then closing the book she leaned her head upon her hand.

Half-stifled sobs escaped her and tears in quick succession fell upon the table. At length she spoke—'Oh! my father, would that thy life had been spared, for then thy daughter would have been less erring; less faulty and oh! how much less miserable. Or would that she had known the value of the boon that thou didst leave, for then—she continued as she cast her eyes around her—'would she never have been surrounded by these hateful

testimonials of her folly! But oh! my mother; it is to you that I owe my folly, my error, my misery; to you I listened and to your delusive guidance did I fall a sacrifice!—She paused for a moment and again resumed—'but I will not now condemn thee; thou hast gone I trust to a realm where errors can never enter, and where sorrows such as attended thy last days here, can never intrude; and oh! if the spirits of that blessed abode are permitted to look back upon this erring world, may I not feel that thou and my father are watching over me?'—She arose and going to the window opened the blinds and looked out upon the night-scene. Pale Luna was fast sinking to rest, but her light, like lingering smiles, still rested on 'hill and dale and opening flower.' To her the scene was beautiful beyond description, and while she stood gazing upon it in silent admiration, her heart arose in thankfulness to the great Author of beauty, for awakening within her, an appreciation of such loveliness, and in silent aspirations to the Father of spirits, that he would give her submission and direction while treading the rugged pathway of her life. Soon a clock in an adjoining apartment struck the hour of twelve, and gathering up her books, she took the lamp and left the room. Need the reader be told that this was Mrs. Gardner? she who was first introduced as the beautiful and admired Alethea Morse? or need he be told that though three years had scarcely passed since she bowed at the hymeneal altar, she had tasted often and deeply too of sorrow's cup, and learned that wealth is far from being the true magnet to the abode of peace and happiness? These need not be told, but the reader may ask why she had thus deeply drank of the cup of sorrow? and what had rendered her thus keenly alive to the true sources of her sorrows? Read on and thou shalt know.

For a time after her marriage, the lovers of display might have supposed her happy, but ere two short months had fled away, such an opinion was far from being a correct one. True, certain apartments in her rich abode had been fitted up with new and more fashionable furniture. Parties, composed of company of her own selection, were made, and she was decked in all the trappings of fashionable life, but was this all? Ah! no. She knew before her marriage that Chauncey Gardner was not highly esteemed, but now that she was brought more nearly in contact with his mean spirit, she detested him, and though he was her husband yet she utterly loathed the sight of him, and sought in other society companionship which his did not yield. But even appearances of happiness were not long to last.

Mr. Gardner had spent his whole life in pursuit of wealth, and though he was not possessed of a miserly disposition—inasmuch as he was desirous that his possessions should shine forth and dazzle the beholder—yet he was penurious, over-reaching in his deal, even with the poor, and was never known to spend a farthing which was not absolutely necessary, or which would not make a display of his taste upon which he prided himself exceedingly. He had lived a bachelor, but now that he had reached 'the sear and yellow leaf' of life, he felt how pleasing it would be to have one who would be mindful of his wants; whose interest would be the same as his, and in whose society the hours of age would pass less drearily away. He grasped eagerly at the suggestion of Mrs. Morse, that Alethea might become such an one, for in appearance 'she was all that his fancy painted' as the wife he would select. Young, beautiful, and gay, he felt satisfied and proud too when she entered his dwelling a bride. All her wishes were gratified, and did she desire any improvement, expense was not spared in the gratification of that desire; but when he saw that his devotion was not reciprocated; that other society was sought in preference to his, and that she shunned his presence, though he were sick and lonely, he was displeased and his revengeful feelings were aroused. He spoke to her tauntingly, of how her mother who could no longer support her had palmed her off upon him, and at length he forbade all company his house, and threatened to disown her entirely if she sought company elsewhere. Alas! unhappy Alethea; of what avail was now her wealth or

her splendor? Or of what value the decorations of riches? Did they purchase peace or confer satisfaction? Ah no, these were gems for which a far different price must be given!

All society was forbidden her, and the only alternative left, was solitude and her own reflections, or the company of a childish old man with his taunts and jeers. The former was of course chosen, but no well stored mind offered subjects for reflection and no deeds of merit gave peaceful recollections. To her it seemed that her life had been one continued round of sorrow and folly, and bitterly did she lament that she had not heeded the few warning words of her friend.

She now remembered her father's library, in reading which he had spent so many pleasant and agreeable hours, and she was determined to procure a part in hope that she too might reap a little satisfaction. He had often told her when she sat by his side a happy child, that when she became older she would find much in his books that would be interesting and valuable. But after his decease, Mrs. Morse who said she did 'hate to see so many leather covered books around,' gathered them into a chest and placed them in the garret, making the case henceforth a repository for her china, declaring that she thought the change a great improvement and one that showed far more taste.

It was something more than a mile from Mrs. Gardner's to where her mother resided, but one moonlit evening, when she thought that her absence would not be discovered, she stole silently out and proceeded on foot to what had once been her happy home. She found the chest of books as she had anticipated and looked them over for a selection. There were works of history and those treating upon the sciences, together with some which might furnish a pleasant and agreeable mode of passing now and then an hour, by furnishing subjects for fanciful reflections. Most of the works had been faithfully perused by her father and contained many penciled passages and remarks. She made choice and returned home, little knowing the value of that boon which they were to confer. The most of her time was now passed in reading, for though she commenced more particularly for the purpose of diverting her mind from sorrow, yet only a short time was necessary to convince her that she had opened upon a field which promised the most precious and valuable treasures—the field of knowledge. She seemed to have entered upon a new era in her existence, and to have caught the glimmering of a light which awakened a desire that would not be satisfied, until that light had dawned in the fulness of its splendor upon her mind.

Naturally alive to inquiry and of a warm and ardent temperament, she soon formed a resolution to persevere in her study and had soon transferred the whole library to her own room. But alas! what grief took possession of her soul, that she had so long remained ignorant of the many precious lessons therein inculcated; and how justly in her heart might she have condemned her mother who had directed her in so wrong a path-way. When in the society of her husband, he still continued to heap abuse upon her head, but she had schooled her heart to forbearance and received it as patiently as possible, while she felt keenly that she partially deserved such treatment.—But other sorrows were in store for her.

Mrs. Morse's extravagance had involved her so deeply in debt that her creditors, who considered themselves imposed upon, levied upon the comfortable little cottage which had so long been her home and it was sold. And now it was that Alethea had it so completely in her power to provide for her mother, but how grieved and mortified was she when peremptorily told by Mr. Gardner that not one farthing of his should be expended in her support. 'It was she,' said he, 'who has been the cause of all my sorrow.' Oh, what may not the dark spirit of revenge prompt one to do, when awakened in a breast of kindred passions! And what were Alethea's feelings? Surrounded by all the blessings of wealth, and her only remaining parent an outcast upon the world! Possessed of her stored hundreds and her mother a 'county pauper.' More unendurable than they would have been, had she

been obliged to toil in poverty for her maintenance. But she needed not even the sympathy of her daughter long. A few short months put a period to the existence of the misjudging and broken-spirited woman. But we will go on to the conclusion of our sad story. After her mother's death, time dragged even more heavily to Alethea than before and she spent most of her hours as on the evening described at the commencement of the present chapter. The sight of her possessions had become hateful in her eyes, and the sound of her husband's voice an almost terror to her heart.

The two friends Alethea and Mary—the latter having removed to a neighboring village—had scarcely met since their marriage, but they had occasionally exchanged letters, and Alethea knew by the tenor of Mary's that her life was one of happiness. Report too said that George Graham though a mechanic was highly esteemed. Alethea's resolution was formed. She had strove long to bear up under the weight of trial and she could do so no longer. Again she wrote to Mary, but we have only room for an extract—

'Yes Mary, she who once exulted in prospect of a station so much superior to yours, now begs a place at your hearth. She who once thought that she should be *happy enough*, because her abode was to be one of wealth, now sues for a shelter under your roof. I ask it not for a long time, for I feel that ere many weeks have fled away, I shall be in that better land—where the wicked cease from troubling and where the weary be at rest.' I can not bear the thought of lying down to die where no friendly hand is ready to smooth my pillow, and where no sympathetic eye, will watch my passage to the tomb! Grant my prayer then and the father of the orphan, and friend of the afflicted will reward you.'

Mary did grant her request and sent a friend to bring her to her own happy home. But Alethea's predictions were soon fulfilled. Three weeks had scarcely passed ere she was numbered with the dead. But she lived to see her name in the public print in connection with—'all persons are forbidden to harbor or trust her on my account;' and this disgraceful notice was signed by him whose fortune she once supposed would make her happy. Thus passed away one whose heart might have been made the home of the warmest affections, and whose mind might have been the treasury of the most brilliant and sparkling of gems.

Reader; our tale is done. We have not studied beauty of expression or elegance of style, for these would but please the ear or tickle the fancy. A higher aim and a nobler object have been held in view, that of awakening the thoughtless to reflection. Look then to the moral. Art thou a young man?—let the perusal of this story teach thee to seek a companion among those in whose hearts there is an answering tone, and in whose minds dwell a capacity for knowledge, rather than a desire for extravagance and display. Art thou a young lady?—read and let it be a lesson which shall teach thee to beware lest in the bestowal of thy hand thou mayst be too much dazzled by the glitter of wealth. But art thou a mother? Then indeed have these lines attracted the eye of one for whom they were more particularly intended. Thou hast here learned the fate of one whose life might have been a life of usefulness and enjoyment, and whose death but as the passing away of a lovely dream to the awakening of a more blissful reality. Learn thou why her life was not thus, and pray God to teach thee the duties of thy high responsibility, that those who have been trusted to thy guidance may be directed in the pathway of virtue and true knowledge.

THE PERSPIRATORY TUBES OF THE SKIN.

Taken separately the little perspiratory tube, with its appended gland, is calculated to awaken in the mind very little idea of the importance of the system to which it belongs; but when the vast number of similar organs composing this system is considered, we are led to form some notion, however imperfect, of their probable influence on the health and comfort of the individual. I use the words 'imperfect notion' advisedly for the reality surpasses im-

agination and almost belief. To arrive at something like an estimate of the value of the perspiratory system in relation to the rest of the organism, I counted the perspiratory pores on the palm of the hand, and found 3,528 in a square inch. Now, each of these pores being the aperture of a little tube of about a quarter of an inch long, it follows that in a square inch of skin on the palm of the hand there exists a length of tube equal to 882 inches, or 73 1-2 feet. Surely such an amount of drainage as seventy-three feet in every square inch of skin, assuming this to be the average for the whole body, is something wonderful, and the thought naturally intrudes itself, what if this drainage were obstructed? Could we need a stronger argument for enforcing the necessity of attention to the skin? On the pulps of the fingers, where the ridges of the sensitive layer of the true skin are somewhat finer than in the palm of the hand, the number of pores on a square inch a little exceeded that of the palm; and on the heel, where the ridges are coarser, the number of the pores on the square inch was 2,268 and the length of the tube 567 inches, or 47 feet. To obtain an estimate of the perspiratory system of the whole surface of the body, I think that 2,800 might be taken as a fair average of the number of pores in the square inch, and 700, consequently of the number of inches in length. Now, the number of square inches of surface in a man of ordinary height and bulk is 2,500; the number of pores therefore, 7,000,000, and the number of inches of perspiratory tube 1,950,000; that is, 145,833 feet, or 48,600 yards, or nearly 28 miles.—[Erasmus Wilson on the Skin.

'I WANT MY MOTHER.'

'Passing the Old Basin, we were attracted by the semi-suppressed sobs of a little girl, to whom bread and butter, or at least an overplus of it, seemed a stranger. Her face was unwashed, her hair uncombed, her dress dirty, and as she sat by a wood-pile, tears trickled at intervals down her cheeks. Young as she was she seemed to feel—and to feel keenly—that she had been bereft of a mother's care. 'What is the matter?' we asked her. 'I want my mother,' she replied, and in a tone which showed the want was not to be supplied. 'Why do you not go home?' said we. 'I want my mother,' was the answer. 'Here, buy apples,' we said offering her a small piece. 'I want my mother,' she said, refusing, or at least not stretching out her hand to take it. A neighboring woman saw us talk to the child and she briefly told us the history of her early privation.

Her father lives hardly. His poverty compels him to be from home daily to his labor. Her mother, a woman of the kindest maternal affections, died last week of the scarlet fever. Daily does this little girl sit at that wood-pile, shunning all associations with her former playmates; and her constant reiteration is—'I want my mother! I want my mother!' We understand that a humane gentleman in the neighborhood is about to have her placed in one of the asylums.'

SERMONS ARE LIKE GUNS.—Some are large, others are small; some are long, others short; some are new, others old; some are bright, others rusty; some are made to be looked at, others to be used; some are loaded, others empty; some are owned, others borrowed. Some are air-guns, some pop-guns, some of every size, from the pocket pistol to the Paixhan gun. Some are charged only with powder, and make a great noise and smoke. Some send only small shot, that irritate rather than kill. Some carry heavy metal, that does execution. Some discharge chain shot, mowing down whole platoons. Some are mouthed mortars, throwing only bomb shells. Some are duelling pistols, used only in controversy—vile things! Some go off half bent. Some flash in the pan. Some make a terrible fizzle, the charge all escaping at the priming hole. Some shoot too high, some too low, some sideways, a few directly at the point. Some are aimed at nothing and hit it. Some scatter prodigiously, some kick their owners over. Some are unerring, others always hit the wrong object. Some have too much wadding, and vice versa. Some are alarm guns; others are compli-

mentary guns, used only for salutes on special occasions. Some are in a series, constituting a battery; others are swivels, made to turn in any direction. Some are useful, some useless, some dangerous. Some amuse, some frighten, some exasperate, some explode, some gain the victory. Very much depends upon the manner in which they are made and managed.

AMENDE HONORABLE.—'Did you say I wasn't fit to carry swill to a swine, Mr. Brown?'

'I did, sir.'

'Well, sir, I require you here, in the presence of these gentlemen, to recall that insult, or you will have to take the consequences.'

'I am ready willingly to repair the injury I have done you.'

'Well, see that you do it quickly, sir.'

Brown turned round to the gentlemen, and said:

'Gentlemen, I have done my friend Mr. Smith, here, the injustice to say, that he was not fit to carry swill to swine, at which he is very indignant. Now, gentlemen, I desire to recall that remark, and do here take great pleasure in saying, that Mr. Smith is *eminently* qualified for the important office of carrying swill to swine! I hope this apology will be satisfactory to Mr. Smith, and that his excellent qualification will be duly appreciated.'

Mr. Smith disappeared.

PERSEVERANCE.—'I recollect,' says Sir John Barrington, 'in Queen's County, to have seen a Mr. Clerk, who had been a working carpenter, and when making a bench for the session justices at the Court House, was laughed at for taking peculiar pains in planing and smoothing the seat of it. He smilingly observed, that he did so, *to make it easy for himself*, as he was resolved he would never die till he had a right to sit thereupon—and he kept his word. He was an industrious man, honest, respectable and kind. He succeeded in all his efforts to accumulate an independence; he did accumulate it, and uprightly. His character kept pace with the increase of his property, and he lived to sit as a magistrate on that very bench that he sawed and planed so smoothly.'

A young Frenchman who had not learned to manage the English language, went to dine with a gentleman, to whom he brought a letter of introduction. The first spoon-full of soup burnt his mouth.

'Ma foi!' exclaimed he, 'in dis soup is too much *summer*!'

The next day he wished to order a chicken for his dinner, but could not recollect the name. In his perplexity he turned toward the window, and his eye caught sight of a weather-cock on a church.

'Vat you call dat?' exclaimed he, pointing.

'That is a church tower,' answered the master of the hotel.

'Den I wish you have de kindness to roast *von church tower* for my dinner.'

In Sweden, it is no uncommon thing to see the men employed in knitting stockings, while the women may be seen spinning wool, weaving, heating the oven, and teaching the children to read, all at the same time.

A lady of our acquaintance once remarked that 'if she had had the naming of a bustle in the first place, she would have called it a rumpus.'

A Spanish proverb says, that the Jews ruin themselves at their passover, the Moors at their marriages, and the Christians in their law-suits.

William Penn's maxims are little sought after in the present day, but nevertheless deserve an occasional revival. He says of method, that it goes far to prevent trouble in business, saves abundance of time, and instructs those that have business depending what to do and what to hope.

Every hour is worth at least a good thought, a good wish, a good endeavor.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Murray, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, MAY 8, 1846.

CONDEMNATION.

'Judge not, that ye be not judged,' is the language of the great Teacher; and yet, perhaps no injunction laid down in the divine Record for the guidance of mankind, is more generally unheeded than this; or at least, none, the neglect of which, is so absolutely evil and sorrowful in its consequences. There are many individuals who seem to make it a kind of profession, to examine the actions of others in a critical manner; to scrutinise every motive of procedure; and where none is to be seen by the outward movement, they do not hesitate to impute one, and generally all imputed motives are not, of a very virtuous nature; and when thus much is accomplished, they are unsparing in their condemnation. But for one thing mankind should be truly thankful, and that is, that such condemnatory people have not the power to inflict the penalty which should follow such a judgment as they pronounce. Whenever we have had occasion to view a person of this class, we have been at a loss to determine the propensity, passion, or principle urging them to action. An envious disposition may, and undoubtedly does, often lead its possessor to condemn every one and his actions, whom fortune has placed upon a more exalted stand than the one occupied by the envious man. But envy has but little to do with stations below its own level. It always looks upon such with contempt rather than with condemnation. But we frequently find an individual who can see no good motive; no virtuous sentiments; no noble and disinterested benevolence, in a solitary individual of the human family, whether in high or low stations; but condemning all in a manner unqualified; letting their disapprobation rest upon all around them, regardless of the sorrowful consequences which such a course may produce, and unmindful of the distress it may bring upon the human heart.

In a degree, somewhat less it is true, such a disposition is quite prevalent with the different members of society. There are many who seem to delight in condemning the actions of others, wholly and totally condemning them too, without paying strict regard to the nature of the actions; without due reference to the morality or immorality of the deeds condemned. And even when the act is immoral, and such as should receive the disapprobation of the man of virtue; yet the manner of some in expressing that disapprobation, is such as to show, that if they do not delight in thus acting the part of a judge, yet that the proceeding is quite natural, and the disposition not a transient or unwelcome visitor. But such a disposition should never be suffered to remain in the human mind, for it is not only derogatory to the human character, but leads to sorrowful results. No man can look into the bosom of his fellow man and there observe the intention of the actor; and it is the intention alone, which renders one free from, or obnoxious to, condemnation. How beautifully does Burns set forth this sentiment in one of his poems. A stanza or two may not be out of place, and surely studied as it should be, the language may be productive of much good—

'Then gently scan your brother man,
Still gentler sister woman;
Tho' they may gang a kennin' wrong;
To step aside is human;
One point must still be greatly dark,
The moving why they do it;
And just as lamely can ye mark
How far perhaps they rue it.

Who made the heart, 'tis He alone,
Decidedly can try us;
He knows each chord—its various tone,
Each spring, its various bias:
Then at the balance let's be mute,
We never can adjust it;

What's done we partly may compute,
But know not what's resisted.'

Were one to attempt an improvement upon the works of the Almighty, he would wholly and totally fail in his operation; for all the works of the Supreme Being, and every principle which he has established for the government of nature, are upon the best possible foundation, and such as to lead the student to adore the infinite wisdom of Him who created them and clothed them in the habiliment of perfection. Consequently we find it a mark of the greatest wisdom that the individual mind is veiled from the eye of the outward observer; for by this admirable arrangement, the wise, the great, and the good, are enabled to cull and arrange their thoughts and plans, before they come before the view of the world for an examination. But like all other arrangements made by the Deity, so this is accompanied by its proportion of incidental evil. Those of evil biased dispositions are thereby able to form and arrange designs destructive to virtue and innocence. But the very fact, that the mind is in a measure veiled from the sight of the outward observer, is a reason why one should be extremely careful in condemning those whose actions may seem to us to be injurious to virtue and morality. The motive and intention of the actor can not always be determined. It is true, that to a certain extent, the disposition of the actor may be determined from the nature of the action; but that extent, is not unfrequently very limited. And there may be many palliating circumstances; many things of provocative nature; and this taken into consideration together with the fact, that none but the possessor can know his disposition, mankind should be extremely cautious and circumspect in the judgment which they form, respecting the motives and intentions governing their fellow beings.

But let it not be supposed that condemnation should never be expressed. This would be the other extreme, and equally as productive of evil consequences; because it would strengthen the hands of the vicious and lead the transgressor still onward in the way of vice. A general selfishness is quite prevalent, and as a consequence, too many are neglectful of the rights of other men, and seem to act as though they supposed that the blessings and privileges which Heaven has granted to the world were not for all without distinction of personages, and hence vice and iniquity disturb the peace, prosperity, and happiness which virtue bestows upon society. This selfishness, and all vicious actions arising therefrom, should be rebuked; but the spirit in which it should be done, is not that of haughtiness and oppression, but one which, though marked with firmness and decision, yet, is kind and benevolent, ever showing forth a deep and lasting love for the welfare of mankind. It is a source of regret however, that the spirit too often indulged in condemning and rebuking those who may have been guilty of committing errors, is one which not only destroys the disposition to offend, but also destroys the offender. But while the former is destroyed the latter should be saved. To the accomplishment of the purpose, the human heart should be studied with great care; and when an act is beheld requiring condemnation and reproof, the word should be spoken in love; in such a spirit of charity, as shall at once lead the offender to observe that the reprover is his friend, a friend in reality; and then reformation will the more speedily follow the reproof. Were all men to act upon such a principle, much of the vice and misery now cursing the world, would be banished afar, and their places be filled with virtue and happiness. And then, too, many a wayward individual would be reclaimed, whose end, now, will be one of ignominy and disgrace. But there is hope that in the constant improvement of society, that angel, kindness, will ere long bestow her full blessings upon the children of men.

S. J. G.

HOW FEARFUL THEY ARE.

Rev. J. M. Graves, late of the Baptist ministry, and formerly pastor of the Baptist church in Auburn, visited us and proclaimed 'the great salvation' on Sunday last. As it was natural to suppose there would be great anxiety

to hear him, and the Universalist church being small in comparison with the Baptist, Br. G. sent the following note to Elder Backus, the present pastor of the Baptist church:—

Auburn, April 25, 1846.

Rev. Mr. Backus:—Dear Brother—I was formerly pastor of the Baptist church in this village, and since I have left, have been led to renounce the doctrine of endless misery, and embrace the glorious doctrine of the final holiness and happiness of all mankind. As we are commended to be ready always to give a reason for the hope within us, will you be so kind as to ask of your Committee (yourself consenting,) to let their old pastor, brother and friend, state the reason for his change of views, in your pulpit, to-morrow, either in the afternoon or evening, at the usual hour of religious services. If consent is granted, will you be so kind as to extend the notice to your church and congregation, and attend yourself; and make such remarks at the close of my discourse, as you may see fit. Your brother, J. M. GRAVES.

Please inform me by note at Rev. J. M. Austin's.

A very natural and reasonable request, says the reader, and one Elder Backus, undoubtedly complied with at once. You are mistaken! Can you suppose the Elder would allow a single ray of light to flash upon the dark and cruel system to which he is wedded, revealing its hideous features to those whose minds he strives to hold in bondage? Not he. So far from granting the request of his former brother—he had not even the courtesy to return him a reply. Thus showing that his narrow religion has not left him, the poor pittance of that common politeness which all men of honorable minds feel bound to observe towards each other. But then, poor man, who can greatly wonder that he had no desire to see his crazy old system of divinity, demolished in the very sanctuary where its tottering skeleton is weakly propped up! J. M. A.

We have received No. 1, Vol. 1, of the HERALD OF TRUTH, an octavo monthly periodical devoted to expositions of Scripture, doctrinal and practical essays, and the advancement of primitive Christianity. Br. B. F. Foster, Editor and proprietor. One dollar a year in advance, Madison, Ind.

Thus do periodicals continue to spring up in our denomination, but the worst of it is, they are not supported in proportion to their number, and consequently their proprietors can not well make them as good and useful as they should be from want of the pecuniary means necessary. Br. Foster thinks that such an one as he has started, is needed in that section of country and thus makes the trial. We wish he may be successful!

The UNIVERSALIST QUARTERLY for April came to hand some time since, but from a multiplicity of cares we have had no time to peruse or notice it, and can only at this time, give a synopsis of its contents. 'The White Mountains,' 'The death penalty,' 'Uses of evil,' 'The Christ of the Gospels' necessary to explain the phenomena of Christianity,' 'Religion and the fine arts,' 'Medicine for the heart,' and the literary notices are the subjects of discussion.

At rather a late date we have received the GAVEL for April. It has several good articles. One (poetic) from the pen of Br. T. L. Harris, one by Wm. H. Herbert, and contributions from several other good writers. The May number has also come to hand and is well filled. We shall give an article from the pen of the Editor, headed 'Clerical opposition to Odd Fellowship,' next week.

No. 53 of the Harpers elegant edition of the ILLUSTRATED BIBLE concludes the alphabetical index to subjects of the Old and New Testaments, and a concordance as far as the letter K. 25 cents at Beesley's.

No. 77-8 of the ILLUSTRATED SHAKESPEARE, contains the tragedy of Julius Caesar with notes. It compares in elegance with the previous numbers. 25 cents at Beesley's.

Br. S. R. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street, Buffalo.

STATISTICS!!

The Universalist Register for 1847.

To Standing Clerks, Editors, and Ministers of the Universalist denomination, generally.

BRETHREN—I am again at my annual begging. I want the Register for 1846 corrected and altered, to suit the present period. I want all additional information suitable for its pages next year—list of preachers, with their post offices, new societies, churches, associations, conventions, Sunday schools, &c.—their location, number of members, pupils, teachers, library books, &c.—in short, any thing and every thing in the shape of statistics that you think I should have, and can use for the Register. I would like a complete list of Universalist societies for every State—that we may know how many we certainly have. Brethren, do please aid me all you can in this important work. Publish the results of your labors in one of our papers, and send me a copy—or, write to me directly, at my expense, (postage is cheap now,) and I will be very grateful for the favor; and, if you wish it, will send you one or more copies of the work by mail, as soon as published.

All information should be here by the middle of June. But let each one send as early as they can collect their statistics to together, provided none sends later than so as to have it reach me by the fourth of July next. That is the latest day. What reaches me after that day, may be inserted; but most probably will be too late.

I hope that as this call comes but once a year, our brethren will oblige me, and aid our common cause, by a prompt and earnest attention to it. Our Editors, also, will please publish this call, (and each send me a copy of their papers that I may notice properly,) and much oblige their fellow laborer and brother, A. B. GROSH.

Reading, Pa., April 15th, 1846.

NOTICE TO UNIVERSALISTS OF WESTERN NEW YORK.

The second annual meeting of the Western New York Universalist Sunday School Association, according to previous adjournment, will meet at Alexander, on the 13th and 14th of May next.

The constitution of this organization, recommends it as 'the duty of all the ministers within the limits of this Association, together with the superintendent or superintendents, and two delegates, elected by the respective schools, to attend the annual meetings.' The delegates are required to bring certificates from the proper officers of the schools or societies. An early preparation on the part of ministers, schools, and delegates, and a general attendance from all sections of Western New York, are earnestly solicited.

By appointment, Br. A. Kelsey will deliver the occasional address.

U. CLARK, Secretary.

CENTRAL ASSOCIATION.

The Central Association of Universalists in New York, will hold its annual session in Lebanon Centre, Madison county, on the first Wednesday and following Thursday, 3d and 4th of June, 1846.

The several societies within the bounds of the Association, are requested to send two delegates each, to represent them in Council. Brethren—will you do it?

E. M. WOOLLEY, Standing Clerk.

STATE CONVENTION AT NEWARK.

The Universalist society of Newark, Wayne county, have selected the following individuals to act as a committee of arrangements, during the session of the Convention, viz:—E. T. Grant, D. F. Luce, Daniel Kenyon, L. N. Straw and William Payne. This committee will be found at the Eagle Tavern kept by Gen. Barney, on Monday and Tuesday, and will promptly attend to the wants of all who come from a distance. Strangers will therefore call at the Eagle Tavern, which is within a few rods of the place where the packet stops, and inquire for

the committee of arrangements, or for either of the persons named above as members of that committee.

D. KENYON, Clerk of Society.

** Union and Luminary please copy.

STATE SUNDAY SCHOOL ASSOCIATION.

The annual session of the N. Y. State Universalist Sunday School Association will be held at Newark, Wayne county, on Tuesday, May 26th. Every minister of a Universalist society to which a Sunday school is attached, is a member of the Association; and each Universalist Sunday school is further entitled to two delegates. It is hoped that a large council will be in attendance. Br. John Moore was appointed at the last session to deliver the Occasional Address; and Mrs. Sawyer, Skinner and Morey were designated a committee to consider the propriety of publishing a series of books, adapted to the capacities of Sabbath school children, between the ages of five and ten years.

It is of the greatest importance that every school in State be represented. A. C. BARRAY, Rec. Sec'y.

New York State Universalist Convention.

The Annual meeting of this body will be holden at Newark, Wayne county, on the last Wednesday and Thursday (27th and 28th days) of May. Newark is a pleasant Village on the canal, and we anticipate a large and glorious meeting.

LIST OF DELEGATES.

Allegany,	T. L. Clark,	L. Graves,
	H. Van Campen,	H. O. Brown.
Black River,	G. S. Abbott,	C. J. Deifendorf,
	J. S. Kibbe,	F. W. Winn.
Cayuga,	J. M. Austin,	C. Clark,
	C. S. Brown,	D. Adams.
Central,	E. M. Woolley,	R. Tanner,
	B. F. Gibbs,	E. Robbins.
Chautauque,	L. Paine,	D. McDonald,
	C. H. Dutton,	J. H. Jones.
Chenango,	C. L. Shipman,	R. Case,
	A. O. Warren,	T. G. Lamb.
Genesee,	W. B. Cook,	G. Tomlinson,
	J. S. Brown,	C. Pond.
Hudson River,	J. Moore,	C. Townsend,
	T. L. Harris,	S. Van Schaack.
Mohawk River,	D. Skinner,	A. S. Gage,
	J. Douglass,	E. Fortune.
New York,	T. B. Thayer,	B. Ransom,
	W. S. Balch,	P. Price.
Niagara,	J. Chase,	C. Lee,
	U. Clark,	J. S. Church.
Ontario,	O. Ackley,	M. W. Hemip,
	D. Biddlecom,	P. G. Price.
Otsego,	J. Potter,	A. Zoller,
	A. C. Barry,	J. Derthick.
St. Lawrence,	W. H. Waggoner,	M. Jenison,
	D. Mott,	L. Amnden.
Steuben,	A. Upson,	W. Goff,
	O. B. Clark,	Z. Bradley,
Buffalo,	S. Goff,	A. R. Ransom,
	G. S. Gowdy,	P. Cobb.

Council will convene on Wednesday morning at 8 o'clock. Occasional sermon by Rev. T. B. Thayer, of Brooklyn, N. Y. A. C. BARRAY, Standing Clerk.

Removals.

Br. E. C. Payne having removed from Cabot to West Berkshire, Vt., wishes to be addressed accordingly.

Br. David Pickering wishes all communications hereafter addressed at Buffalo, Erie county, N. Y., instead of Butternuts, he having taken up his residence at Buffalo for the present.

NOTICE.—All letters and papers intended for me, should, hereafter, be directed to Rochester, N. Y.

G. W. MONTGOMERY.

NOTICE.—Having removed from Cuba to Java Village, Wyoming county, N. Y., Editors and correspondents will please address me at the latter place.

E. W. REYNOLDS.

MEMORANDA of the Experience, Labors and Travels of a Universalist Preacher. Written by himself.

This is Br. George Rogers late work, and an excellent one it is. For sale at this office. Price \$1.00.

DEATHS.

Of bronchial consumption, at Bridgewater, April 24th, Mrs. MELINDA RICHARDS, aged 61 years, consort of Samuel Richards. Beloved in life—in death lamented.—Com.

In Richfield, Otsego county, on the 1st ult., Mr. DANIEL PATCHIN, aged 86 years. The deceased was a native of Connecticut, and came to Richfield about thirty years ago, where he has since resided, honored and respected by all who knew him. But to give our fellow citizens a more correct idea of the character of Mr. P., and to bestow upon him that respect and approbation which we think belong to one so worthy, the following extract is made from the sermon delivered on the 4th ult., by Rev. J. H. Tuttle, on the occasion of the funeral obsequies:

'When we look back in the history of our country, and remember the oppression that once bore so heavily upon us, the struggles of our fathers to secure their freedom, their victory over cruelty and wrong, a feeling of gratitude warms our bosoms, as we think of those who labored so arduously in so glorious a cause. When we remember that the freedom which is now ours to enjoy, and of which we are so proud to speak, was purchased by the sacrifice of comfort and peace—the warm blood of many an honest heart—by the endurance of heart rending trials and sleepless nights—by making the cold damp ground the pillow of slumber, and the wide curtain of heaven a covering—when we remember that such was the price of liberty—we can not but venerate those who were subjects of such trying scenes; and one of those my friends, was the deceased, whose remains are now before us. Scarce sixteen summers had smiled upon his youthful days, when he enlisted in the army of Washington, to labor for his country's peace and protection. He afterwards enlisted in the Cavalry, and was finally made one of Washington's personal guards.

'Never could he speak of the immortal Washington, without being deeply affected. The bare mention of his name would cause the tear to congregate in his eye; his aged energies would seem to be awakened to a new impulse, and his patriotic soul seemed to beat in unison with earlier days. Many of us have listened to his rehearsals with a feeling of pleasurable pride, and have been animated with a sense of patriotism, as we have heard him speak of what has formed so conspicuous a part in the annals of our country.

'But alas! he is gone! His aged form has at last bowed to the mandate of death. Those cheeks that braved the storms of so many winters, are now cold and pale. Those eyes that watched, while on guard, the secret movements of the enemy, are now closed forever. That heart, once warmed by a love of peace, a love of freedom, beats no more. But we could not reasonably expect him to stay longer; and we may wonder rather, that a harp of a thousand strings should keep in tune so long.' He died in the bosom of his peaceful country. The cannon's dismal roar—the shrill clarion of war—the groans of the dying—disturbed not his last moments. He had lived to behold the banner of liberty floating honorably and peacefully over his head. May his name be long honored and remembered, and around his silent resting place may there ever linger a halo of a glorious departure.

'Thus might we dwell upon his character and the circumstances of his life, or in pronouncing an eulogy which we think would be justly due; but it will suffice to say, that he lived long, and died honored and respected by all that knew him—a lover of freedom, a pattern of honesty, an admirer of virtue.'

In Scipio, on the 26th ult., CHARLES MORGAN, aged 20 years, only son of Wm. and Mary Morgan. The death of this young man was one of the most severe afflictions that could befall his parents. He was their only child, and in every way worthy the love and care they bestowed upon him. Amiable, affectionate and intelligent, to a peculiar degree, he attached all hearts to him within the circle of his acquaintance, and gave abundant promise of fulfilling the high hopes which his parents and friends cherished in regard to him. At the time of his death, the deceased was a member of the Junior Class in Geneva College, where he had won the general respect of his teachers and fellow-students, and established a valuable reputation for studious application, integrity, and all the noble graces of human nature. His funeral was attended by a large concourse of people—the youth in a long procession, appearing as mourners, each with *crape and cærgreen*, the emblems of mourning and *hope*—and all testifying with flowing tears, their deep sense of the worth of the departed.

In the absence of Br. Hayward, the consolations of the Gospel were administered by the writer hereof.

J. M. A.

[Original.]

THE SETTING SUN WILL RISE AGAIN.

BY L. D. JOHNSON.

While slowly o'er the western sky,
The sun is sinking to his rest,
And golden beams, enthroned on high,
Are trembling on yon azure breast:
Though sombre night, so calm and still,
Shall darkly close o'er land and main,
There's one sweet thought, that lingers still—
The setting sun will rise again!

I heard the hollow, rending wail,
That tore the poor man's feeble breast;
I saw the cheek with sorrow pale,
And eyes which care had shut from rest.
But Hope again was kindled there;
And joyous tears were shed like rain;
While thus I whispered in his ear—
'The setting sun will rise again!'

I saw a maiden fair, whose smile,
Was like the dawn of morning beams;
So mild and pure, so free from guile—
The brightest vision in our dreams;
But soon that bosom beat no more;
That eye grew dark; that cheek grew wan;
And thus I thought while bending o'er—
'The setting sun will rise again!'

And ye, whose beaming sun went down,
In clouds of woe and misery;
Who tremble at Death's icy frown—
His with'ring smiles of fiendish glee—
Know ye that, though thus wrapt in night
With all her gloomy spectral train;
There'll dawn once more the morning light—
The setting sun will rise again!

Fulton, N. Y., 1846.

[Original.]

REPORT OF THE PRISON ASSOCIATION OF NEW YORK.

Through the kindness of a friend I have received 'The Second Report of the Prison Association of New York, including the Constitution and By-Laws, and a list of officers and members. New York, 1846.' A document of this character deserves public attention. It indicates not only the tendency of the age, but it exhibits a mass of facts equally important to the legislator and the philanthropist. This Association is still in its infancy, and yet it has accomplished an amount of good which, under the circumstances, is quite astonishing. To save even one sinner from the evil of his way is, no doubt, a great as well as a good work; what then shall we say of an effort, which under all the disadvantages of a novel undertaking, has in the short space of two years, been instrumental in reclaiming so large a number of those who have too long been regarded as hopeless outcasts from society, and unfit to share either the confidence or sympathy of their fellow men?

A perusal of the Report can not fail to encourage every Christian in the hope of a final conquest over sin and the complete and universal triumph of our Divine Master. If Washingtonians have shown what power kindness has in reforming the intemperate and besotted, the Prison Association is demonstrating the possibility of winning the most hardened transgressors of law back to duty and virtue. No man can rise from the perusal of this report, therefore, without a deeper conviction of the truth of Christianity, and a stronger hope of universal restoration.

The Prison Association, it must be confessed, is exceedingly heretical in several of its opinions, contradicting at once the wisdom of most legislators, and the dogmas of self-styled orthodoxy. I will venture to point out a few of these heresies, and beg my reader to ponder them well, for if they are not most mischievous untruths, they are beyond all controversy among the most fundamental and important principles of all moral government. The Prison Association maintains,

1. That even the sinner is not 'totally depraved,'

and that none are beyond the reach of reforming efforts.

2. That kindness or love is a more powerful means of reforming men than harshness or severity.

3. That the end of punishment is to reform, not to destroy, and of course that we punish in love, and mingle mercy with our inflictions, and not indulge in revenge.

4. That frequent pardons are destructive of the very ends of punishment; certainly of mild punishments ever bring a more powerful restraint to vice and crime, than the threat and the most horrible infliction which the guilty can easily escape.

Had I time and space, I should be happy to recommend the Report now noticed to a more general attention by appending a variety of extracts from the document itself. It is a most valuable contribution to that kind of information which is of late becoming more common, and which can not fail to exert a most healthful influence upon all classes of society. God bless the Prison Association.

Clinton, April, 1846.

T. J. S.

[Original.]

GOOD WISHES—BUT WRONG MEANS....NO. IV.

MR. EDITOR—Your recent inquiry for 'Uncle Zeke' suffused my cheek with maiden blushes.—My silence did not result from a lack of subjects to write upon, but from a lack of opportunity to write at all. Now to my truth-sketches again.

Mr. C. is a public advocate of the Restitution. He has labored to general acceptance for many years—held a number of discussions in which he did himself honor and the cause credit. He has been settled some years at a small inland town, at a fair country salary.

The wealthy of his society have no reason to complain of his visits—and the poor can not; for they are never honored with them.

These neglects have caused dissatisfaction and complaint. Reminded of this fault, and others, no reformation appears. Dissatisfaction ripens into division. The majority say stay, and for the paltry consideration of a few more dollars, than he can realise elsewhere, he does stay while the breach widens before his eyes. Many suppose they see in this a stronger love of money than of the cause.

Good wishes, and such means do not advance our cause there. Will they any where?

UNCLE ZEKE.

[Original.]

RENUNCIATION—DISCUSSION—AND NEW SOCIETY.

The following letter just received from Hector, Pa., will be read with interest.

Rev. D. SKINNER—Dear Sir,—Thinking it would not be wholly uninteresting to you, to know of the rise and progress of Universalism in this place, I have been induced to write a few particulars in regard to it.

In the spring of 1845, the Rev. John Fillmore of the Free-Will Baptist church, came to this place with a letter of recommendation, and soon after renounced the doctrine of endless misery and embraced the holy doctrine of the restitution.

There was a challenge given to Rev. Mr. Fillmore, and it was accepted. The Baptists and Methodists combined and a discussion was held in Westfield, Tioga county, Pa.

Question discussed—Do the Scriptures teach the doctrine of endless misery, or, of universal holiness and happiness to all?

Rev. Francis Strang, James Reynold and Samuel Briggs, on the side of partial salvation: and

Rev. John Fillmore, C. R. Skinner and Cyrus Sunderlin on the side of Universalism.

The most spirited part of the discussion was carried on by the Rev. Messrs. Strang and Fillmore.

Rev. F. Strang is a clear, sound, and logical debater. By his denomination in this place he is looked upon as their champion. The indicators of endless misery, before the discussion, were all animation, and very confident of success; but be-

fore it closed, their sanguine expectations were crushed; and they manifested much uneasiness; and now they say discussions have an evil tendency, and consequently they disapprove of them!

The discussion terminated decidedly in favor of Universalism. Since the discussion a society has been formed, which now numbers sixteen, and it is expected several more will join soon.

They have preaching regularly once in two weeks, by Rev. John Fillmore. We are in hopes of having soon a spiritual and flourishing society.

Yours truly, CYRUS SUNDERLIN.

Hector, Pa., April 17, 1846.

[Original.]

MUSINGS UPON A SPRING MORNING.

To every lover of nature, and to every worshiper at the shrine of the visible universe, nought can be more lovely and enchanting, or more grand and sublime, than the prospects that a bright spring morning unfold to the gaze of mortals. It is then that the high aspirations of our souls, go forth as it were on wings of search, to scan and admire the Creator's works. Then it is that our thoughts are wont to leave the scenes of earth, however attracting, and soar upward to drink in new truths, and imbibe more of the spirit of inspiration, as they near the Author of our existence. Who that is gifted with the noble powers of intellect, can help but admire the beauties, so profusely thrown around us, in this sunny season of the year? The sun that has long poured his floods of heat upon southern groves, is now with speedy steps measuring our northern clime—and in early morn we may behold him climbing up eastern skies, to send forth a life-giving breath upon our seemingly forgotten earth. He comes! and the frowning aspects of winter become changed to smiles of gladness. The forests that in autumn days parted with their leaves; thereby prefiguring the fate of man, are again robed in vestures green; and 'mong their waving boughs, winged tribes are making songful music. The unpleasant reign of winter winds has ceased; and in their stead, bland gales from the spicy south, and still gentler breezes from western gardens, are being wafted o'er us, shedding as they pass their balmy influence. The hills and valleys, disrobed of white apparel, are again mantled in green—while in every silent glen, and on every mossy hill, bloom flowers of richest hue; sending up their fragrance to heaven, in volumes more profuse and sweet, than ever ascended incense from Jewish altars in Hebrew times. O! who that has a head to think, or a soul to feel, is not elated with the loveliness of this season! How it portrays the love and goodness of our spiritual Father! How it bespeaks his kind remembrance to the children of men! How beautifully too, it typifies the resurrection of the dead, when life unending and joy immortal, shall be the happy portion of our widespread race.

ALIGNIS.

Kelloggsville, April, 1846.

A few copies of the Rose of Sharon for 1846 for sale at this office.

A WALKER, PUBLISHER AND PROPRIETOR.

The MAGAZINE AND ADVOCATE is published every Friday, on a royal sheet, quarto form for binding, at \$1.50 per annum, for SINGLE COPIES or any number LESS than four.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

VOL. XVII.

UTICA, N. Y., FRIDAY, MAY 15, 1846.

NO. 20.

[Original.]

TRUE GREATNESS.

BY REV. G. S. ABBOTT.

There are three kinds of qualities which may distinguish a human mind with greatness—either separately or combined. First, an extraordinary perfection of the intellectual faculties and their cultivation and exercise in the acquisition of the truth. Second, strength of soul free and obedient to the calls of duty. Third, extensive benevolence and an all-comprehensive goodness of heart—a spirit of universal philanthropy.

To be considered great in the first sense it is not necessary that *all* the intellectual faculties be highly cultivated and improved. That mind is often termed *great* which possesses but *one* of them in a high degree. Such a mind is readily distinguished; for it goes to the utmost boundaries of human knowledge and ventures out in its pursuit into every department of creation in which truth appears to be hid. It does not confine itself to the few and imperfect notions with which common minds are satisfied; but it extends its inquiries to every thing within the grasp of reason and fills the soul with order and light. From a gentle hint of nature, of which an ordinary intellect would have taken no notice, it discovers a way into her deepest mysteries, and from every degree of experience, however small it may appear, draws a series of most important conclusions. Of this class were Newton, Franklin, Spurzheim, &c. Under the guidance of such knowledge and sagacity the intellect projects the most exalted plans, ascertains the remotest effects of every cause, turns every thing to its own account, and while weaker minds are exhausting their whole strength in the small and narrow sphere assigned them, soars upward above them all, and by a secret invisible power, brings them to act in conformity to its own views, and by its superiority induces thousands engaged in active combat with each other, to harmonize together and at every step keeps the goal in view at which it aimed in the outset.

2. With regard to the second class of qualities which constitute greatness, we call that mind great which we see acting in every thing it does, with an energy and firm intention—with an effort and power which increase with opposition, carry it boldly through every difficulty and enable it to keep its original designs steadily in view. We are often astonished at the constancy and firmness with which a strong mind adheres to its purposes and pursues them, without being wearied with difficulties, deterred by dangers, or discouraged by want of success. We are filled with the most profound respect, whenever we discover an unshaken integrity—a self-control which brings every inclination in subjection to the requisitions of law; and a faithful adherence to duty which can not be made to quake or tremble at any thing on earth—whenever we discover a strength of good will, which, in order to fulfil its obligations, disdains both injury and profit and can neither be infatuated by cunning nor conquered by power. Of this class of minds were the immortal signers of the Declaration of American Independence. What an exalted spectacle to behold a great and virtuous man contending with the powers of fate, and, though under its severest strokes and in the midst of dangers, before which an ordinary man would tremble and flee away—though deserted on every side—and without deliverance and without hope, yet always displaying that tranquility of soul, that presence of mind—that firm adherence to truth and rectitude, which were pecu-

liar to him in propitious circumstances;—to see a man whom the falling fabric of the universe may strike to the ground, but can not make afraid! Such minds as these are made for the purpose of exciting universal admiration and we are inclined to recognize them as great in proportion to the giddiness excited by gazing at the dazzling height on which they stand.

3d. But the third class of great minds extort from us our admiration—our gratitude and our love. To this class belong those benefactors of our race whose superior excellence consists in an expansive benevolence and an all-comprehensive goodness of heart—whose most zealous and whose ceaseless efforts are to enlighten, improve and bless all around them—who can even load an ungrateful world with benefits and offer up their own lives for their enemies. This kind of greatness conquers every heart and needs merely to be exhibited in order not only to be admired, but tenderly embraced and deeply respected by every one in whom all traits of feeling are not eradicated.

Every *truly* great mind exemplifies more or less of this spirit. What is the history of Howard, the great British Philanthropist, but a history of toils and sufferings to benefit his fellow men? We hear the name of William Penn with reverence—of Oberlin, of Washington, of Franklin, and a thousand others who have been eminent among mankind. All these exhibited in bold relief the essential features of that benevolent ambition which marked its way to renown through patient devotion to human welfare and human happiness. So now, among those who wield a mighty influence over us—those to whom we cheerfully accord the mead of honor; they have been the servants and benefactors of their fellow men. Others may rise in sordid selfishness and tyrannical ambition to bear a momentary control; but their power is destined to become weakness—and their names to sink into forgetfulness.

When we know them, they sink into contempt and utter degradation. What a glorious and happy era shall that be when the grand prerequisite qualification for promotion in church or state, shall be that *true greatness* of soul which finds its choicest delight in serving and blessing mankind! Happy is the man who learns of Christ the only justifiable means of becoming truly great. In Jesus Christ are combined all those qualities of mind and character which can render mankind truly great. His intellectual, moral and religious faculties were of the highest order and most highly cultivated. He possessed energy and decision of character in its broadest and most unlimited sense—and his benevolence, his philanthropy and goodness of heart were unbounded.

Then would we be truly great—would we have our names live in the affections of posterity long after we are dead, let us strive to imitate, as far as we can, the examples and obey the precepts of our divine Master, who went about doing good—who, though a man of sorrows and acquainted with grief, yet wherever he went, enriched, comforted and blessed the children of affliction. He gave himself wholly to the service of mankind. But what return did he receive for all his acts of goodness? He was spurned, slandered, hated, persecuted and finally murdered. But did all this freeze up the warm current of benevolence? No. The stream flowed from a deep, exhaustless, never-failing fountain. He loved man in spite of man's hatred. He labored for the salvation of man, notwithstanding his crimes. He conquered malice with love, and died with forgiveness on his lips for the most atrocious murderers. Such was Jesus Christ—and it

was this self-sacrificing spirit which entitled him to such greatness as a man.

Well might such a Master teach his disciples the art of deserving to be chief. He says, 'Who-soever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.'

[Original.]

A GUILTY CONSCIENCE.

BY REV. J. B. SAX.

'O, it is monstrous! monstrous!
Methought, the billows spoke and told me of it;
The winds did sing it me; and the thunder,
That deep and dreadful organ—pronounced
The name of Prosper.'—SHAKESPEARE.

It is an invariable law, unchanging as fate, that whenever violence is done to the moral nature of man, that same nature inflicts immediate and ample retribution upon the offender. Sin consists in violence done to the moral nature; and the guilt or culpability incurred is measured by the amount of the violence done. But the punishment is measured by the same thing. The pain consequent upon sinning depends, and must depend, upon the amount of injury done to the moral nature; the very thing which measures the guilt of the offender; therefore they must be equal. Two things equal to the same measure, must be equal to themselves. This equality between sin and its present recompense the Partialist disputes. I shall mention but two arguments in favor of the doctrine that a guilty conscience inflicts its own punishment, in full, upon the sinner.

1. Analogy. How is it with regard to the physical laws which govern our being? When they are violated do we not immediately suffer the penalty? If we burn our hand does it not always smart? At least do we not always suffer evils just in proportion to the amount of violence done? Be sure; and it is so of all the physical or organic laws, and of every violation of them. Now why should it not be the same with the moral laws, and every violation of them? Analogy says it is. But,

2. What says experience? In order to determine any thing, we must take our own experience. There are several reasons why one can not judge correctly in this matter from another's experience. First, we can never tell how guilty another person is, not knowing the amount of the violence which he has done to his moral nature. Second, if we knew the amount of his guilt, we could never tell how much punishment his violated conscience actually inflicts upon him. Therefore we can judge nothing correctly in this matter from another's experience; we must take our own—what says that? Does not sin produce wretchedness? Every one knows it does. Who was ever conscious of having sinned—who ever felt that he had incurred guilt—without feeling the pains of condemnation? No one, says experience. And if we are not conscious of having sinned, then we have not. If we do not feel that we are guilty, then we are not, in any such sense as to deserve punishment for moral culpability.

Shakespeare understood this matter well. He makes one of his most hardened villains, Richard III, speak as follows:

'My conscience hath a thousand several tongues,
And every tongue bring in a several tale,
And every tale condemns me for a villain.'

Thus it is with all; and no sinner can escape the stings of a guilty conscience. 'There is no peace

saith my God to the wicked.' 'They are like the troubled sea.'

But on the other hand, if love fills our hearts, and if we obey all the requirements of God's holy law, then shall peace flow upon us as a river, and happiness as a mighty flood. Joy, in perennial bloom, shall abide in our bosoms, be bound in laurel wreaths about our heads, and crown our days and nights with rejoicing. Celestial music shall sing us asleep at night, and angels voices sweetly call us in the morning. Heavenly spirits shall whisper us peace from every passing breeze, and an angel ride upon every sunbeam.

'And when the summons comes to join
The innumerable caravan that moves
To the pale realms of shade, when each shall take
His chamber in the silent halls of death,
We shall not go, like the quarry-slave at night,
Scourged to his dungeon; but sustained and soothed
By an unfaltering trust, approach the grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.'

Cuba, 1846.

[Original.]

ELDER HOLMES' CHALLENGE.

Smithville Flats, April 29, 1846.

Br. SKINNER—I have been anxiously watching the Advocate for some weeks, to learn what disposition might be made of that matter commenced between Elder Holmes and Br. Taintor. It seems the Elder and his friends are pleased, or affect to be pleased with the aspect things have assumed; and some are bold to say the Universalists are afraid to meet him! I confess I have been somewhat puzzled myself to determine whose right it was to speak next; but, after looking the matter all over, have concluded to say a word by your permission.

It seems both parties have made proposals for discussion, and both claim that their offers have not been accepted. Not only so, but one says, (not to use precisely their language,) these proposals have not been accepted nor withdrawn, and never will be withdrawn; the other, these offers were made to the wide world, &c. Now I would not wish to interfere with other people's business, or make the least effort to call attention to myself, where duty does not demand it; yet I feel that I have an interest in this matter; and when others have neglected or refused to take it up, I feel called upon to give it my attention. I have long since concluded not to let a challenge or offer for a religious discussion pass over my head unnoticed. If therefore Elder Holmes has failed of a discussion with Br. Taintor, Brown or Clark, and yet thinks his offers will not be accepted to investigate the great point of difference between the Methodists and Universalists, permit me to say to him through the Advocate,

Elder D. Holmes—Dear Sir, Feeling, as I hope I ever may, a deep interest in the cause of truth, holiness and man's final salvation, and having seen the letters between you and Br. Taintor and your offers to discuss with him or others, after so long a time, I take this opportunity and way, to say to you that I should be happy to meet you in discussion on the great point of difference between us, if you have not withdrawn your proposals, and are willing to meet so humble an opponent as myself. I am a stranger to you otherwise than by report; and Sir, that need not hinder us, I trust, from becoming acquainted by means of, and in, a discussion. I would not, however, consent to discuss any questions that did not come at once to the point of difference between us; I mean the salvation of a part only, or of all men. Of course then, the questions proposed by you to Br. Taintor would be dismissed, at least till other and more important matters were settled. The following embraces the whole ground that is essential. Do the Scriptures teach the doctrine of future endless punishment for any of the human family? This I think your candid judgment will see is the first, and only question, that need be settled; for if the affirmative is established, Universalism fails at once. I deem it unnecessary to

say more at present. Other arrangements can be made hereafter. I beg you will excuse my thus calling your attention to this matter, and hope you will let me hear from you as soon as may be convenient. I am, Sir, your obedient servant,

A. O. WARREN.

[Original.]

TRUE HAPPINESS.

Man was originally formed for happiness; after which his very nature seems to be aspiring; but through a misguided zeal, he often mistakes the path which alone can lead to permanent enjoyment while passing through this vale of tears.

We sometimes look forward to some distant object, from which we expect much happiness; and our anticipations inspire our minds with ardor; we pursue it with eagerness, and the nearer we approach it, the more ardent are our desires to obtain it. But alas! how fleeting, and uncertain are all sublunary enjoyments! We no sooner get possession of the desired object, than we feel its incompetency to afford the happiness we had anticipated. We sometimes seek for happiness amid the social circle, and imagine ourselves, for a few moments, truly happy; but we soon relax into our former state of disquietude, and the mind becomes absorbed in vain and fruitless wishes; sighing deeply after a more permanent and enduring enjoyment. We resort to every means that man can invent; run to every avenue that presents itself, in search of the desired object, (happiness,) but are disappointed; we still remain unhappy. There still remains a vacuum, which nothing on earth can fill; for there is nothing beneath the unchangeable God that can satisfy an immortal mind.

The Scriptures of divine truth point out to us the pathway to true happiness. It is represented to us as being 'a high way of holiness, cast up, for the ransomed of the Lord to walk in.' A firm reliance on the immutable promises of our heavenly Father, a compliance with the requisitions of his written word, which holds out so many inducements, so many precious promises, so congenial with the character of the humble Christian, is the only means whereby we may attain to that happiness which is permanent and unshaken as the pillars of Heaven. A belief that God is love; that he is unchangeable, and consequently must continue to be love, is another source of happiness which will withstand the dogmas of men and inspire us with a desire to be more and more assimilated into his likeness; resting assured that the hour will soon arrive when sin and death shall be destroyed; 'when Christ shall deliver up the kingdom to God even the Father, that God may be all in all.' So mote it be.

Gentle reader, are you sighing after true happiness? Remember, it is not to be found in the perishing things of time and sense; but in God alone. Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me.' Let your mind be ardently engaged in contemplating the goodness of our Father in heaven, realizing that he is our Creator, Benefactor and Preserver; and that he will ultimately bring all his intelligent creation to a state of holiness and happiness beyond the grave, to sing loud hallelujahs and anthems of eternal praise—'Hallelujah! hallelujah! the Lord God omnipotent reigneth.'—Amen.

Belfast, April 19.

J. DECKER.

[Original.]

TRUTH IN THREE ASPECTS.

I. DEMANDS OF TRUTH IMPERATIVE.—By this is meant that truth knows no superior; for 'God is truth.' It not infrequently happens that men yield up life to its commands; for rather than make a denial thereof, with true honesty men resign themselves to all suffering and death itself. When we look back on man's history and see all that has been endured for the truth, we are inclined to think, and thank God even, that our lives are cast in pleasant places, as if truth had no claim upon us, be-

nevolence no subjects for us. Is truth sleeping? or have we only bowed at the shrine of Baal, to the neglect of the living God?

Does not truth say, 'For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, till the light thereof go forth as brightness, and the salvation thereof as a lamp that burneth.' This implies that truth allows no sleep, no rest until its mission is fulfilled—the world saved. How few preachers of Heaven's truth feel this! Once in a while one is found sighing for the sins of the world, all cast down in doubt and despair—once in a while one is found swake to the certain mission of truth, all in the spirit of faith, that the ills of the world will be removed in due time, and laboring as if the faith was correct, sincere; yet as a general thing preachers are not earnest in their labors, nor to all appearances are they aware how great the work to be done ere the world is saved. This indifference has given the enemy boldness—he not only appears in public, but is bold to sit in the place where truth ought to be dispensed. It is rather difficult to distinguish the tare from the wheat.

The still small voice of God is however speaking to not a few bold, daring spirits, and they are echoing it to the sons of men. Truth has ever the bravest of men in its defence. Napoleon and Alexander were pigmies compared with Paul, Huss or Luther. Would Paul abandon his cause as did Napoleon his men in the progress of the retreat from Russia? The cowardly—the insincere are seldom in the ranks where truth commands. Immense as are the powers of truth over those it seeks to control—tyrannical and despotic as it may appear in this aspect, we trust it will be generally conceded that it is

II. LOVELY ABOVE ALL THINGS.—The truth is the standard, put for the sons of God, by which to expound those scriptures which require, in every thing else, a secondary love; (Matt. x: 37 and others,) the love of the Lord in all the soul, mind, and entire ability. May we not also attribute the extraordinary firmness men have evinced in regard to truth to this same motive, or affection for it? If this is right; and a question can hardly be raised against it, much difficulty otherwise accruing is dispelled, and light beams forth where darkness reigned.

We love the truth naturally and easily when no selfishness and worldly policy embitter the soul.—We love it for its consistency with itself, and its harmony with the workings of the mind within us. We love its potency because, sublime as it may be, we know it is always right, for righteousness, for our supreme good. It is not therefore a power that repels; it attracts and embraces, and man, in turn, embraces it as the dearest of all objects—under all in the heart. Conceding this, as all who have known truth must, it is easily seen that it

III. GIVES A FREEDOM to a lawful action of every faculty, no where else attainable. 'Ye shall know the truth, and the truth shall make you free.' 'Where the spirit of the Lord is, there is liberty.' We conceive that there is not—there can not be any rational freedom out of the 'Gospel of truth;' and any government based upon other principles than what are here afforded, must fail of receiving for the subjects thereof, the freedom that properly belongs to human beings. Truth is democratic in the true sense, though ruling; in the historic sense, an absolute monarch. Be this the monarch to rule over me, in me; my guide, my support, my all. God is truth, he is love, he is free; he rules the world; its inhabitants are his children, and of consequence objects of his love, as well as subjects of his rule or control. There would be no lack of freedom in human governments, if love for its subject was a leading impulse in the minds of statesmen. The difficulty is, self-love is the all; it drove Napoleon in his mad and wicked schemes for personal glory. It fastens the tiara upon the head of the pope, nerves the arm that lashes the slave and holds him in bondage, pours out the damning spirit to the inebriate, is helmsman for the pirate, and the elbow companion of avarice, through the world. Be mine the lot to heed the imperative command,

love the gentle voice and walk in the freedom of truth. Then can I

'Love all, trust a few,
Do wrong to none.'

in the spirit of the Gospel of Christ. Z. B.
Canterbury, Ct., 1846.

[Original.]

GOOD WISHES—BUT WRONG MEANS....NO. V.

CORRESPONDENTS.

MR. EDITOR.—Some very warm friends of the cause, never can be induced to write in its defence, while others having the ability seem to think the more they write the greater the advances of truth. But they seem to forget that *intellectual* activity alone awakens *intellect* and mirthfulness responds to the sallies of *wit*, while man's religious sentiments can be aroused and strengthened by their appropriate food.

Mr. J. ostensibly wishes to have the doctrine of the restitution understood, and for it, labors with his pen and orally with becoming zeal.

'Tis not for me to condemn what he has written, for much without doubt is good.

But, Mr. Editor, the inquiry arises with many minds, 'How much is the cause of Universalism benefited by re-vamping stale anecdotes, which divested of their lumber, are better adapted to the bar-room than religious papers?'

Many columns may be needed to prove a 'dream'; but really can not such space be better occupied? Such *means* may be well calculated to gratify the refined taste of *Puckerville*; but pardon the disbelief of their adaptation to advance morality or religion.

UNCLE ZEKE.

NEW PREACHER.

The following intelligence from Br. Linell has given us great pleasure. Br. Weaver is a young gentleman possessing a high order of talents and a cultivated mind, and we believe that he will become a very successful laborer in our common vineyard. We believe also that he possesses the right spirit.

BR. GURLEY:—I have the pleasure of informing you, that our beloved brother G. S. Weaver, well known to the readers of the 'Star,' has been induced to commence the work of the ministry. He will attend with me, at my next appointment in Springfield, 1st Sabbath in April and preach his first sermon. Br. Weaver has an excellent education—is of a social turn of mind and deeply imbued with the spirit of our most holy faith. These advantages, combined with an irreproachable moral character, can scarcely fail to make him a valuable accession to the ministry of reconciliation. May the Lord send more good laborers into his vineyard.

W. B. L.

STATISTICS!!!

The Universalist Register for 1847.

To Standing Clerks, Editors, and Ministers of the Universalist denomination, generally.

BRETHREN—I am again at my annual begging. I want the Register for 1846 corrected and altered, to suit the present period. I want all additional information suitable for its pages next year—list of preachers, with their post offices, new societies, churches, associations, conventions, Sunday schools, &c.—their location, number of members, pupils, teachers, library books, &c.—in short, any thing and every thing in the shape of statistics that you think I *should have*, and *can use* for the Register. I would like a complete list of Universalist societies for every State—that we may know how many we certainly have. Brethren, do please aid me all you can in this important work. Publish the results of your labors in one of our papers, and send me a copy—or, write to me directly, at my expense, (postage is cheap now,) and I will be very grateful for the favor; and, if you wish it, will send you one or more copies of the work by mail, as soon as published.

All information should be here by the middle of June. But let each one send as early as they can collect their statistics to together, provided none sends later than so as to have it reach me by the fourth of July next. That is the latest day. What reaches me after that day, may be inserted; but most probably will be too late.

I hope that as this call comes but once a year, our brethren will oblige me, and aid our common cause, by a prompt and earnest attention to it. Our Editors, also, will please publish this call, (and each send me a copy of their papers that I may notice properly,) and much oblige their fellow laborer and brother,

A. B. GROSH.

Reading, Pa., April 15th, 1846.

MISSIONARY NOTICE.

There will be a special meeting of the 'Missionary Society of the Cayuga Association of Universalists,' in the 'Union Hall' at Lansingville, on Wednesday, June 3d, at 9 o'clock, A. M. As the business which is to come before the society is *important*, it is hoped that every delegate will be present; and it is desirable that the delegates should be prepared to give such information as will enable the Board of Officers to send a Missionary immediately into the field, which is now white, already for the harvest, and only wants a skillful reaper to yield an abundant increase.

D. H. STRICKLAND, Secretary.

Genoa, May 7th, 1846.

CENTRAL ASSOCIATION.

The Central Association of Universalists in New York, will hold its annual session in Lebanon Centre, Madison county, on the first Wednesday and following Thursday, 3d and 4th of June, 1846.

The several societies within the bounds of the Association, are requested to send two delegates each, to represent them in Council. Brethren—will you do it?

E. M. WOOLLEY, Standing Clerk.

NOTICE.

The annual meeting of Niagara Association, will be held at Clarendon on the first Wednesday and Thursday, 3d and 4th days of June, '46. Br. U. Clark is appointed to deliver the occasional sermon. All the Universalist societies within the limits are urgently solicited to send delegates, as some business of importance will require a full representation; and it is hoped that all the business committees will be prepared with their reports.

U. CLARK, Standing Clerk.

STATE SUNDAY SCHOOL ASSOCIATION.

The annual session of the N. Y. State Universalist Sunday School Association will be held at Newark, Wayne county, on Tuesday, May 26th. Every minister of a Universalist society to which a Sunday school is attached, is a member of the Association; and each Universalist Sunday school is further entitled to two delegates. It is hoped that a large council will be in attendance. Br. John Moore was appointed at the last session to deliver the Occasional Address; and Mrs. Sawyer, Skinner and Morey were designated a committee to consider the propriety of publishing a series of books, adapted to the capacities of Sabbath school children, between the ages of five and ten years.

It is of the greatest importance that every school in State be represented.

A. C. BARRAY, Rec. Sec'y.

Br. John Moore of Troy, who was appointed at the last meeting of the 'New York State Sunday School Association,' to deliver the Annual Address at its next meeting, to be holden at Newark, on the Tuesday preceding the State Convention—finding it inconvenient to attend said meeting, requests us to insert in this week's paper the notice that—Br. H. L. Hayward, of Scipio, instead of John Moore of Troy, will deliver the Annual Address before the meeting of the N. Y. State Sunday School Association. Br. Hayward having consented to perform the service.

New York State Universalist Convention.

The Annual meeting of this body will be holden at Newark, Wayne county, on the last Wednesday and Thursday (27th and 28th days) of May. Newark is a pleasant Village on the canal, and we anticipate a large and glorious meeting.

LIST OF DELEGATES.

Allegany,	T. L. Clark, H. Van Campen,	L. Graves, H. O. Brown.
Black River,	G. S. Abbott, J. S. Kibbe,	C. J. Deifendorf, F. W. Winn.
Cayuga,	J. M. Austin, C. S. Brown,	C. Clark, D. Adams.
Central,	E. M. Woolley, B. F. Gibbs,	R. Tanner, E. Robbins.
Chautauque,	L. Paine, C. H. Dutton,	D. McDonald, J. H. Jones.
Chenango,	C. L. Shipman, A. O. Warren,	R. Case, T. G. Lamb.
Genesee,	W. B. Cook, J. S. Brown,	G. Tomlinson, C. Pond.
Hudson River,	J. Moore, T. L. Harris,	C. Townsend, S. Van Schaack.
Mohawk River,	D. Skinner, J. Douglass,	A. S. Gage, E. Fortune.
New York,	T. B. Thayer, W. S. Balch,	B. Ransom, P. Price.
Niagara,	J. Chase, U. Clark,	C. Lee, J. S. Church.
Ontario,	O. Ackley, D. Biddlecom,	M. W. Hemip, P. G. Price.
Otsego,	J. Potter, A. C. Barry,	A. Zoller, J. Derthick.
St. Lawrence,	W. H. Waggoner, D. Mott,	M. Jenison, L. Amsden.
Steuben,	A. Upson, O. B. Clark,	W. Goff, Z. Bradley.
Buffalo,	S. Goff, G. S. Gowdy,	A. R. Ransom, P. Cobb.

Council will convene on Wednesday morning at 8 o'clock. Occasional sermon by Rev. T. B. Thayer, of Brooklyn, N. Y. A. C. BARRAY, Standing Clerk.

STATE CONVENTION AT NEWARK.

The Universalist society of Newark, Wayne county, have selected the following individuals to act as a committee of arrangements, during the session of the Convention, viz:—E. T. Grant, D. F. Luce, Daniel Kenyon, L. N. Straw and William Payne. This committee will be found at the Eagle Tavern kept by Gen. Barney, on Monday and Tuesday, and will promptly attend to the wants of all who come from a distance. Strangers will therefore call at the Eagle Tavern, which is within a few rods of the place where the packet stops, and inquire for the committee of arrangements, or for either of the persons named above as members of that committee.

D. KENYON, Clerk of Society

** Union and Luminary please copy.

A TREATISE ON MILCH COWS,

Whereby the Quality and Quantity of Milk which any Cow will give may be accurately determined by observing Natural Marks or External Indications alone; the length of time she will give Milk, &c., By M. Francis Guenon, of Libourne, France. Translated for the Farmer's Library, from the French, by N. P. Trist, Esq., late U. S. Consul at Havana. With Introductory Remarks and Observations on the Cow and the Dairy, by John S. Skinner, Editor of the Farmer's Library. Illustrated with numerous Engravings.

Price for single copies, neatly done up in paper covers, 38 cents. Full bound in cloth and lettered, 63 cents—The usual discount to Booksellers, Agents, Country Merchants and Peddlers.

Farmers throughout the United States may receive the work through the Mails. The postage on each copy will be about 7 cents. By remitting \$2 free of postage we will send seven copies of the work done up in paper covers, or three copies for \$1.

Country Merchants visiting any of the Cities can procure the work from Booksellers for those who may wish to obtain it. Please send in your orders. Address,

GREELEY & McELRATH, Publishers,
Tribune Buildings, New York.

Also, to be had of G. N. Beesley, this city.

[Original.]
GENIAL INFLUENCES.

The coming sun has calmed the angry frowns
Of Winter, and hushed his raging tempests.
Before his calm and constant smile, Winter's
Fierce storms grew still—his harsh and boisterous voice
Became subdued—his cold demeanor left
Him, and with a winning, gentle air, he
Bade young April welcome, then sought the North.
So, before continued kindness and the
Genial influence of unceasing Love,
The angry storms of passion, hatred, and
Revenge—Pride's haughty look—Power's chilling frown—
Fierce Persecution's scourge—dread Slander's tongue,
And all the evils earth has ever known,
Will flee, and leave the soul's unfettered thought
To grasp the treasures of eternal truth,
And bask forever 'neath the smile of God.
The potent charm of Love, is rich with all
The influence man requires to shield himself
From evil. At its approach, fierce Hatred
Grows affectionate—stern Anger dies—and
Timid Fear grows bold. To the oppressed, its
Voice is sweetest music—its look, to the
Afflicted, sunshine. Its faintest accent
Calms the fiercest storm of human passions,
And melts the willing soul to tenderness.
The hardened wretch, in the cold dungeon chained
By an unfeeling world—thrust out from all
The tender ties that bind the soul to earth,
And doomed in chains to brood o'er evil deeds
Committed by the keen demands of want
Or hunger, which society, with all
Her wealth, refused to satisfy, becomes
A man when friendship's warm embrace is giv'n,
And the kindly look of Love beams on his
Guilty soul.

There's nothing harmful love will not subdue—
No rash, impetuous desire, its voice
Will not restrain—no passion, feeling, thought,
Or sentiment, existing in the soul,
Its heavenly influence will not elevate,
Ennoble, and refine.

Then let us love—
Love all—thus imitating God; for He
Who formed and guided the boundless universe,
Is Love. U. M. F.

Watertown, April 18, 1846.

CLERICAL OPPOSITION TO ODD FELLOWSHIP.

Since the first establishment of our Order in this land, it has met with many attempts to arrest its progress.—Many good men, sincere in their belief that secret societies were prejudicial to the best interests of our country, have felt constrained to lift their voices against it. But now, that it has become a well-authenticated fact that the influence of Odd Fellowship is both to preserve our free institutions, to carry our system of government onward to perfection, and to lead men to the practice of a sublime morality, the opposition of these men have ceased. Numbers of them have become members of the institution they once derided, and by their benevolent and upright lives, bear testimony to the purity of the doctrine and the philanthropy of the duties enjoined upon them in the secrecy of the Lodge.

Another class of men have warred against the Order, from impressions derived from its name. To the word 'Odd Fellow' they have assigned most false and illiberal meanings. They have, at first, believed that a Lodge was merely a bacchanalian club, where transgressions of the usages of society and violations of the rules of temperance might be indulged in under the rose of secrecy without danger of detection. But this opposition has in a great measure ended. The known laws of the Order making the Lodge-room a place for the transaction of important business relating to the 'good and welfare' of the society and of the community at large, and forbidding, under the severest penalties, the least semblance of conviviality, together with the exalted character and distinguished worth of the Fraternity, have exercised their proper influence, and the Independent Order of Odd Fellows is now universally known as an institution whose sole

objects are to watch over the interests of its members, to lead them to the practice of the highest and sublimest duties, to restore them to virtue when led astray; to visit the sick, to minister to the necessities of the poor, to bury the dead, to cherish the widow and protect the fatherless; and thus carry out into society and the world the blessed influence of the purest principles of virtue in theory, and the most diffusive philanthropy in practice.

But while from the intelligent and virtuous all opposition to our progress has ended, and while our success is hailed by sincere Christians as a new triumph of the principles of love, inculcated by the great Reformer of Nazareth, and while its holy influence and its beneficent deeds, going up before high heaven, invoke the benediction from above to rest upon its altars and to linger around its walls, and while at its beautiful ministries the pale cheek of sorrow is wreathed with a smile, and the widow's heart sings for joy; yet still we have enemies, bitter, unscrupulous and relentless.

These foes are not found among the orphans we have protected; they are not found among the widows we have defended; they are not found among the prisoners we have visited, or the sick we have ministered to. They are not found among the degraded and abandoned, for the hardest and most depraved of men render homage to our broad and free benevolence, as the wild waves and winds of the Galilean sea hushed into peace at the Redeemer's smile. They are not found among philanthropists and reformers, among men of enlightened minds and pure and loving hearts, for these are heralds of our charities, and the friends and brethren of our love. The enemies of Odd Fellowship are found among the clergy of the so-called Evangelical denominations. While the majority, both of the clergy and laity of those highly respectable sects, look upon Odd Fellowship with favorable eyes and esteem for its works' sake, there still are to be found in their pulpits, men who in their reckless warfare against the Order, violate every principle of practical religion, and every obligation to honesty and truth. Falsehoods which bear their character on their faces, libels which no honorable man would dare to utter, fall from their lips like venom from a serpent's tongue, whenever and wherever the Order is mentioned before them. They accuse us of selfishness, when our charities, which, among our brethren are sure, are in their very sight extended among the needy of all classes. They accuse us of profanity, when before their eye is traced that law which forbids all profanity among us. They accuse us of hostility to truth, when there is no command of the Gospel, relating to the great duties of life, which we do not teach in our ceremonies and exemplify in our actions. And in the ratio in which our selfishness and our benevolence is made apparent, do they 'say all manner of things evil falsely against us.'

Are they dictated by pure and holy motives in this hostility? Most assuredly not. Clergy, who wink at sin and cover up iniquity among their partisans, are the most loud and earnest in their opposition. Are they in ignorance respecting our principles and influence? That can not be, for those who wage war against the Order most remorselessly do so in cities where our lodges are most numerous, and our influence most beneficial. Reluctantly then, with a blush for human nature, we arrive at the conclusion that that portion of the clergy, who war against Odd Fellowship, knowing its high principles and witnessing its benevolent deeds, do so from motives unchristian, unholy and wrong.

These petty despots of the pulpit are opposed to Odd Fellowship, because it teaches the universal brotherhood of man. Their power lies in disunion. They seek to rule over a few isolated from the mass, whose intellects are chained with iron laws of creed, and whose hearts they poison with the bitter lessons of sectarianism. In the Lodge-room the Catholic and Protestant come in contact, they behold in each other noble virtues and warm affections. Thus the different classes of community are united in new and sacred ties of 'Friendship, Love and Truth.' In proportion as men become united, the power of the bigot is lessened, for his real strength is in darkness,

and his power is based on falsehood. Can we wonder then, that men who have entered the ministry as sectarians and not as Christians, are opposed to that Order which frees men from the fetters of the sect, that they may love one another?

The influence of Odd Fellowship is to hush this unholy war of creeds, and to put an end to the bitterness of sectarianism, to unite men in heart who differ in faith, and to lead men of all sects to unite in the Godlike efforts of a free and limitless benevolence. In doing this, it puts a stop to the trade of the theological gladiator, and it ends the business of those who reap a golden harvest by fostering the passions and pandering to the prejudices of men. Like the Priests and Pharisees of old, this class of our enemies oppose us, because we break the fetters, and illumine the darkness, and deliver the minds, and enlarge the affections of our race: because we knit severed hearts together, and teach men that goodness is not confined to the pulpit and the church, but is diffused abroad, like the bright sunshine and the holy dews, wherever true hearts beat in tenderness, and soft hands diffuse the sweet influences of love.—[Gavel. T. L. H.]

DON'T HIT MY BUBBLES.

My little boy was sporting in the Study with his pipe and soap and water, blowing bubbles into the sunny air. He was right merry at his play, and his shout was loud and glad as the beautiful vapor floated away and exploded. While he was thus busy, I chanced to turn hastily from my desk, just as he was watching the motions of a lot of bubbles that were dancing fantastically around him, and as I stepped forward, I was coming in contact with his vapory worlds, when I was arrested by his merry cry,—*'Don't hit my bubbles!'* They were saved from instant death to live a momentary life, and expired in due time in beauty.

The words of the little bubble blower arrested my thoughts and made me ponder on them, as well worthy of conveying a moral as a fable or a fairy tale. And thus run my meditations: First, said I to myself, let us remember that bubbles are bubbles; when we are sporting with momentary pleasures, and are engaged in matters that are really of no more consequence than the gossamer globes that rise from the bubbling pipe, let us keep that fact before us. We shall enjoy them the more if we calculate only on the brevity of their existence, and do not expect them to remain but a moment in the air. Let us throw them as far as we can into the sunshine,—the more light, the more beauty. Let us be active to compass all that is to be seen from various points of view, and exult in the rainbow beauties that exhibit themselves to our sight. Then, when circumstances come to interrupt our pleasure—to disturb the frail things that are floating in brightness to us, we shall not magnify too greatly the importance of momentary things, and be content to cry, *'Don't hit my bubbles.'* Too many bubble blowers think they are really forming worlds. They dream themselves into the belief that planets and systems are in the atmosphere which is filled only by vapory globes, and when the destructive power endangers the existence of their bubbles, they cry out as though

*'The pillared earth were rottenness,
And earth's base built on stubble.'*

Their bubbles are to them the world's arks of safety, into which their philanthropy is willing to receive every one by 'only the payment of expenses.' They have no design of making any thing by the project. Oh no! they wish to be free from all selfish considerations, and to make the real benevolence of their designs perfectly apparent. Poor dreamers! they find their reward in the blowing of the bubbles. It is well it is so, for otherwise they would not receive any recompense at all. 'It's an ill wind that blows nobody any good,' and the bubble blower had better content himself with the dancing of the glittering vapors, for the wind that blows out the frail tissue of the bubble so that it reflects the colors of light, will soon explode the whole matter.

Bubbles are bubbles, but it is not every one that will believe it. True, they hold the pipe in their own hand,

and there are the *suds* from which the material was taken, and their own breath has given motive force to the tiny balloon to rise into the air, but once in the air, the true nature of the bubble is all forgotten. They are entranced by its beauty, and leap in the delight which the crazed creature enjoyed who imagined the dew drops to be diamonds! And as illy prepared are they to see their bubbles explode, as was that dreamer to behold the vanishing of his diamonds, when the startled bird shook the branch which bore the beautiful drops on its leaves.—Which was the craziest?

Speaking of bubble blowing; reminds me of a mystery. I love to see symbolical pictures or drawings, yet they are but as the black notes of a piece of music which I never heard sung, when there is no clue to their meaning. Now there is 'Bentley's Miscellany,' in which Boz made his *debut* to the world; on the cover are two triumphal pillars, crowned by Plenty, and between these pillars, supported by two scrolls, rests a globe, upon which sits a little child, throwing the bubbles from his pipe, while many are in the air, and he seems to be swinging round upon the globe. What does this mean? Is it an honest expression of a proper estimate of the mere bubbles of literature, coupled with a 'don't hit my bubbles, for I know they are but bubbles,' to the critic? They are thrown out to the world to interest and please for the moment, and then to be lost in the common atmosphere. We need such bubbles as well as the ponderous pyramids of learning; and we pity the soul that can never be pleased with bubbles—that has no childhood left—that is always decaying the free gifts of mind if they chance to be ephemera, as though their mightiness must always be allowed to possess a true Englishman's stomach, receptive of *roast beef* only. He that blows bubbles for me in the literary atmosphere, is my benefactor, as well as he who by his great and grand discoveries in Science and Philosophy, gives me 'new heavens and a new earth.' I love the butterfly as well as the eagle, the dew drop as the pavilion of clouds, the tiny creatures that lift their wings to flash out the spark of light, as well as the stars in the heavens; each in their place. All were made to be noticed, to minister to enjoyment. I love the humbler things in literature, for there are hours when the spirit feels deep sympathy with the poet's wish:—

'Come, read to me some poem,
Some simple and heartfelt lay,
That shall soothe this restless feeling,
And banish the thoughts of day.

Not from the grand old masters,
Not from the bards sublime,
Whose distant footsteps echo
Through the corridors of time.

For, like strains of martial music,
Their mighty thoughts suggest
Life's endless toil and endeavor;
And to-night I long for rest.'

H. B.

Roger Williams City.

[Ladies' Repository.

COLD WEATHER.

Ledyard, the celebrated traveller, who traversed some of the dreary regions of Russia, in a letter from Siberia, gave the following shivering description of the weather in that quarter of the globe:

'You have no idea of the excessive cold in the region of Siberia. By experiments that I made at Yakusky, I found on the 19th of November the mercury in my thermometer frozen. In December I found, by repeated observations, that two ounces of clear quicksilver, openly exposed, froze hard in fifteen minutes. I observed that in these severe frosts, the air was condensed, as it is with you in a thick fog—the atmosphere is frozen—respiration is fatiguing, &c. It is a happy law of nature, that in such intense cold there is seldom any wind—when there is, it is dangerous to be abroad. There are no wells at Yakusky; for it is found by experience that the water freezes at sixty feet deep. People of these regions are therefore obliged to use ice and snow. They have also ice windows; glass is of no use to the few who have it; the difference in the state of the air, within and without, is so

great that the glass is covered on the inside with several inches of frost, and in that situation it is less luminous than ice. The timber of the house splits and opens with loud cracks—the rivers thunder and open with broad fissures—all nature groans with the rigors of Winter.'

Capt. Back, also, in his journal, while exploring the Northern section of this continent, for Capt. Ross and his comrades, gives a somewhat uncomfortable idea of the weather in the winter season. He says that while encamped in his winter quarters, when the thermometer was at *seventy* below zero, he made some curious experiments on the effect and intensity of the cold on sulphuric and nitric ether and pyroigneous acid. The effects produced by the cold, when the thermometer was *one hundred and two degrees* below the freezing point, are thus described in his journal:—

'Such indeed, was the abstraction of heat, that with eight large logs of dry wood in the fire-place of a small room, I could not get the thermometer higher than 12 deg. plus. Ink and paint froze. The sextant cases and boxes of seasoned wood, principally fir, all split. Nor was the sensation particularly agreeable to our persons; the skin of the hands especially became dry, cracked and opened into unsightly and smarting gashes, which we were obliged to anoint with grease. On one occasion, after washing my face within three feet of the fire, my hair was actually clotted with ice before I had time to dry it. From these facts some idea may perhaps be formed of the excessive cold. It seemed to have driven all living things before us; we had been accustomed to see a few white partridges about, but even these, hardy as they are, had disappeared. Once, indeed, a solitary raven, whose croak made me run out to look at him, swept round the house, but immediately winged his flight to the Westward. Nothing but the passing wind broke the awful solitude of this barren and desolate spot.'

BREAD FROM HEAVEN.

A very singular event is said to have occurred in the Pachaic of Anatolia, in Asia Minor. They were starving at that place for want of food, and an extraordinary interposition of Providence has been manifested in their behalf. A glutinous substance, or *manna*, of which they make bread, has fallen in immense quantities in a district of that country. This food is selling publicly at 17s. per quarter. This is stated in a letter from Smyrna, dated March 7, 1846, in our papers by the last steamer, which if true, will create a great sensation in the religious world, being an event very similar to the raining of manna to the starving Israelites in the desert.

Anatolia, the largest of the provinces of Turkey, in Asia Minor, is on the north western coast of the peninsula formed by the Euxine (or Black) and Mediterranean seas, about four hundred miles from the Holy Land and six hundred from Mount Arrarat. The name is derived from *Anatolice*, the East, which the Greeks applied to the whole of what is now called Asia Minor, or the Lesser Asia. Historians agree that the peninsula was first peopled by the descendants of Gomer and Javan, and other children of Japheth, who gave their names to the cities and provinces, as Tarshish, Kittim, Donanim, Ashkanez, Riphath, Togarman, &c. Sacred history informs us that the children of Javan peopled the 'Isles of the Gentiles,' and the Ionian Islands of our own time perpetrate the memory of Javan, the Ion of the Greeks.

Josephus ascribes to Gomer the distinction of having been the ancestor of the Celtic nations who spread over the whole of central and southern Europe, and what is now Anatolia, was the land of Gomer for some centuries after the flood. The Turkish nations of Central Asia lay claim to the same descent. Coming down to a later period, we find this Peninsula the theatre of great events, filled with opulent cities, royal palaces, rich manufactures and splendid works of art. It is full of the most interesting historical recollections. Here was Troy, and here still is Mount Ida, and Mount Olympus. Here were the Ionian, Eolian and Dorian colonies—in which the first germs of Grecian art developed themselves—then came

the Lydian kingdom, whose last sovereign, Croesus, was subdued by the Persians; next came the Macedonian conquerors; then the Romans, and last the Turks.

The city of Tarshish, to which Solomon sent his ships, has still a representative in Tarsus, a town of 30,000 inhabitants at the head of the bay of Tarsus. Here were the Galatians and the Ephesians to whom St. Paul wrote epistles; and here still are Philadelphia, Sardis, Smyrna, Thyatira, Pergamos, Troas, Ephesus, &c. The population of Anatolia consists of Turks, principally, who are followers of Mahommed. About one-tenth are Jews, who possess considerable influence with the government. The Armenians, Christians of the Greek Church, probably compose another tenth of the population. They are the original inhabitants of the country, but tolerated by Turks from Central Asia, who claim to have descended from kindred branches of the human family.

THE LAW OF KINDNESS.

The existence of the *love* of kindness in the soul, is nobly exhibited in an Arab tale, the substance of which I obtained from De Lamartine's translation of 'A Residence among the Arabs of the Great Desert.' In the tribe of Nedjle, there was a mare of great reputation for beauty and swiftness, which a member of another tribe, named Daher, vehemently desired to possess. Having failed to obtain her by offering all he was worth, he proceeded to effect his object by stratagem. He disguised himself like a lame beggar, and waited by the side of a road, knowing that Nabee, the owner of the mare, would soon pass. As soon as Nabee appeared, Daher cried, in a feeble voice, 'I am a poor stranger; for three days I have been unable to stir from this to get food; help me, and God will reward you.' Nabee offered to carry him home; but Daher said, 'I not able to rise; I have not strength.' Nabee then generously dismounted, brought his mare near, and helped the beggar to mount her. The moment he was mounted, Daher touched her with his heel and started, saying, 'It is I, Daher, who have got her, and am carrying her off.' Nabee called on him to stop, which Daher did. Nabee then said, 'Thou hast my mare; since it pleases God, I wish thee success; but I conjure thee, tell no one how thou has obtained her.' 'Why not?' said Daher. 'Because some one really ill might remain without aid; you would be the cause why no one would perform an act of charity more, for the fear of being duped as I have been.' This discriminating kindness subdued Daher—he immediately dismounted and returned the mare to Nabee, and when they parted, they parted sworn friends. This tale shows forth the power of kindness in a beautiful manner—and the delight, with which the Arabs heard it told, demonstrates that they can appreciate true generosity.

These facts prove the existence of good in man, and that it is never fully destroyed in the soul; and the great Master of life, who knows all hearts, when he directed the Messiah to say, 'love your enemies';—knew the existence of that *good*; that it was a diamond hidden beneath revengeful feelings; a spring beneath the surface of the earth; and that it only wanted the burnisher of truth to make the diamond shine, and the power of divine benevolence to cause the spring-water of love to gush in its fulness from the heart.

A PASSION FOR SOULS.

The Presbyterian Herald contains an article under this head commencing as follows:

'A distinguished minister of the Presbyterian church, in a lecture on what constituted a call to the ministry, gave, as one of the main constituents of it, 'a passion for souls.'

We have long understood that Presbyterian preachers have a peculiar regard for the souls of men; and we are here certified that they have a *passion* for the possession of them. Well, suppose they could get the souls of all men into their hands—what would they do with them? Send them to heaven of course, so they all say, and who doubts their word? No man can listen to a single sermon

of theirs, without being convinced that souls would be very safe in their hands, and in no danger at all of being endlessly lost. They would save the whole world, indeed, if they had the power.

What a pity that souls are not as safe in their divine Master's hands as in their own! that Jesus is not as good as they are! But hark! listen to the testimony of the Lord by his prophet: 'Behold, all souls are mine.' Ezek. xviii: 4. Should it be claimed that a being called the devil has possession of some, we ask, how did he get them?

Did he create any? No. Has he purchased any?—No; for all agree that he is a very poor devil, not owning so much as one foot of ground. Have any been bequeathed to him? No. Has he stolen any? No, for God owns them all. And even preachers, although possessing a 'passion' for them, will never be able to take them from their rightful owner, who is as much better than they are as he is greater. Who would not prefer to have his soul in the keeping of the Giver of every good and perfect gift rather than in that of the best orthodox or *heterodox* preacher that ever lived?—[Star in the West:

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, MAY 15, 1846.

PUNISHMENT.

John the Evangelist, as moved by the spirit of inspiration, gave his testimony to the world, that *God is love*, and this is a truth readily admitted by people of all religious denominations; and yet but few, in comparison with the many who have a belief in the doctrines of Christianity, will admit the conclusions which must inevitably follow in reasoning from such a position. The truth of this will fully appear, by examining the government which the Supreme Being maintained over mankind as moral beings.

If we fully comprehend the laws and principles upon which God's moral government is founded, we shall find that its administration is productive of no evil as an end, but that all suffering appears only as a *mean* by which a good result is produced. For instance, we many times look upon pain as an evil and so speak of it, but in doing so, we do not observe the end produced by that pain. When we do, we find that it arouses us to a knowledge of our departure from the ways of rectitude; to a sense of our entire dependence upon the Deity for all of our enjoyments; schools our spirits; brings forth our sympathy, and makes us better men. And hence, it being only a mean, productive of a good result, it can't be an evil. But in order to its being evil it should appear as an end itself, a final result. Perhaps the point may be made more plain by illustrating it in the following manner—

We will bring forward a parent and observe the manner in which he governs his offspring. We behold him instructing his child in the ways of virtue, giving it to understand that it must walk in the path of wisdom; that it must act upon the principles of integrity, and let morality appear in all its movements. The child goes forth, but owing to the frailty of its nature, youth and inexperience; it soon yields to temptation, and goes directly in opposition to that instruction. The parent lays hold of the rod and punishes it for the same, and through the instrumentality of that punishment, produces a reformation; brings his child to a sense of its wayward actions; subdues the vicious disposition there being cherished and strengthened; brings it back from its wanderings, making it dutiful and obedient. Now in view of this, was that punishment good or evil? Perhaps the child, while enduring the punishment, seeing not the end from the beginning, might suppose it to be one of the greatest evils which could have befallen it. But we view it in a far different light; at once behold the benefits resulting from the same. It placed those wandering feet in the way of virtue once more, and at an after period, gave that child

the enjoyment which comes as a reward upon those of obedience and morality. And such is precisely the principle upon which God's moral government is administered. The punishment inflicted upon mankind for disobeying the laws which govern them as moral beings, is not an evil because it does not appear as an *end*, but only as a mean, producing a beneficial result. Now for the proof from the records of Revelation.

David, while addressing the Supreme Being, speaks upon this wise.—'Before I was afflicted, I went astray; but now have I kept thy word.' From this we observe that the punishment inflicted upon the Psalmist for disobeying the laws of God, was beneficial in its results, being employed as a mean, productive of a good end.

Paul, in his letter to the Hebrews, declares that God chastises us for our profit, 'that we may be partakers of his holiness,' and furthermore says, 'no chastening for the present seemeth to be joyous but grievous, nevertheless afterward it yieldeth the peaceable fruits of righteousness to them who are exercised thereby.' This testimony, like that of the Psalmist, represents punishment as being productive of good.

Such is the instruction of Revelation, relative to the manner in which the moral government of the Supreme Being is administered. And by it we learn that the punishment which Heaven inflicts upon mankind for disobeying the moral laws, for their neglect of his precepts, commandments and requirements, is not absolutely an evil to them, because that through its instrumentality the evil disposition which may be nourished in the human mind is overcome, and a reformation the consequence following from its infliction; and such an act or proceeding is characteristic of a Being who is love, and well calculated to inspire reverence and affection in the heart of every candid and reflecting individual of the human race. And such a manner of inflicting punishment and for the accomplishment of such a purpose, is in perfect harmony with that truth which our Saviour brought before the view of men, in the use of his similitudes showing that the mind and spirit of the actor might be known from the nature of the actions performed. In view of which let us turn our attention to the doctrine of endless punishment.

1. Endless punishment appearing as an end in the economy of God, would be productive of no good. This is a self-evident proposition and must appear so, and so be acknowledged, we should suppose, by every one who would indulge in a few queries like these.—Could it be of any possible benefit or advantage to the Supreme Being? 'No. He is already in possession of self-sufficiency. Infinity clothes every attribute of his character, and consequently endless punishment inflicted upon a portion of the intelligent creation, would result in no possible good to him. Could it be of any possible profit or advantage to the righteous, who are sweeping their harp-strings in the realms of everlasting glory? We are aware that it was once taught in the Church, that the sufferings of those enduring endless punishment, would enhance the happiness of the saints in heaven. But this long since was abandoned as an error; and it is now acknowledged by the great mass of the religious community, that that punishment would result in no good to those who are the recipients of endless felicity. Could it be of any benefit to the miserable beings who are to suffer it? That it would, we believe has never been contended, and to do so would be of no avail, for every man of common sense can not but allow, that no good whatever would accrue to that miserable class from the endurance of their sufferings. And in view of this, the mind of candor and sincerity must acknowledge, that no good whatever would result to a solitary being within the boundary of the universe, from the doom of endless punishment.

2. Endless punishment would be an evil to those upon whom it might be inflicted. This proposition is also self-evident. The human mind can form no idea or opinion, of any evil of greater moment that could be inflicted upon an intelligent being, than a heart-rending punishment which would end only with the wasteless eternity of God.

From these premises we argue that endless punishment

can be no part of the economy of the Creator, for 'God is love,' and all of his institutions must partake of the nature of love, and endless punishment not partaking of that nature, of course can not be an institution established by his creative hand.

Yet, as we said in the beginning, but few of the great mass of the religious world will acknowledge or admit this natural conclusion, resulting from a course of reasoning following from the truth spoken by John, that God is love. But if men would strive for the possession of the rich treasures of wisdom, they should strictly adhere to the voice of reason in all their contemplation of the works or words of the everlasting God. And when this is done by a member of the human family, he rejoices while looking upon the institutions of Heaven; upon the laws of his moral government; and indeed upon every thing relative to the final destiny of man. For then he will behold all things working together for good, and the intelligent creation at last in the enjoyment of everlasting bliss. S. J. G.

REV. MR. ARMITAGE AND UNIVERSALISTS.

Clinton, May 2d, 1846.

Br. SKINNER,—The following letter should have been written earlier, but a multiplicity of business has hitherto prevented me. In a recent conversation with the Rev. Mr. Armitage, of Fort Plain, he made the following assertion, which, at my solicitation, he handed me in writing. A copy of it is as follows:

'That when it is necessary, Universalists deny the divinity of Christ, the immortality of the soul, and the divine inspiration of the Holy Scriptures. And also that this can be proved from Universalist works.'

The reason of my addressing you on the subject is, that he has agreed to furnish proof of the above, in articles of moderate length, for the Magazine and Advocate, if you will allow him the use of its columns, which, I told him, I believed would be readily granted by you.

If our Methodist brother thinks that we are in error on these points, and adopt such a temporising policy as is stated above, I see no just reason why he shall not be allowed the privilege of correcting or exposing us, and pointing out the errors in our own columns. I therefore submit it to your consideration and disposal.

Yours in the Gospel, N. SNELL.

REMARKS.

Who is this Rev. Mr. Armitage? And what does he know of Universalists and their sentiments? Does he know any thing about them as he ought? or has he merely picked up some of the cant and slang of M. H. Smith, Luther Lee, Hatfield, Slocum and other slanderers of the denomination? And what does he mean by the terms he employs—for instance, by the phrase, 'when it is necessary, Universalists deny' such and such doctrines? Is he a predestinarian and holds he strictly to the law of necessity—that Universalists are under an absolute and fatal necessity of doing as they do? If so, why does he blame them? or on what ground condemn them, by his own principles? But we presume this was not his meaning. We presume by the phrase he meant to insinuate that Universalists wanted to pass themselves off as Christians and believers in all evangelical doctrines; but could not do it with their principles—that they were driven to the necessity of denying either their own doctrine or some of the great and fundamental doctrines of Christianity; and hence when necessary for the support of their own darling tenet, they would do the latter and thus deny every thing sacred and true. If this were his meaning, as it undoubtedly was, then he is grossly ignorant of the real sentiments, policy and feelings of Universalists, or else he meant to slander and abuse them. If this, our interpretation of his language is incorrect, then let him define his own language and tell us what he does mean by the phrase, 'when it is necessary,' &c.

Again, he uses indefinite and ambiguous language in his charges against us for denying certain doctrines. For

instance when he charges Universalists with denying the 'divinity of Christ,' what does he mean by the divinity of Christ? Does he mean his self-existence and supreme Deity? If so, his charge is true—we do deny and always have denied such monstrosities and absurdities as involve the idea of there being more than one Supreme Deity, or that Christ was his own Son or the Father of himself, or that he did not mean what he said, when he declared, 'the Father is greater than I.' We should esteem it slander to be charged with any such absurdities as those involved in the doctrine of the Trinity—a doctrine unknown to Christ and his apostles, and unheard of in the Christian church during the first two or three centuries of the Christian era. But if by the divinity of Christ, Mr. A. means, that he was divinely begotten by the Father, divinely appointed; sent and anointed as the Christ, or true Messiah—that he was divinely inspired, divinely endowed, divinely empowered—that the doctrines he taught were truly the doctrines of God uttered through him—and that the miracles he wrought were the miracles of God performed through him—if such were his meaning of 'the divinity of Christ' when he charged us with denying it, then we pronounce his charge utterly false and slanderous, and any man who utters it is guilty of base calumny: for in this, the true and proper sense of the phrase, we have never denied, but are sincere and hearty believers in the divinity of Christ. Again, then, we say to Mr. Armitage, let him define his terms and show what he means, and not charge a numerous denomination of Christians with denying fundamental doctrines without any definition or explanation of what those doctrines are.

Again, Mr. A. charges Universalists with denying the immortality of the soul. This is also a false and wicked slander when uttered against the denomination of Universalists. It is true that a few individuals, both among Universalists and Partialists, have denied that there is any thing in the nature of man (whether of soul or body) that is immortal in and of itself, maintaining that the soul goes to sleep at the death of the body and is unconscious until a future resurrection; but that at a future period immortality shall be bestowed upon the soul or spirit of man in and by the resurrection. The number of Universalists holding this view is very small, and it can not be charged against the denomination any more than it can against our opposers. Undoubtedly nine tenths of our denomination believe in the fullest sense of the phrase, in the immortality of the soul; and all of them believe, without a solitary exception, in the future, immortal, endless and happy existence of all men. Without this belief they can not be Universalists.

The last charge of Mr. A. that Universalists 'deny the divine inspiration of the Holy Scriptures,' we pronounce unqualified and malicious slander: and any man of information on the subject knows it to be such. There is no apology for such slanderers. What though they may have read such charges in a book (as Mr. A. may have done) and think they are true—this is no apology for them if they neglect to inform themselves from reliable sources of information. He who retails a slander second handed from the lips or pen of another is just as legally liable to prosecution in a libel suit as he who invents it in the first place. And the whiffets that bark at us because bigger dogs than they have done so before them, or in other words the second hand retailers of slander who gather it from the lips or pen of modern Judases, can not be held guiltless either before God or men. We said modern Judases; but those inventors of the slanders against us are in one respect worse than Judas was: for when he had betrayed and forsaken his Master, he had some remorse, some shame: he repented and afterwards confessed the innocence of Jesus. But these modern traitors such as Matthew Hale Smith, Robert Smith, and other co-laborers, after betraying and forsaking, write a book against us in order, Benedict Arnold-like, to get a good birth and a high command in the camp of our enemies: and when Mr. A. offers to prove his charges against us 'from Universalist works,' we presume he means such works as those of the traitors above named or their coadjutors, who have spent much time in compil-

ing, perverting, garbling, altering, and mutilating such parts of Universalist writings as they supposed by their graving tools they could so shape as to accomplish their purposes of misrepresentation and slander most safely and with seeming plausibility. As for any other or better proof they have it not—and they know it.

Now if Mr. A. wishes to write any thing for publication in our columns on this subject, he must clearly define what he means by his charges and he must adduce some better authority than that of confessed traitors, liars and slanderers, or those whom we have disfellowshipped for their vices and infidelity. We shall see what he will do.

D. S.

BR. STEBBINS' CARD.

We have received a letter from Br. Hammond, Editor of the Luminary, touching the Card of Br. J. Stebbins which appeared in our last number, in which he denies the correctness of Br. S.'s statements and feels sorely aggrieved at the charges of unfairness and dishonesty preferred against him. Br. H. turns the tables rather severely on Br. S. and demands the publication of his letter in our columns. Now suppose we comply with this wish, will not Br. S. demand the privilege of a rejoinder, and thus mutual recriminations without end and without any good, ensue? Now, we owe no ill will to either of these brethren—we wish to do equal justice to both, and yet take no part personally in their controversy. We respectfully and affectionately inquire whether it would not be better to defer all further publications on the subject upon both sides, till they can have a personal interview and settle the matter amicably? Perhaps that opportunity may occur at the Convention—and should health permit we hope to be there—and that they may be brought to an amicable settlement of the whole matter. And then, whatever truth or justice may demand to have made public, for the benefit of either, or both, we will cheerfully publish.

Ed.

NOTICE.

Br. T. J. Sawyer authorises us to receive subscriptions or donations to the Theological Institute. Any one who may wish can therefore remit direct to this office, and the receipt of the money will be acknowledged in the Magazine and Advocate.

Five dollars were recently received from Ira Curtis, Auburn, N. Y.

The May No. of the Repository is received. One No. more closes the volume. The next volume is to be printed with new type.

Removals.

Br. A. A. Miner from Lowell to Boston, Mass. Br. S. Wakefield to Hinesburg, Vt.

In consequence of ill health, Br. Z. H. Howe, late preacher of truth in Abington, Mass., has returned to his father's family in North Turner, at which place he desires to be addressed. We hope the free and pure atmosphere of Maine will shortly restore him to perfect health.

Br. J. H. Sawyer having removed thither wishes all papers and letters intended for him to be directed to Buxton, instead of Windham as heretofore.

Br. N. Goldsmith has removed from Hiram to Denmark, and wishes to be addressed accordingly.

Br. S. R. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street, Buffalo.

RELIGIOUS NOTICES.

Br. H. B. SOULE is expected to preach in the Mechanics' Hall in this city on the fifth Sunday inst., instead of the fourth Sunday.

The EDITOR will preach at Ilion next Sunday, at Canajoharie, in Garlock's school house, at half past 10 o'clock, A. M., on the fourth Sunday (24th inst.) and in the village at half past 2 o'clock P. M.

Br. D. H. STRICKLAND will preach at Cortlandville on

the fourth Sunday inst., and at Homer on the fifth Sunday.

Br. J. J. AUSTIN will preach at Newark, Wayne county, on the third and fourth Sabbaths inst.

MARRIAGES.

In Collinsville, April 29th, by Rev. J. S. Kibbe, Mr. JAMES D. ALLEN, to Miss O. MALVINA WILCOX, both of that place.

DEATHS.

At Brooklyn, Pa., on the evening of the 8th ultimo, Mrs. BETSEY CHAPMAN, relict of the late Mr. Joseph Chapman, aged 69 years.

Mrs. Chapman was a native of Norwich, Connecticut, and with her husband was one of the earliest and most respected settlers of this county. In all her domestic and family relations she was exemplary, kind, truly indulgent and affectionate; and in her social intercourse with community at large, her benevolence, correct deportment, affability and goodness of heart, endeared her to all who had the pleasure of her society and acquaintance.

For many years her firm faith in the strict justice and illimitable goodness of her Creator led her to cherish the fond hope of salvation, not only for herself, but ultimately for the whole human family. On this faith and the Scriptures of truth she delighted to dwell. These were her greatest solace and consolation in life, and during a long and lingering decline and expected dissolution, her faith strengthened, upheld, and cheered her on through the gloomy passage, truly disarming death of its terrors in her last moments. By the demise of Mrs. C. her relatives have sustained an irreparable loss—neighbors and acquaintances, and especially the religious society to which she belonged, will experience a vacuum long to be remembered.

At his residence in Manchester, Ontario county, on the 19th of April, Mr. HARLEY REDFIELD, in the 52d year of his age. His disease was a lingering consumption of more than twenty years standing, which he bore with unparalleled patience and Christian resignation. Never did the King of Terrors meet with a victim more calm and composed; more ready to make his exit to the spirit-world, than in the death of our lamented brother, who died trusting in the mercy of God and in the certain fulfilment of all his holy promises. He was able to look beyond the trials and sorrows of time to the joys of eternity, in a full and cheering confidence of meeting his relatives and friends in immortal bliss. O, it was an affecting scene to all around to hear the dying saint talk to his weeping family and friends, of the comforts of the Gospel—the religion of Christ.—With his wife and children, one sister and two brothers, who were present at his dying moments, he conversed in the most feeling manner, pronouncing upon them a father's and brother's blessing; pointing towards heaven as the destiny of all mankind, 'where the wicked cease from troubling and the weary are at rest.' He is the first of eight brothers who have been called to the 'silent city.' He leaves a wife and three children, an aged father, seven brothers and one sister, to mourn their irreparable loss. Nor are his relatives all who mourn. His great moral worth, strict integrity, his benevolence to the poor, and his sympathy for the suffering, endeared him to all; and this estimation was clearly evinced by the large concourse of people who assembled, and the tears that were shed, on the gloomy day of his interment. His funeral was attended on the 22d, and a discourse delivered by the writer, from Phil. iii: 20, 21.

O. ACKLEY.

In Lee, March 27th, ELIZA, daughter of Samuel and Jemimah Underhill, aged one year and nine months.

* * * * * 'As flame ascends,

As bodies to their proper centre move,
As the poised ocean to the attracting moon
Obedient swells, and every headlong stream
Devolves its winding waves to the main;
So all things which have life aspire to God,
The sun of being, boundless, unimpair'd,
Centre of souls!'—[Akenside. Sermon by S. J.

In Lee, March 22d, Mrs. LYDIA WOOD, aged 91 years. Mrs. W. had lived to a good old age. Her life covers a broad space on the map of human existence, enough of the trials, the duties and cares of which she had experienced to know its vanity. For more than half a century she had been a member of the Baptist church, with which she united in Rhode Island. But now she has gone to join that church above into which all will be gathered, and commune in the fulness of the spirit of God, in the morning of the resurrection. Sermon by S. J.

(Original.)

TO MALONE'S SWEET MINSTREL.

Rest peacefully my Muse;—I fling my Lyre away,
Such melting strains come floating on the breeze
When minstrels sweetly sing, I'll listen to their lay.
Ah! who would wake a lyre unform'd to please?
A broken instrument, with worn and trembling strings,
Emits no glow of pure celestial fire—
To music's mighty soul no pleasant off'ring brings;
No concord with a new, and polished lyre.
He who form'd the ear, gave souls of song their birth;
Their dulcet sounds in thrilling numbers flow,
Exult, and sweetly soothe the drooping sons of earth,
Make gelid souls with warmth and rapture glow,
Then strike the sounding strings, the sinking spirit lingers
To catch the low, soft cadence as it steals—
From thoughts of love and beauty, neath the truthful
fingers,
And peace divine and harmony reveals.
The spirit, eager for its high, and nobler birth,
At music's flow will plume its wings for flight,
When bards sublimely sing, disdains this dark dull earth,
Pursues its track, toward uncreated light.
Imagination soars, with sweet and sacred song,
The soul aspiring, centres near its God!
Joins in holy anthems with the angelic throng,
And wearies of its earthy, frail abode.
'Tis sweet to rise above the tempest storms of life,
And Heaven-ward soar, on pinions of the mind,
To live above the world, its falsities and strife,
Anticipate a spirit unconfined. Z. PORTER.
Henderson, April, 1846.

THE CIRCULAR AND PROTEST.

These documents, about which several articles have been written and published in our columns, it is proper we should give to the public, not only that all may know *what* they are, but also as matter of convenient future reference. We suppose the minds of all are made up, and that all who wish to sign the Protest have already done so, embracing nearly half of our ministering brethren. We impugn not the motives of those who have, or those who have not signed it. Our own reasons for not signing it have already been given to the public—not that we objected to the general sentiments or language of the Protest; but that we deemed it uncalled for, or could see no good resulting from it; and further, that it proposed no remedy for the evils complained of. Others may as honestly entertain a different opinion from ours.—*Editor Mag. and Adv.*

CIRCULAR.

Boston, Nov. 3, 1845.

Dear Brother,—At a Mass-Meeting of Universalists, held the day after the Session of the General Convention in Sept. last, the following resolution was passed; and, agreeably to its instructions, the document hereby forwarded to you has been prepared, and is most respectfully and affectionately presented for your consideration:—

Resolved, That a Committee of five be appointed to prepare a solemn, earnest, and plain Protest against American Slavery, and when prepared, to present it to every Universalist clergyman in the United States for his signature, respectfully requesting those who are not willing to sign it, to give a reason for refusing; and when it has been fully circulated, and they have waited a reasonable time for answers, they shall publish the Protest and signatures, with the reasons offered by those who do not sign it.

We trust you will give early attention to this matter, and return an answer so that it may be received early in January next.

Affectionately and truly yours,

HENRY BACON,
SEBASTIAN STREETER,
SYLVANUS COBB,
LUCIUS R. PAIGE,
EDWIN H. CHAPIN.

PROTEST.

It is not from an idle curiosity; but from a deep interest in the signs and promises of better days,

that we desire to know how stands the ministry of the Universalist Church in reference to the great question of American Slavery. The measure hereby adopted is one that promises such a result, as the request is preferred to every minister of the Universalist denomination in the United States, with brotherly affection and true respect. We wish moreover, to know from whom we can expect hearty fellowship and co-operation in our prayers, our pleas, and our labors to advance the cause of Human Freedom, and to whom we may look for sympathy in our abhorrence and detestation of that system which destroys, as far as man has power to destroy, the grand distinction between man and brutes, and which holds in perpetual bondage two and a half millions of our fellow creatures. We believe by presenting a united front, we can add something to the moral power that in creating a deep horror at the monstrous wrongs of Slavery, and that shall gather strength and greatness till human nature can not withstand the majesty of the demand to 'let the oppressed go free,' but shall glorify God by loyalty to Right and Duty. With this desire, hope, and trust, we offer our Protest against American Slavery, in the following reasons.

1. Because it denies the eternal distinction between a man and property, ranking a human being with a material thing. The attributes of the soul forbid such a classification; for that alone can be recognized as property which is not wronged by the act of being owned by another. To man was originally given dominion over the lower orders of animals, that he might have them as property; but he has no right nor grant to own his fellow being.

2. Because Slavery does not award to the laborer the fruits of his toil, in any higher sense than to the cattle. All the claim to any property—even to the fruits of the tillage of the smallest plot of ground—depends on the will of him who claims by the same tenure, both the soil and the laborer.—Man was created to own, and not to be owned; the claim of another upon the fruits of his toil as upon the product of the service of a mere animal, overlooks the higher nature and the absolute rights of a human being.

3. Because Slavery trammels the intellectual powers, and prevents their expansion. The expansibility of the human mind is one of its chief glories, and endless means are appropriated to it by its Creator. To labor systematically to dwarf the intellect, is to prevent the opening, to a full vision, of the eye that God made, wherewith man should see him in the manifestations of himself through his laws. This, Slavery does. It denies to the slave even the alphabet of knowledge, the simplest elements of intellectual progress. The very enactment of laws which forbid, under heavy penalties, any one to teach the slave to read and write, implies all that we claim for his intellectual capacity, and manifestly declares that the maintenance of the system depends upon dwarfing the intellect.

4. Because Slavery checks the development of the moral nature of the slave. It denies him rights and thereby denies him responsibility. With the denial of his manhood, necessary goes his accountability; for where the distinction between persons and things is lost, the duties and responsibilities of the person are merged and lost in the thing. The slave is, to all intents and purposes of property, deprived of his moral nature, and thereby of his participation in common humanity.

5. Because Slavery involves a practical denial of the religious nature of the slave. The supreme will, to the slave, is the will of the master; and that which dwarfs the intellect, and checks the development of the moral nature, must be opposed to religious growth. It takes from the victim the means which God has furnished to beget and foster a true and filial reverence towards Himself, and gives him no religion but credulity. It shuts up the Bible from the slave as effectually as ever Popery did from the people in the dark days of its most terrific power.

6. Because Slavery presents an insurmountable barrier to the promulgation of the great truth of Universal Brotherhood, and thereby most effectually prevents the progress of true Christianity.—

Under its broad shadow Universalism can not grow. The seed is, at best, sown among thorns that choke its vegetation. Under the legitimate influences of such a system, the soul can not regard with favor the religion which has the same voice and tone, the same commands and warnings, the same hopes and promises, for him who is regarded as a thing and classed with cattle, as for the most elevated and gifted of the human race. And inasmuch as Slavery denies the equality that exists, by the attributes of human nature, between man and man, it can not but frown on the religion of Christ, which is based on that equality, and whose great and fundamental principle of morality is—'Do unto others as ye would that they should do unto you.'

7. Because the essential nature of Slavery can not be altered by any kindness, how great soever, practised toward the slave. Kindnesses are but flowers in the links of the chain whose iron eats into the soul, and no sweetness can lull the moral sense into forgetfulness of what Slavery is. The highest kindness is comparatively nothing, while the manhood of the slave is denied or forgotten; for the first demand of love is, to respect the rights of another. While many slaveholders may, according to their perception of things, practice the utmost kindness to their slaves, that can not alter one feature of deformity in the system of Slavery.

8. Because the long continuance of a system of wrong can not palliate it, but, on the other hand, augments the demand for its abolition. New victims are ushered into existence every day, while the natural affections and the sanctities of marriage and domestic life are disregarded, and made subordinate to the interests of property.

9. Because, while we would in all charity remember that peculiarities of situation may affect the judgment and moral sense, still we must not forget, that no peculiarity of situation can excuse a perpetual denial of universal principles and obligations. Freedom is not the gift of charters and communities; it is not a benefit bestowed by geographical localities, but it is inherent in man as man, by the attributes of his nature. Our religion demands of us, with a voice that can not be silenced, that no limit of territory shall be permitted to exclude man from our sympathy, and no conventional laws shall supercede the eternal requisitions of justice and mercy.

American Slavery is a system of Wrongs, from its first principle to its crowning assumption; and in its train of evils are found all the iniquities that have eaten out the life of communities and nations. It legalizes sins that are abhorrent to the simplest moral sense; and in the increasing intelligence and philanthropy of the present age, it becomes more and more a stigma on our National Name, a curse to our country's prosperity, and a giant moral evil that must be overthrown, or it will overthrow us by the retributive justice of Him who has declared the truth;—'Righteousness exalteth a nation, but sin is a reproach to any people.'

For these reasons we protest against the system of American Slavery as utterly wrong, and confess our obligation to use all justifiable means to promote its abolition.

A WALKER, PUBLISHER AND PROPRIETOR.

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[Original.]

ORIGINAL DISCOURSE.

BY B. S. HOBBS.

'But the way of transgressors is hard.' Prov. xiii: 15.

These are the words of Solomon; the ancient king of Israel, a man who was in a peculiar manner, endowed with wisdom and understanding, well trained in the school of experience, and thus every way qualified to give instruction both to his own and future generations. But I will not dwell on this point, as all believers in divine revelation believe that our text is high authority. We will therefore come directly to the subject.

1. We will notice some of the reasons why the way of transgressors is hard, and

2. The conclusion to which we arrive from these premises.

And we may remark in the first place that their way is hard from the nature of sin and the certainty of punishment. Were there no evil consequence attached to transgression and sin it would not be what it is said to be, hard: and although there might be punishment threatened to the violators of God's law, yet if there was a chance of escape, if that punishment was not certain and sure, there would be no certainty that their way was hard. Otherwise they might transgress, times almost without number, and yet escape the punishment pronounced against them; consequently their way would not be a hard one.

To illustrate our position—suppose for instance we could violate any of the physical laws by which we are governed, could we from a towering height plunge ourselves into a frightful precipice below, and not sustain any injury by so doing, it could not be said it was hard to violate a physical law; or if we could roll ourselves amid burning embers and feel no pain, suffer nothing, it could not be said in any sense whatever that to pursue such a course was a hard way. But is such the fact? Can we violate the physical laws that are stamped on the face of creation, and sustain no injury? Certainly not; all are willing to answer no; while experience and observation demonstrate that such is not the case. If we transgress we must suffer, and there is no escape. But how stands the matter in regard to the moral law? Will the same rule apply here? Is there the same unbroken harmony existing here that is stamped on the visible creation around us? or is the link broken, the chain severed, and no union or harmony to be found? Can we assent to this? I think with a little sober reflection you will answer with me in the negative to this question—that such can not be the case. Let us look at this subject in a calm and dispassionate manner. Let us inquire into the object and design of laws. Are they not instituted for the good of those for whom they are made? Most certainly; and in proportion as that object is gained, the peace and happiness of the governed secured, and the yielding a hearty and willing obedience to the laws that govern them, are they considered humane, just and wise. This we think is correct reasoning: and now let us inquire how that is best secured. Is it by letting the guilty go unpunished? All are ready to answer no. But allowing they do not always escape—that in numerous instances they receive for the wrong they have done; yet in many instances also, they are not recompensed according to their transgressions, would this, I ask, be the most effectual way to prevent crime, bloodshed and all manner of iniquity? Surely not. Who dare or will affirm to the contrary? But we ask again, would not the object above mentioned be more ef-

fectually secured if in every instance the transgressor received according to his just deserts? Who will answer no? Would we be so careful to obey the physical laws that govern us if we could transgress, time after time, and sustain no injury? I think you must answer we should not.

If we have reasoned correctly then on this subject, this point is clearly established, that the most effectual way to secure the object and design of laws is to make the penalty annexed to the transgression of those laws certain and inevitable; and allow no way of escape. But again, suppose it should add to our pleasures and augment our happiness to violate the laws by which we are governed, would that not be an inducement for us to pursue such a course and hinder and prevent our obedience to them? The answer is furnished from observation and experience. It certainly would. It would be a powerful stimulus to lead the sinner in the way of the transgressor and would go to defeat the object for which all good and wise laws were instituted, and be a direct impeachment of the character of the lawgiver. Is such then the fact, and are we right in our conclusions? If so, what shall we think of the doctrine that tells us of the enjoyments of sin—that the righteous suffer more than the wicked? In a word, as far as this life is concerned, the sinner has the best of it, and enjoys the greatest amount of happiness! Is this doctrine true? If it is, then we are mistaken in our former conclusions. But is such the case? Has the beneficent author of our existence, the Father of all mankind, the God of love—has He, I say, placed no obstacle in the way of the transgressor—to prevent his transgression—but on the contrary, holds out the inducement of pleasure in sin, to excite him to pursue a sinful course in order to secure the greatest amount of happiness?

'But,' says the objector, 'this is but one side of the picture—the sinner is threatened with the pains of eternity for disobedience; and pray tell me what more effectual way could be devised to stop the sinner in his mad career than this?' This to some is a plausible objection: we will therefore give it a passing notice. And we remark, in the first place, that this threatening loses its power to restrain from sin, because the punishment threatened is altogether disproportioned to the offence. Who, in his sober moments and blessed with the right use of his reasoning powers, would ever see any natural connection between the crimes of a *finite mortal* and *infinite and unending punishment*? Our transgressions can not effect or injure the infinitely supreme ruler of the universe; yet, for the sins of frail finite man, committed in a few short years, nay, hours, or even moments, and these only affecting those of Adam's race, nothing short of the *pains of eternity* can satisfy a Being whose nature and whose name is LOVE!!

But in the second place, we remark, there is no *certainly* in this threatened punishment. It tells the sinner he shall suffer it *if* he does not repent. Ah! there lies the difficulty; but he means to repent: he has no idea he shall suffer this punishment. Oh, no, he calculates on repentance at some future time—after he has spent a life of pleasure in sin—after he has had his fill of iniquity—then he will repent, escape the punishment pronounced against him and secure to himself the reward of the righteous. Thus you see there is no certainty about it; a way of escape is provided, and its force is nearly or entirely lost. But again, there is another difficulty in the way. Its motive to obedience arises from the fear of punishment. It presents to the sinner nothing that is lovely in the Being we are called upon to worship and adore; but to avoid his anger, wrath and indignation are men

called upon to repent and believe the Gospel. Thus it is a kind of forced obedience against the will and inclinations, and when we come to add to this the pleasure to be derived in sin and disobedience, we ask where is its moral power to restrain? True, punishment is threatened, but it is not made certain and sure: a way of escape is provided through the gate of repentance. And again I ask, where, *where* is its restraining power? Aho answers where!—Is not this, I ask, the very doctrine that has thronged the road of intemperance, iniquity, and every species of crime—the very doctrine that has deceived millions and enabled them to learn, by hard earned and bitter experience, that *the way of transgressors is hard*? Yea, the very doctrine that was preached by the serpent in the garden of Eden, saying, 'ye shall not surely die.' But let us look at this doctrine of pleasure in sin and escape from punishment in another light, as it regards the character of our Father and his conduct towards his creatures. It represents him as threatening his creatures with an unceasing, unmitigated and never-ending punishment for their offences which can never affect or injure *him* in the least, but only themselves; and not only so, but he holds out an inducement to transgress his laws by adding to the joys and augmenting the happiness of the transgressor, by strewing the pathway of sin with flowers, and thus causing it to be charming and beautiful, and yet knowing he has so constituted man that to pursue that path will be his being's end and aim, and yet by so doing he will plunge himself in the gulf of endless despair, beyond the reach of hope and mercy, there to suffer, there to groan, there to wail and lament, while endless ages roll their ceaseless rounds; where there is no eye to pity, no arm to save, but he must suffer on, and yet on, while eternity endures! Oh, my God! is this the end for which man was created? will this be the result of the Saviour's condescension and death on Calvary's bloody brow? Is this the scheme that emanated from infinite goodness, which was planned by infinite wisdom, and accomplished by infinite power? Is this the way that God governs his creatures, and is this the result? Oh, tell it not in Gath, nor publish it in our country, lest man be hardened in his iniquity, blaspheme against his Creator and despise and condemn the Governor of the universe.

But thank God, we have nothing to fear—a voice from the page of inspiration says, 'fear not, for behold I bring you glad tidings of great joy which shall be unto all people.' As in Adam all die, even so in Christ shall all be made alive.' And notwithstanding 'the creation was made subject to vanity,' yet it 'shall be delivered from the bondage of corruption into the glorious liberty of the children of God.' Do we yet want further testimony to our first position? we will then make our appeal to the sacred page. What says our text? 'But the way of transgressors is hard.' Mind the expression—*is hard*, now in the present tense. Again, though God is long suffering, forgiving iniquity, transgression and sin, yet will he by no means clear the guilty; no, not by repentance itself; for that would be one means, *one* chance of escape. But no, not even that. Do we want more testimony? we have it at hand. 'There is no peace, saith my God, to the wicked, they are like the troubled sea, whose waters cast up mire and dirt.' Hear from the apostle of the Gentiles, 'Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: for there is no respect of persons with God.' We might multiply our proofs from Scripture; for we meet with them on almost every page, from Genesis to Revelation;

but this must suffice. If what we have quoted do not prove our position, more would not do it. But we can not conceive what language could be plainer, or more to our purpose.

Having made these remarks on the first part of our subject, we come to notice our second proposition, the conclusion to which we arrive from these premises—viz., that the way of transgressors is hard. And we remark,

1st. That the moral governor of the universe holds out no inducement for his creatures to transgress his laws by augmenting their happiness by so doing. No; but he tells them their way is hard—he teaches them that there is no escape—punishment is sure, certain and inevitable—is consequent on every transgression, yet it is for their good that sinners are thus punished. For God bath compassion according to the multitude of his mercies; for he doth not afflict willingly, nor grieve the children of men.

2d. That evil is punished and virtue rewarded even in this life, and that consequently we need not go to the future world to find the place of punishment for transgression, and the reward of virtue; for 'behold, the righteous shall be recompensed in the earth, much more the wicked and the sinner;' and thus we see that the Father of the spirits of all flesh may reward virtue and punish sin according to its just deserts and afterwards bestow immortality and never-fading glory on every son and daughter of Adam's race unconditionally, out of his own good will and pleasure, and the love wherewith he has loved us before the world began.

This is a scheme that alone could emanate from infinite goodness, be planned by infinite wisdom, and be accomplished by infinite power. It is love, vast as infinity, broad as immensity, and boundless as eternity. Yes, every attribute of Jehovah is a pledge for its fulfilment; and can we doubt its accomplishment. Yes when the God of the Bible loses his supremacy, or is divested of the crowning excellency of his nature, love. But till then, we have nothing to fear—all nature raises her voice, and speaks for such a result: but revelation unfolds to our view more clearly such a glorious consummation; then sin will be finished, transgression ended, and the last wanderer be brought home; and then it will be testified that Jesus gave himself a ransom for all and each of Adam's race.

(Original.)

GOOD WISHES—BUT WRONG MEANS....VI.

MR. EDITOR—Some three or four years past, Mr. B. has tried hard to be a preacher. Community are often slow in perceiving talent, and in his case, they are not yet convinced that he has much.

Still he labors on with becoming zeal under the impressions that his labors *would be acceptable* if societies were right.

Others fail; but he has never dreamed the failure could be with him.

No friend has ever told him that he was out of his sphere, and while many are pained to hear him attempt to preach, most are satisfied that he has the good of the cause at heart. But this is no reason why he should disgrace it. Mr. Editor, if you should see him, do tell him that if he *loves the cause* and respects his friends—to try other means to advance it, beside preaching. There are many things he can do for it that will benefit it, but trying to preach it, he will only retard it and pain his friends.

UNCLE ZEKE.

COMMENTS ON ROMANS II: 6.

God 'will render to every man according to his deeds.' Rom. ii: 6.

If there be any one doctrine or truth more clearly revealed in the Scriptures than another, it is, that God, without respect of persons, will certainly reward every person for every good deed he performs, and as certainly punish him for every evil deed. We call deeds good or evil as they tend to promote or diminish the general happiness. Our every act will be returned to us by our great Creator, and those that will make more happy our fellow crea-

tures, will bring down a blessing upon our heads, while that will injure others, will prove to be not in accordance with our own good. We might multiply almost without number, direct quotations from the Divine Word, clearly expressing the same great truth as the one under consideration. See 2 Tim iv: 14, Col. iii: 25. Let us notice some particulars, and the unavoidable inferences which arise therefrom.

1. There is no way of *escape*. It does not read 'God may render to every man according to his deeds,' for what *may* be, *may* just as well *not* be. Neither does it read, 'if you do not repent and get religion, God will render to you according to your deeds.' No such *condition* is expressed, and we are not at liberty to suppose that any is implied. Such a supposition would make the text a *falsehood*, for it would be saying that 'God will *not* render to the penitent according to their deeds.' There is no contingency expressed. Let the emphasis fall on *will*—God *WILL* render, and there is no way to escape. Hence, the doctrine that man may commit sin and enjoy its fancied sweets, and yet by a death bed repentance, cheat justice of its demands, and force the gates of heaven, must necessarily be false.

2. There is no *exception*. Let the emphasis fall on *every man*—God will render to *EVERY MAN*; for without respect of persons he judges according to every man's work. Each son and daughter of the human family is embraced. Hence that must be a false doctrine which teaches that God will punish *some* sinners, but not *all*, for those who afterwards repent will go unpunished.

3. God will render to every man according to his *deeds*, or works. There is nothing said about belief or professions. If our *deeds be good*, we are on the *safe side*, though our faith should prove to be false—though we make no loud professions—and though we utter no groans, nor wear a sad countenance to be seen and heard of men.

4. He will render to every man according to his *deeds*—his *own* deeds—not the deeds of another person. Hence the doctrine of a vicarious atonement is false, for that tells us that Christ died in our stead—that he bore the punishment due us for our sins, and that on certain conditions we shall be eternally rewarded as a consequence of his good deeds.

5. It is according to every man's deeds. And as man is a finite being and can only perform finite acts, his rewards and punishments must be finite likewise. Large sins will be more severely punished, and smaller transgressions receive a smaller recompense—the one shall receive *many* stripes, the other *few*. Hence that doctrine must be false which teaches endless misery, for all distinctions of *few* and *many* must be lost in endless duration, and can not be according to the deeds of time.

6. Let every word in the text be fully believed by the sinner, and would he longer consent to sin? As we desire happiness, let us cease to *do evil* and learn to *do well*.—[Prim. Expounder. R. T.]

WORKING OUT SALVATION.

'Work out your own salvation with fear and trembling,' &c.

That the true meaning of this injunction has been perverted, may be shown by referring the reader to language with which it stands connected. Two explanations have been given of it, both of which we conceive to be incorrect. There is but one, however, which can justly be considered derogatory to the character of the apostle as a preacher of Christian doctrine. This view of it originates from a misunderstanding, or rather a wrong application of the word *salvation*. In most cases where this word occurs in the sacred Scriptures, happiness, or salvation from deserved punishment in a future state, by many is understood. This is the meaning which has generally been attached to this word in the passage under investigation. That no created being in the universe of God can work out his own salvation from corruption to incorruption, from mortal to immortality, from dishonor to glory, may be proved from the lively oracles. 'For there is

none other name under heaven, given among men whereby they can be saved' in *this* sense, but that of Jesus. He is 'the resurrection and the life.'—And that no one will be thus saved by his own merit, may be proved from those passages which declare that mankind are saved by *grace*, 'not of works, lest any man should boast. All have sinned and come short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus.'

With deference to the opinions of our ministering brethren, we would observe that, from the exposition which some of them have given of this injunction, we beg leave to dissent. That, in various places where this word occurs in the Scriptures, the writers have evident allusion to a partial salvation from sin and unbelief in the present state, is readily acknowledged. As an instance of it we would mention Paul's declaration to the Romans, 'For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.' Here belief is unto salvation, and it is the work of man—i. e. it is produced by the power of evidence on the mind, which evidence is sought for in most cases by those that believe.—Thus a person might be said to work out his own salvation, and so he may continue to work out his own salvation from ignorance and its subsequent misery. We might note another passage in Paul's letter to Timothy, 'Take heed to thyself, and to the doctrine, continue in them; for in doing this, thou shalt both save thyself, and them that hear thee.' Salvation in this passage is promised as the effect of taking heed to the dissemination of truth, and to be enjoyed in the present state by all such as believe and practice the duties which the Gospel enjoins. But as it is not our intention, in this article, to dwell on points in which we agree, but to show wherein we differ, and thereby either impart to, or elicit information from our brethren, we would first observe that whether the views of our ministering brethren or those of our own are correct, they both reflect honor on Paul as a minister of Jesus Christ, and a preacher of morality.

In this epistle to the Philippians, the writer exhorts his brethren to let their 'conversation be such as becometh the Gospel of Christ,' and to 'strive together for the faith of the Gospel,' and he points out the manner in which they must strive, which was to be in 'one mind'—to possess the same mind or disposition 'which was also in Christ Jesus;' and he recommends those moral duties, the practice of which would recommend the faith of the Gospel to others. He then commends the Philippians for their obedience, not only when he was present with them, but, he says, 'much more in my absence.' Then follows the injunction which heads this article, 'work out your own salvation with fear and trembling.' As much as if he had said, 'The salvation has been wrought within you, continue as you have done to work out, by exhibiting before the world a uniform life of godliness;' 'for it is God that worketh in you both to will and to do of his own good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life,' &c. It appears evident that instead of being exhorted to obtain salvation, the Philippians were exhorted to work out that salvation which they had already obtained. A 'good work had begun' in them; they had believed unto salvation; had been 'renewed in the spirit of their minds;' created anew in Christ unto good works; 'born of the spirit of truth, and tasted of the good word of God,' and in order for them to work out that salvation which had been wrought within them, they must exhibit before the world the fruits of it. And while they held forth the word of life 'as becometh the Gospel of Christ' in their 'conversation,' they should likewise prove its salutary effects by blameless and harmless lives, shining 'as lights amid a crooked and perverse nation,' that others seeing their good works might glorify their Father in heaven. All these things they were exhorted in substance to do with fear and trembling, lest they

should, by examples unworthy of imitation, bring a reproach upon the cause of truth which they had espoused.

Brethren of the Abrahamic faith, let us improve this subject to our own moral advantage. Have we been born into 'the spirit of truth, and tasted of the good word of God,' and feasted with delight upon his promises? let us fear lest we give our adversaries occasion to say, 'Universalism is of licentious tendency, as may be proved from the morals of its advocates.' Has the Gospel been the power of God unto salvation, to us; have we learned from the providence of God that he 'is good unto all,' and that 'his tender mercies are over all his works?' Have we learned from the Scriptures that all mankind are the objects of God's love—that he loves even those who are enemies to him by wicked works? Let us then imitate the Divine example. Let us work out our salvation by loving our enemies, by blessing those who curse us; by praying for those who spitefully use us and persecute us; by showing out of a godly conversation our works with meekness of wisdom; by doing justly, loving mercy, and walking humbly before God.—[Star of Bethlehem.

EXPOSITION OF SCRIPTURE.

'I tell you nay, but except ye repent, ye shall all likewise perish.' Luke xiii: 3.

This language is frequently adduced by some theologians, to prove that God will cast off many of his creatures eternally; and consign them to regions of unutterable woe. This idea seems to have originated in the minds of such, from the fact that the word '*perish*' is associated with the text.

That the language conveys no such meaning, I shall endeavor to show from Christ's own words.—By reference to the preceding verses of the chapter from which this language is taken, I think the true import, and meaning of the Saviour's language, is perfectly clear. In the second verse, Christ says, 'Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, nay; but except ye repent, ye shall all likewise perish.' The question now very naturally arise, 'How did the Galileans perish?' Ans. They were slain—put to death and their blood mingled with Pilate's sacrifice. See first verse of the chapter. But the Saviour adds, verse 4th, 'Or those eighteen, upon whom the tower of Siloam fell, and slew them; think ye that they were sinners, above all men that dwell in Jerusalem? I tell you nay, but except ye [Jews] repent, ye shall all likewise perish.' Here it is plain that our Saviour refers to those who perished by the falling of the tower of Siloam, and to those whose blood Pilate mingled with their sacrifices. Now is there any thing said in all this of *endless* misery? Not the slightest allusion is made to any such doctrine. The plain truth is this: Jesus knew the prating *self-righteousness* of the Jews. He wished to check and crush their hypocrisy. He wished to teach them that they were no better than the Galileans; and to press this truth indelibly upon their wicked hearts, he addressed this solemn and fearful language: 'Except ye repent, ye shall all likewise perish.' Now we have seen from the Saviour's own language how the Galileans perished. They were '*suddenly* destroyed and that without remedy' by the tower of Siloam which fell and slew them. Christ then tells them, that except they repented speedily of their sins, [by living godly lives] they should likewise, i. e. in like manner perish—that they should speedily be overtaken, and visited with some like calamity.

2. It may now be asked by some, 'Have we any evidence, that such an interpretation as the writer has given, was ever fulfilled?' I answer, Yes. Josephus informs us in his 'Wars of the Jews,' Book vi. chap. 4, ver. 6, that such was the case. He says, [speaking of the destruction of Jerusalem] 'And as they were crowding into the temple together many of them were trampled under foot, one by another, while a great number fell among the cloisters, which were still hot and smoking, and were destroyed in the same miserable way with those whom they had conquered. ***** They were

every where slain [the fate of those who were slain by the tower of Siloam] and every where beaten, and as for a great part of the people, they were weak and without arms, and had their throats cut, every where they were caught. Now round about the altar lay dead bodies, heaped upon one another; as at the steps going up to it, ran a quantity of their blood, whither also the dead that where slain fell down!' How literally was our Lord's prediction fulfilled! And what a warning it should be to all transgressors every where. Who, with these facts staring them full in the face, can think of applying the above language, to the endless misery of the wicked, when we have the clearest evidence, that it was long since fulfilled, A. D. 70.

I need not burden the subject with a protracted string of words. The subject is before us, and to my mind it is clear. May we all strive to learn the truth, and learning let us obey it. May we never stop to inquire, 'what saith the creed,' or yet 'what saith the multitude,' but let us ever ask, what saith the Scriptures? May God guide us in the way of all truth, and save us from all fear that hath torment.—*Trumpet.*

New York State Universalist Convention.

The Annual meeting of this body will be holden at Newark, Wayne county, on the last Wednesday and Thursday (27th and 28th days) of May. Newark is a pleasant Village on the canal, and we anticipate a large and glorious meeting.

LIST OF DELEGATES.

Allegany,	T. L. Clark,	L. Graves,
	H. Van Campen,	H. O. Brown.
Black River,	G. S. Abbott,	C. J. Deifendorf,
	J. S. Kibbe,	F. W. Winn.
Cayuga,	J. M. Austin,	C. Clark,
	C. S. Brown,	D. Adams.
Central,	E. M. Woolley,	R. Tanner,
	B. F. Gibbs,	E. Robbins.
Chautauque,	L. Paine,	D. McDonald,
	C. H. Dutton,	J. H. Jones.
Chenango,	C. L. Shipman,	R. Case,
	A. O. Warren,	T. G. Lamb.
Genesee,	W. B. Cook,	G. Tomlinson,
	J. S. Brown,	C. Poud.
Hudson River,	J. Moore,	C. Townsend,
	T. L. Harris,	S. Van Schaack.
Mohawk River,	D. Skinner,	A. S. Gage,
	J. Douglass,	E. Fortune.
New York,	T. B. Thayer,	B. Ransom,
	W. S. Balch,	P. Price.
Niagara,	J. Chase,	C. Lee,
	U. Clark,	J. S. Church.
Ontario,	O. Ackley,	M. W. Hemmip,
	D. Biddlecom,	P. G. Price.
Otsego,	J. Potter,	A. Zoller,
	A. C. Barry,	J. Dethick.
St. Lawrence,	W. H. Waggoner,	M. Jenison,
	D. Mott,	L. Amsden.
Steuben,	A. Upson,	W. Goff,
	O. B. Clark,	Z. Bradley,
Buffalo,	S. Goff,	A. R. Ransom,
	G. S. Gowdy,	P. Cobb.

Council will convene on Wednesday morning at 8 o'clock. Occasional sermon by Rev. T. B. Thayer, of Brooklyn, N. Y. A. C. BARRAY, Standing Clerk.

CENTRAL ASSOCIATION.

The Central Association of Universalists in New York, will hold its annual session in Lebanon Centre, Madison county, on the first Wednesday and following Thursday, 3d and 4th of June, 1846.

The several societies within the bounds of the Association, are requested to send two delegates each, to represent them in Council. Brethren—will you do it?

E. M. WOOLLEY, Standing Clerk.

MISSIONARY NOTICE.

There will be a special meeting of the 'Missionary Society of the Cayuga Association of Universalists,' in the 'Union Hall' at Lansingville, on Wednesday, June 3d, at 9 o'clock, A. M. As the business which is to come before the society is important, it is hoped that every delegate will be present; and it is desirable that the delegates should be prepared to give such information as will

enable the Board of Officers to send a Missionary immediately into the field, which is now white, already for the harvest, and only wants a skilful reaper to yield an abundant increase. D. H. STRICKLAND, Secretary.

Genoa, May 7th, 1846.

NOTICE.

The annual meeting of Niagara Association, will be held at Clarendon on the first Wednesday and Thursday, 3d and 4th days of June, '46. Br. U. Clark is appointed to deliver the occasional sermon. All the Universalist societies within the limits are urgently solicited to send delegates, as some business of importance will require a full representation; and it is hoped that all the business committees will be prepared with their reports.

U. CLARK, Standing Clerk.

STATE CONVENTION AT NEWARK.

The Universalist society of Newark, Wayne county, have selected the following individuals to act as a committee of arrangements, during the session of the Convention, viz:—E. T. Grant, D. F. Luce, Daniel Kenyon, L. N. Straw and William Payne. This committee will be found at the Eagle Tavern kept by Gen. Barney, on Monday and Tuesday, and will promptly attend to the wants of all who come from a distance. Strangers will therefore call at the Eagle Tavern, which is within a few rods of the place where the packet stops, and inquire for the committee of arrangements, or for either of the persons named above as members of that committee.

D. KENTON, Clerk of Society

** Union and Luminary please copy.

Br. S. R. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street, Buffalo.

MARRIAGES.

In Orwell, on the 11th inst., by Rev. Mr. Wilson, Col. N. D. THAYER, of Mexico, to Miss PERTHENA O. ACKLEY, of the former place.

In Cassville, on the 17th inst., Mr. HAYNES JOHNSON, Jr. of Erie county, Ohio, to Miss ELIZABETH SIZER, of Cassville.

DEATHS.

In Darien, Genesee county, Feb. 8, 1846, AMOS D., son of Gaylord V. and Nancy D. Harper, aged 2 years. Thus have the bereaved parents been called to mourn the departure of a beloved child, but thanks be to God, not as those without hope. Being firm and unwavering believers in the Bible doctrine of life and immortality as brought to light by the Gospel, they could look upon the lingering distance between the present and the future, and quietly say to the departed, go in peace. The consolations of the Gospel were tendered to the bereaved mourners and relatives, with a numerous congregation of sympathising friends, by the writer, from Isa. xlvii: 15. J. S. FLAGLER.

In Darien, April 28th, SIMON CLARK, aged 84 years. Br. Clark died, as he had long lived, full of faith, hope and charity, which enabled him to live in peace with all men, and die full in the hope of life and immortality. He has left an amiable widow, and family of children to mourn their loss. But we trust the Comforter is with them. The consolations of the Gospel were tendered on the 30th, by the writer, from Luke ii: 29-32. J. S. F.

* Luminary please copy.

At McLean, on the 7th inst., after a lingering illness of pulmonary consumption, Mrs. CATHARINE CONANT, aged 24 years, daughter of the late John Davis, Esq., of Charlton, Mass. Also, on the 29th ult., JOHN E., infant son of deceased, aged 3 months.

In Gaines, May 3d, after a confinement of several months. Mrs. HANNAH, widow of John Kennedy, aged 92 years.

An abiding faith in the Gospel of a world's salvation, blessed her lengthened pilgrimage, and sustained her in the hour of death. She has left four children who, in their bereavement are consoled by the hopes of the Gospel.

Her funeral was attended by the writer, at the Presbyterian church of that place, assisted by Rev. Mr. Dewey, pastor of that church, who kindly took part in the services.

T. J. S.

[Original.]
TO THE CLOUDS.

Fair southern clouds, of pearly white,
Now floating through the azure sky,
Ye seem like happy saints of light,
Winging the sapphire courts on high.

Lightly ye move in steady flight,
Mingling your milky plumes anon,
Like sister angels who unite
Their snowy wings and wander on.

Now ye your fleecy robes unfold,
And hasten singly to the east,
Like cherubs hieing to the goal
Where reigns unbroken love and peace.

Ye seem like spirits of the dead,
All joyousness, all free from care,
Who, having earth's enthrallments fled,
Rise all enraptured on the air:

Enshrined in human forms awhile,
With us they shared terrestrial joy;
Cheered by their sympathies and smiles,
Life's mingled cup had less alloy.

But, like spring blossoms of the vale,
Those lovely forms soon felt decay;
Like dews which morning suns exhale,
Soared silently their souls away.

And ye, of them the emblems pure,
To glad our eyes, awhile float near—
Our thoughts to those dear ones allure,
Then in the distance disappear.

They were the soft, endearing bands
Which bound our willing hearts to earth,
And when they reached celestial lands,
Our wish to dwell there, too, had birth.

And oft, ye clouds, of silvery hue,
Resting or rolling on the wind,
Ye've been the kindred links which drew
Us thither, leaving earth behind.

And then we deemed 'twould sometimes prove
Pleasure untold, delicious, rare,
From that ecstatic realm to rove,
Through brightest skies and purest air;

And while on pinions white sustained
Above this sphere, like cloudlet soft,
Gaze leisurely on land and main,
And beckon every soul aloft.

M. E. T.

South Oxford, N. Y.

NEVER GIVE UP.

AN INCIDENT IN REAL LIFE.

Never give up! It is wiser and better
Always to hope than once to despair;
Fling off the load of doubt's cankered fetter,
And break the dark spell of tyrannical care:

Never give up or the burden may sink you—
Providence kindly has mingled the cup,
And in all trials and troubles, bethink you,
The watchword of life must be, Never give up!

We recently published a capital song, entitled, 'Never give up.' A passage is quoted above. There is manly energy in the doctrine, that we should not permit ourselves to be overcome by common-place or even extraordinary reverses of fortune. 'Never say die'—'never give up'—are capital mottoes with regard to enterprise, business, and the things of this life generally. If we give way to depression of spirits, and at the first reverse abandon the chase of fortune as hopeless, we will soon sink into despondency, gloom, idleness, and perhaps vice.—But let us determine that come what may, we will still struggle on, that while life and health remain, we will make an effort to achieve independence, and in a majority of cases, sooner or later, success will come.

A friend stepped into our office a day or two ago, and in the course of conversation, related an instance well calculated to illustrate the force and propriety of energy and perseverance. He had visited Washington a few weeks before, and while standing on Pennsylvania Avenue, gazing at some object of interest, he was accosted by a stranger, as one he had seen and known in years gone by.

Ah!—inquired the other—when and where? After some conversation, in the course of which a degree of confidence was inspired between the parties, it turned out that the stranger had reference to a period of twenty years before in Philadelphia—that he was then a poor boy about seven years old, and was in the habit of visiting the work shop at which the other was engaged, for the purpose of collecting chips and shavings. The kind manner of the apprentice had made a favorable impression upon the heart and mind of the then bare-footed urchin, and although a period of nearly a quarter of a century had elapsed, he recognized the friend of his early days at a glance, and was anxious in some way to testify his appreciation of the kindness rendered in the hours of his boyhood.

After some further conversation he gave a brief outline of his history. Before he was eight years of age, his father, who was wretchedly poor, died in the alms-house, and the little fellow was compelled to beg cold victuals from door to door, in order to prevent the family from starving. Still he had correct principles, and was anxious to make a respectable figure in the world. He accordingly indentured himself to a house carpenter, and while engaged in learning the business, he obtained a copy of the 'Life of Franklin,' which he studied with great attention, in order, as he said, to acquire a knowledge of proper habits of economy, and not with any notion of becoming a philosopher. He persevered, became master of his trade, worked with success as a journeyman, removed to Washington, and in 1836 had accumulated enough to build two or three houses. A balance was still due on them, however, and the troubles of 1837 coming on, adversity overtook him, his property was sold by the sheriff, and he was again reduced to poverty. But he remembered his boyhood, the destitution of that period of his life, the manner in which he had overcome adversity by perseverance; and he determined *never to give up*.

His worldly wealth consisted of one bed and a little furniture, and with this niggardly provision for such an undertaking he consulted his better half, (for, like a wise man, he had married the moment he felt able to take care of a wife,) who was a true and brave hearted woman, and they determined to make an effort to obtain one or two boarders. Two young friends agreed to assist them in the way proposed, and to these was awarded the only bed in the house, while the husband and wife purchased a few bundles of straw, upon which they slept soundly and happily for many a month. Slowly and gradually fortune brightened again, employment was procured, savings were laid by, the journeyman became a master carpenter, he obtained one or two contracts from government, and although not thirty years of age, he is in easy and independent, if not in affluent circumstances.

He concluded his brief story by remarking that it would afford him infinite pleasure if the old friend to whom he had thus strangely introduced himself after an absence of more than twenty years, would, while he remained in Washington, make his house his home. He said that there were still many recollections of his early years, which he cherished with delight, and that on a recent visit to Philadelphia, he had wandered over the haunts of his childhood, and endeavored to learn something of the history of his youthful companions—most of them, like himself, children of distress and poverty. In a majority of the cases, the results were melancholy. Poor, friendless, and to some extent deserted—but few had wrestled with and risen above the untoward circumstances by which they had been surrounded. There were cases, however, in which patience, perseverance, and constant appeals to and dependence upon Providence, had lifted the orphan, the outcast and the beggar from a lowly condition of penury and trial, and rendered them good citizens, devoted husbands, kind parents, useful and valuable members of society. But he added, the doctrine of all who are depressed, of the children of toil and misfortune, no matter how dark the present may seem, should be—persevere, persevere—NEVER GIVE UP. For who, he continued—who may read the future—who may foretell the events of a single year? And he was right. In the language of a deep

thinker—'duties are ours, but events are God's.' 'Clouds and darkness' may lower to-day—but sunshine and prosperity may brighten and beautify to-morrow. Let us struggle on then—let us never despair.

'Never give up! there are chances and changes
Helping the hopeful a hundred to one;
And through the chaos, High Wisdom arranges
Ever success, if you'll only hope on!
Never give up! for the wisest is boldest,
Knowing that Providence mingles the cup,
And of all maxims the best and the oldest,
Is the true watchword of 'Never give up!'

[Philadelphia Inquirer.]

From the Boston Journal.

THE KNIT-WORK OF LIFE.

Williams College, Nov. 20, 1845.

Mr. Editor: I send you a copy of a letter, which was written by Mrs. E. W. (now Mrs. Y. I believe,) and sent with a present of a pair of blue-mixed woolen stockings, to her cousin, Judge W., on the eve of his marriage. I believe it has never been published, and being, to say the least, a very ingenious thing, you may wish to publish it in your valuable paper.

Troy Female Seminary, Dec. 10, 1829.

Dear Cousin: Herewith you will receive a present of a pair of woolen stockings, knit by my own hands, and be assured dear coz., that my friendship for you is as warm as the material, active as the finger-work, and generous as the donation.

But I consider this present as peculiarly appropriate on the occasion of your marriage. You will remark, in the first place, that there are two individuals united in one pair, who are to walk side by side, guarding against coldness, and giving comfort as long as they last. The thread of their texture is *mixed*, and so, alas, is the thread of life. In these, however, the *white* is made to predominate, expressing my desire and confidence that thus it will be with the color of your existence. No *black* is used, for I believe your lives will be wholly free from the black passions of wrath and jealousy. The darkest color here is *blue*, which is excellent, where we do not make it *too blue*.

Other appropriate thoughts rise to my mind in regarding these stockings. The most indifferent subjects, when viewed by the mind in a suitable frame, furnish instructive inferences. As saith the poet,

'The iron dogs, the peel and tongs,
The bellows that have leathern thongs,
The fire-wood, the ashes, and the smoke.
Do all to righteousness provoke.'

But to the subject. You will perceive that the *tops* of these stockings (by which I suppose courtship to be represented) are *seamed*, and by means of seaming, are drawn into a snarl, but afterwards come a time when the whole is made plain, and continues so to the end and final *toeing off*. By this, I wish to take occasion to congratulate you that you are now through with *seaming* and have come to plain reality. Again, as the whole of these comely stockings were not made at once, but by the addition of one little stitch after another, put in with skill and discretion, until the whole presents the fair and equal piece of work which you see; so, life does not consist of one great action, but millions of little ones combined: and so may it be with your lives, no *stitch* dropt when duties are to be performed; no *widening* made where bad principles are to be reformed, or economy is to be preserved; neither *seem-ing* nor *narrowing* where truth and generosity are in question; thus every *stitch* of life made right and set in the right place, none either too large or too small; too tight or too loose; thus may you keep on your smooth and even course, making existence one fair and consistent piece, until, together having passed the *heel*, you may come to the very *toe* of life; and here, in the final *narrowing off*, and dropping the coil of this emblematical pair of companions, and comforting associates, nothing appears but *white*, the token of innocence and peace, of purity and light. May you, like these stockings, the final *stitch* being dropt, and the work completed, go

together from the place where you were formed, to a happier state of existence—a present from earth to Heaven.

Hoping that these stockings and admonitions may meet a cordial reception, I remain in the true blue friendship, seem-ly, yet without seem-ing

Yours from top to toe.

E. W.

STEAM—A MIRACLE.

Sir Ralph Woodford told us that when the steamer was first started, (in Trinidad) he and a large party, as a mode of patronizing the undertaking, took a trip of pleasure in her, through some of the Bocas of the main ocean. Almost every one got sick outside, and as they returned through the Bocas Grande, there was no one on deck but the man at the helm and himself. When they were in the middle of the passage, a small privateer, such as commonly infested the gulf during the troubles in Columbia, was seen making all sail for the shore of Trinidad. Her course seemed unaccountable, but what was their surprise, when they observed, that on nearing the coast, the privateer never tacked, and finally, that ran herself directly on shore, the crew at the same time leaping out over the bows and sides of the vessel, and scampering off, as if they were mad, some up the mountains, and others in the thickets. This was so strange a sight, that Sir Ralph Woodford ordered the helmsman to steer for the privateer, that he might discover the cause of it. When they came close, the vessel appeared deserted. Sir Ralph went on board of her, and after searching various parts without finding any one, he at length opened a side cabin, and saw a man lying on a mat, evidently with some broken limb. The man made an effort to put himself in a posture of supplication; he was as pale as ashes, his teeth chattered, and his hair stood on end. 'Misericordia! Misericordia! Ave Maria!' faltered forth the Columbian. Sir Ralph asked the man what was the cause of the strange conduct of the crew. 'Misericordia!' was the only reply. It was sometime before the fellow could be brought back to his senses, when he gave this account of the matter: that they saw a vessel apparently following them, with only two persons on board, and steering without a single sail, directly in the teeth of the wind, current and tide,

Against the breeze, against the tide
She steadied with upright keel.

That they knew no ship could move in such a course by human means; that they heard a deep roaring noise, and an unusual agitation of water, which their fears magnified; and finally, that they concluded it to be a supernatural appearance, and accordingly drove their vessel ashore in an agony of terror, and escaped as they could; that he himself was not able to move, and that when he heard Sir Ralph's footsteps, he verily and indeed believed that he was fallen into the hands of the Evil Spirit.

THE CLARINET.

We find the following interesting description of this charming musical instrument in 'Gardner's Music of Nature':

'The clarinet approaches in tone the female voice nearer than any other instrument, and, as a principal in the orchestra, it now sustains a distinguished part. The instrument, which is of German origin, was introduced into Great Britain about the year 1791; and for the first twenty years, its use was confined to the military; for at the grand performance at Westminster Abbey, 1791, forty oboes and bassoons were admitted into that stupendous orchestra of a thousand performers, but the clarinet had not gained sufficient reputation to obtain a place. Soon after this period, from its warlike tone, it was adopted by all the military bands upon the continent; and the French found it of such singular efficacy in leading on the troops to battle, that all their regiments were headed by vast groups of these performers.

'At the federation in Paris, July 14, 1802, the writer was present when eighteen thousand troops passed in review before the Consul Bonaparte, to which were attached more than twenty bands of fifty performers each, form-

ing an aggregate of more than one thousand musicians. The ordinary practice of military men is not less than six hours per day, and that for twenty years is just adequate to conquer all the difficulties of this instrument. Probably the greatest good effected by the thirty years' war was the improvement of the wind instruments. It was the incessant practice of fifty thousand performers spread over the continent that drew forth the genius and powers of those instruments by which Haydn and Mozart perfected the musical science. In quality of tone it is warm and powerful, partaking somewhat of oboe and trumpet combined—and the lustre of its tones adds great refuges to the orchestra.

'The tone of the clarinet is peculiarly graceful in the open air. Who has not sailed down the Rhine, and held his oar to listen to its joyous notes in the grove! Hidden in the thick umbrage of the mountains, on high you hear its clarion voice. It is the feast of the wine dressers, and Dirchenfells and Jura return the cheerful strain.

'Encircled by mountains the peasant has a rich delight in pouring forth the tones of this instrument. Softened by the echoes, he listens to the dulcet notes he had raised, and his merry bits of melody make the mountains *aug and sing.*'

LESSON TO REFORMERS.

Great is the strength of an individual soul true in its high trust;—mighty is it, even to the redemption of the world.

A German, whose sense of sound was exceedingly acute, was passing by a church, a day or two after he landed in this country; and the sound of music attracted him to enter, though he had no knowledge of our language. The music proved to be a piece of nasal psalmody, sung in most discordant fashion; and the sensitive German would fain have covered his ears. As this was scarcely civil, and might appear like insanity, his next impulse was to rush into the open air, and leave the hated sounds behind him. 'But this, too, I feared to do,' said he, 'lest offence might be given; so I resolved to endure the torture, with the best fortitude I could assume; when lo! I distinguished amid the din, the soft clear voice of a woman singing in perfect tune. She made no effort to drown the voices of her companions, neither was she disturbed by their noisy discord; but patiently and sweetly she sang, in full rich tones: one after another yielded to the gentle influence; and before the tune was finished, all were in perfect harmony.'

I have often thought of this story, as conveying an instructive lesson to reformers. The spirit that can thus sing patiently and sweetly in a world of discord, must indeed be of the strongest, as well as the gentlest kind. One scarce can hear his own soft voice, amid the braying of the multitude; and ever and anon comes the temptation to sing louder than they, and drown the voices that can not thus be forced into perfect tune. But this were a pitiful experiment; the melodious tones, cracked into shrillness, would only increase the tumult.

Stronger, and more frequently comes the temptation to stop singing, and let discord do its own wild work. But blessed are they that endure to the end,—singing patiently and sweetly, till all join in with loved acquiescence and universal harmony prevails, without forcing into submission the free discord of a single voice.

This is the hardest and the bravest task which a true soul has to perform amid the clashing elements of time. But once has it been done perfectly, unto the end; and that Voice,—so clear in its meekness,—is heard above all the din of a tumultuous world: one after another chimes in with its patient sweetness; and through infinite discords, the listening soul can perceive that the great tune is slowly coming into harmony.—Mrs. Child.

KINDNESS.—'What! Mr. Brown a brute? Why, he writes to his wife every packet!'

'Yes; he writes a parcel of flummery about the agony of absence, but he has never remitted her a shilling. Do you call that kindness?'

'Decidedly—unremitting kindness.'

TO THE GIRLS.

Habits of neatness, cleanliness and order are indispensable to a female, if she have any regard to the comfort of others, or her own. I have told you that females are designed, not only to extend the comforts of domestic life, but to be its principal ornaments; an attention to dress, therefore, is very necessary. How many females run into the error of thinking that to dress finely is to dress well—when the two things are as different as possible; for the one excites attention, the other avoids it.

A lady, who knew this distinction, ordered a cap from the milliner.

'How will you have it made, madam?' inquired the milliner.

'Make it,' replied the lady, 'so that it will not excite a thought.'

I think this is the best definition of what dress should be that I ever heard in my life. Be, then, neat and cleanly in your dress, and borrow a lesson of instruction from this lady.

Sad it is to see a female walking out with a hole in her stockings, her stays visible behind through the opening of her frock or gown, and her under-garments seen through her pocket holes. These things are not as they should be; avoid them, my dear girls; they are bad habits, and bad habits never answer.

An orderly person shows her love of regularity in all things, and can lay her hand on an article she wants; a disorderly person knows not where to find it; and if she finds it, frequently it is not in a state fit for use.

An orderly person has little to do; while a disorderly one has ten times the trouble of the other, without possessing one half of her advantages. I knew one who was the very spirit of order. She learned the spirit of order in her youth, and practised it in her riper years. The house in which she resided was a pattern of propriety, and her wardrobe a picture to gaze upon. But O, it is terrible to peep into a drawer that is crammed, without order, with clean frocks and dirty handkerchiefs, new gloves and old silk stockings, ribbons and curl papers, bodices and boot-laces, scissors and scent-boxes, and patch-work and pin-cushions! What a shocking exhibition of disorder and bad habits is here!

One glance at a room is enough to convince us whether it be under the care of an orderly person.

I have frequently known the kitchen of a servant more orderly than the drawing-room of her mistress, and the dormitory of an old woman in an alms house kept far more cleanly and methodical than the bed chamber of a young lady. Be orderly, my dear girls! do be orderly.

A HARD CASE.

A lady in the south of England made a practice of collecting all the little boys of the Parish once a year upon her lawn, and stuffing them with beef and plum-pudding. One time, towards the close of the entertainment, when she was walking round to see how all went on, and to ask how they were satisfied with her bounty, she found the greater part full and also content. But at last she came to a little fellow upon whose plate there was a large lump of the third helping of the pudding, and he was blubbering and crying as piteously as though he had not had a meal for four and twenty hours. 'What is the matter with you, my little man?' asked the lady: 'has any one dared to ill-use you in my presence?' The urchin blubbered more desperately than before, and at length faltered out, 'I can't eat more pudding!' and he cried more bitterly than before. The lady patted him on the head, saying, 'do not cry, my good little man; for if you are not able to eat your pudding, you can put it into your pocket.' A more violent burst followed this kindly advice, and at the end of it came out the words, 'But my pockets are both full already.'

SCANDAL.—No one loves to tell a tale of scandal, except to him that loves to hear it; learn, then, to cheek and rebuke the detracting tongue, by showing that you do not listen to it with pleasure.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, MAY 22, 1846.

'VOICE TO YOUTH.'

This work has now been before the public eight years, and has passed through as many editions. It has found its way into many, and perhaps, most, of the Common School Libraries of this State. I know not that it has met with any serious opposition as a library book, from any quarter, until recently. But at the present time it is evident a combined effort is being made on the part of the so called *evangelical* portion of the religious press, to exclude it from school libraries. An appeal has been made directly to the Secretary of State, who is also Superintendent of Common Schools, calling upon him to banish it at once from all school libraries. In his response the Secretary not only refused to exclude it, but spoke of it in commending terms, as a book peculiarly well calculated for common school libraries. Notwithstanding this decided repulse, they have again rallied, and are now resorting to every expedient to induce the Secretary to reverse his decision.

There are two charges urged against the 'Voice to Youth.' 1. That it is an *infidel* work. And 2. That it is *sectarian*. As to the first of these charges it is too groundless and ridiculous to require any serious attempt to refute it. That a book, which not only recognizes a belief in a Supreme Being, in Christ, in the Scriptures, and the Christian religion, but makes it an important portion of its instructions, to impress upon youth the necessity of an enlightened faith in these fundamentals of all true religion, and brings forth arguments to guard them against the attacks of infidelity, should be stigmatized as an *infidel* publication, is an exhibition of one of those strange *solecisms*, for which modern *evangelists* have obtained a world wide notoriety. And moreover this charge is a melancholy manifestation of the *recklessness*, and *want of moral principle* in a class, who make the highest and *loudest professions* of religion and morality, and in fact, claim to monopolize all there is of these, upon the earth. It shows that they will not hesitate to utter the most open, direct, and wilful FALSEHOOD, with an unblushing impudence and bitter malignity, truly startling and awful to all *honest* men, when selfish and sectarian ends are to be promoted. All this they have done, in their charge of *infidelity* against the 'Voice to Youth.'

The objection that it is a *sectarian* work, comes with inexpressible grace, from the *evangelicals*. Surely they who move heaven and earth—compass sea and land—resort to any measure, *right or wrong*—to accomplish *sectarian* measures,—must be filled with holy horror, of all *sectarianism*. The *modesty* of the gentlemen who are urging on this crusade against the 'Voice to Youth,' challenges the admiration of the world. To one unacquainted with their machinations, they would appear true patriots and Christians—diamonds of the first water.—They are not *sectarian*—Oh, no!—They have an overflowing abhorrence of every thing having the least *squinting* towards *sectarianism*. With clasped hands, and half closed eyes, and a demure and innocent aspect in their countenance, they would have the world believe 'butter wouldn't melt on their tongues'—the pious souls! How completely is the garb of the *lamb*, stripped from the back of the *wolf*, when it is known, that in the same breath these *evangelicals* beg the State superintendent to exclude the 'Voice to Youth,' because it is *sectarian*, they implore him to admit in its place, the publications of the *American Tract Society*, which come streaming from the very hot-bed of *sectarianism*, and are baptised, soul, body and spirit, in the *bluest* waters of *Presbyterianism*. In this bare-faced attempt to violate the law of this State which forbids the introduction of *sectarian* works into common school libraries, they virtually cast upon the State superintendent an *insult*, than which none greater could

be offered to a public officer. It was made under the confident supposition that he was either ignorant of the law of the State under which he should act in the premises—or was not sufficiently intelligent to distinguish between what was, and what was not, *sectarian*—or was, like themselves, so much the slave of *sectarianism* that he was ready to violate all laws, and all the principles of honor, to carry out the selfish plans of *sect*.

That the first seven editions of the 'Voice to Youth,' contain one or two paragraphs which may be construed to come slightly within the limits of *sectarianism*, I have never been indisposed to admit. But that any thing *sectarian* enters into the body or scope of the book, or that it was designed to promote *sectarian* ends, I positively deny. While frankly admitting this constructive delinquency in a single brief instance, I at the same time, maintain, that among the many books in the school libraries of this State, written by clergymen, there is probably not one, which does not contain as much or more matter, that may be deemed *sectarian* as the 'Voice to Youth.' And if the few incidental sentences to which objection is made, are considered sufficient in the 'Voice to Youth,' to exclude it from school libraries, then the friends of an impartial administration of the laws, will demand that *every other book* in such libraries, which contain any declaration or allusion, however brief or incidental, that may be considered *sectarian*, (and many such there are) shall be subjected to the same rigid rule, and excluded in like manner! For I take it the laws are not designed to favor any one sect, or class of sects, to the injury of others, but to operate *alike*, in respect to all parties and denominations.

A great effort is made in certain quarters, to fasten all manner of iniquity on the publishers or author of the 'Voice to Youth,' in regard to a *revision* of the eight edition. This matter is made plain by a brief explanation. The book was not originally written with any design or expectation, of its introduction into school libraries. It found its way there, simply because the people chose to purchase it for that purpose. After seven editions had been published, I received a letter from a book publisher in the city of New York, stating that he was desirous of issuing an edition *expressly* for common school libraries. And as some objections had been made to a few sentences in the chapter on 'Religious Opinions,' I was requested to make such a revision as should be satisfactory to all. Never having designed it to be a *sectarian* work, and feeling perfectly willing to make any modification consistent with principle, that should render it unobjectionable to all classes, I cheerfully made the desired revision.—This was done in good faith—with no disposition to deceive, or to avoid any responsibility in regard to the former editions—but solely to carry out more fully the original purpose of making the work free from any *sectarian* inculcations, and fitting it especially to meet the constantly increasing demand for its introduction into school libraries.

I trust the friends of liberal principles and of an impartial administration of the law relative to school libraries, will closely watch the movements in regard to this matter, of library books, and be prepared to assert and maintain their rights.

J. M. A.

PROFESSION—PRACTICE.

Religion is a subject upon which much deep and anxious thought has been bestowed. The philosopher, the statesman, the teacher, the wayfaring man; high and low, rich and poor, bond and free; have often reflected with becoming solemnity upon this subject—the most serious and important of any that ever engaged the attention of man. But the like success has never attended all reflection, thought, and inquiry, as readily appears by looking upon the different sects in Christendom, each tenacious of its own opinions of faith and condemning and opposing the principles of all other sects. And this very fact, has led many into the deep darkness of a cheerless skepticism.

There are not a few who go forth and look upon the Christian world, and beholding it divided into many different denominations; each denomination contending spiritedly in favor of its own creed; opposing all others, not in the spirit of kindness and love, but with all the severity

of hatred and ill-will; and each denomination claiming the Bible as the great foundation Rock, upon which rest its principles of faith: Thus beholding, they turn from all in disgust; cast the Bible from them as far beneath their attention and unworthy of confidence, and from henceforth they wander on over the world with their minds enshrouded in the darkness and gloom of unbelief. But such a proceeding is far from being judicious. Difference in principles of faith between different sects, and conduct highly unworthy of the Christian profession, should be no cause for bestowing condemnation upon Christianity, unless it can be shown that division, strife, and contention, are the legitimate consequences following from a belief in the doctrines of the Christian religion. Hence, instead of condemning the Bible and Christianity because of the inconsistencies of the professed followers of the Saviour, it were better to examine the Bible with care; to study the doctrines and precepts which Christ taught to mankind, and from thence endeavor to become in possession of a knowledge of the truth. And satisfied that Revelation is based upon the truth, it may easily be determined in what consists the Christian character.

The religious character of the man may be known, not from the professions which may be made, but from the actions performed. 'By their fruits shall ye know them,' is the instruction, from the lips of the Saviour. But it is by far too frequently the case, that religion is looked upon as something connected with the heart and that alone; that its home is with the *inner* man, the soul, and that it is to influence the hand, no farther than obeying the law; supporting the Gospel; and attending upon the services of the sanctuary. And though these things are just and proper in their places and should never be neglected, yet this is far from being the whole, the end and aim of the Christian religion. Its professors are not only to keep themselves unspotted from the world, but they are also in duty bound to 'visit the fatherless and widows in their afflictions.' One may be perfect so far as profession is concerned; he may be a strict observer of the Sabbath; a punctual attendant upon the services of public worship; a strict adherent to forms and ceremonies; he may instruct his fellow men in the ways of righteousness; lift a warning voice to sinful men and urge them to turn from the error of their ways; and still, if all his dealings and intercourse with his fellow-beings are not based upon the principles of justice, benevolence, and love, he will be found wanting and obnoxious to that condemnatory declaration of the Saviour; 'these ye ought to have done, and not to have left the others undone.' And when the inquirer after truth shall bestow sufficient thought and reflection upon the words of Revelation; when he examines the doctrines and precepts of Christianity with commendable sincerity, and makes them a rule by which to determine the true character of the professor, then the darkness of unbelief will flee away before the light of everlasting truth and joy and satisfaction reward him for his toil.

But again: In the present state of society the proceeding has become somewhat prevalent, to judge of the truth of a system of religious faith by the conduct of its individual professors, and such being the fact, Christian people should have the utmost care in making their conduct faultless, so far as lies in their power, that disrespect may not be brought upon the cause of the Redeemer. How great the responsibility resting upon the professor in this particular! Every thought of his mind; every word of his mouth; every deed of his hand, must tell for weal or for woe in the advancement of the cause of religion, or upon its retrograde. And yet it seems that in too many instances professors are unmindful of this truth, and bestow but little attention upon the conduct which they maintain before the world, bringing, in the end, sorrow upon their own heads, and disrespect and disgrace upon the Christian religion.

But coming home to our own denomination, we wish to hold converse awhile with the believers in the doctrine of Universal Salvation, relative to the influence which must be exerted in favor of, or against our principles of faith, by the individual conduct of those who have declared themselves Universalists. The judgment which

many will form of our religious faith; whether that faith be correct or erroneous, will be governed by our daily walk and practice. True, this is not a criterion by which to judge the faith of a whole denomination, because the vicious actions of an individual may not spring from his religious belief, but from his hypocritical or evil disposition; but it is indeed seldom that the observer goes thus far, but bestows his condemnation upon the faith of a sect because now and then a bad man may be found in its ranks.—Consequently we have another reason, aside from the enjoyment conferred by an upright religious deportment, why our conduct should be free from all actions bearing even the semblance of injustice, vice, and iniquity. We should oft commune with our own hearts, and examine and weigh the sentiments, and thoughts, and feelings, dwelling there; banishing those which are not strictly virtuous, and retaining those only which are in agreement with righteousness. All reflections of our minds should be graced with the beauties of holiness, and these alone, treasured up as worthy of the mind of man. The deeds of our hands should be deeds of morality, marked with that justice, and benevolence, and mercy, which graced the acts of him who came into the world to instruct, purify, and save mankind from the contamination of sin. We should strive to be perfect, so far as mankind may be in this state of being, and then our profession and practice being harmonious, our influence will be such as to gain respect and love, both for the cause of religion that we have espoused, and for ourselves. Yes, Universalists, let us live our doctrine; act as directed by its precepts; and then, its progress shall be onward with strength and power, carrying joy to many a sorrowing heart, hope to the desponding mind, and gladness to the grief-stricken soul, and we shall in no wise lose our reward. S. J. G.

REV. JOHN T. AVERY, AND THE NILES REPUBLICAN.

From the Niles (Michigan) Republican of April 4th, sent us by a friend, several weeks since, we copy the following editorial puff designed for the special benefit of Rev. John T. Avery of revival notoriety.

‘THE REV. JOHN T. AVERY, an Evangelist closed his labors in the Presbyterian church in this place, on Sunday evening last,—having been with us six weeks, and delivered sixty-three sermons. We must say, he is without doubt, one of the most efficient ministers of the Gospel we have ever listened to. His way and manner of enforcing the truths of the word of God, simply flying them in such manner as to bring them within the comprehension of every mind, surpasses every thing we have ever heard. He sweeps away the props of infidelity, and universal salvation with a master hand and leaves an unbeliever in Jesus Christ without a single thread to sustain himself. He points out the way to salvation in a plain and simple manner, and a fool need not err. The bands of infidelity have given away and unbelievers have been brought to inquire, ‘Lord what wilt thou have me to do?’ His whole soul is engaged in the work. He is a humble and devoted follower of Christ, and he gives all the honors of his success to God. He has been the means, through the blood of the Lamb, of bringing joy and peace into many a family. Those who were before blind, can now see. The scoffer is rejoicing in the hope of eternal happiness. Husbands, who for years have had the prayers of their faithful wives, have erected their family altars, and find great joy in praising their Maker. Sons and daughters have been converted and there is general rejoicing in the Lord in many a family, who were before wandering in darkness. But, Mr. Avery leaves us, to pursue his labors in another quarter. He carries with him the heartfelt gratitude of hundreds. His heart overflowing with love to God, and his labors will be blessed wherever he goes. May the Lord go with him and support him in the glorious work in which he is engaged in winning souls to Christ. May he, in his labors gain strength, and live long to convince the world of their sins, and be the means of still inducing thousands to flee from the wrath to come. The number of conversions in this place, under his preaching, is about 165 or 70. At South Bend, where he labored, we understand a larger number submitted themselves to God. We envy him not the glory he will partake of, when his labors are finished here below, and he is called to sit down in his father’s house, in the celestial Kingdom.’

What a wonder of wonders must this Rev. John T. Avery be! He ‘surpasses every thing’ the Editor of the

Niles Republican ‘ever heard!’ We wonder if he is any related to his name’s sake, the noted Ephraim K. Avery. He must be a real Boanerges—a real lion of a revivalist. It is certain he is not a lamb. He has made 165 or 70 converts—proselytes we suppose. But are they any better than before being proselyted? Are they more honest in their deal, more charitable, more humane, better husbands and wives, better parents and children, better neighbors and friends? If so, we shall greatly rejoice, though we must confess we shall be disappointed: for such are not generally the results of modern revivalism. They are almost any thing but favorable to the cause of charity and morality.

We perceive, by the language employed, that this Mr. Avery is of the stamp of revivalists well known in this region for years past; such for instance as Knapp, Fishpool, Littlejohn, Burchard, Swan, &c.—that he values himself on attacking infidelity and Universalism in connection, and associating them together as two kindred systems, in order to excite hostility to the latter by the well known pernicious tendency of the former. The ‘Republican’ Editor says, ‘he sweeps away the props of infidelity and universal salvation with a master hand, and leaves an unbeliever in Jesus Christ without a single thread to sustain himself.’ *Mirabile dictu!* What a wonderful man! And what an association of ideas!—‘The props of infidelity and universal salvation’—as though both rested on the same supports! But does he not know, or did he not reflect, that the two are perfect antipodes—as wide apart as the poles?—that while infidelity rejects the Bible, and Christ, and Christianity, Universalism embraces all three with perfect confidence and devout gratitude? Now, let him know and understand, that the infidel does not believe Christ will save a single soul of Adam’s race while Universalists believe he will save every soul God has made: and this Mr. Avery and his Partialist brethren believe he will save a very small part of mankind, thus showing Partialism to be much nearer infidelity than Universalism is, in short that Partialism stands directly between us and infidels.

But we inquire, is this Mr. Avery, this wonderfully great modern revivalist, an intelligent man? is he a good man? One of these questions must be answered in the negative. He is either ignorant or wicked as we will now proceed to show. The friend who sent us the paper containing the above article, (a most intelligent and worthy sister in the faith of a world’s salvation, who recently removed from this State to Michigan) in a brief note to us accompanying the article, says of Mr. Avery,

‘This gentleman found occasion to call your name in question, in the course of his meeting. He stated that a gentleman in great distress of mind inquired of you what he should do to be saved. He said you replied there was no cause of alarm—that you thought all would be saved. He not being satisfied, drew a pistol from his pocket and attempted to take his life: that you then caught his arm and begged him to desist; for it was all a matter of uncertainty. If I recollect aright, the same story went the rounds in the protracted meetings some years ago, and you made a notice of it in the Mag. and Adv. If you have the paper, I wish you would send it to me.’

Here then we have the means of knowing the character and substance of pulpit labors of this said John T. Avery. They consist of stale and worn out scandal revamped and new fitted up for the occasion, and retailed to the gaping multitude as a substitute for the Gospel! Now, if the preacher was ignorant of the things which he affirmed, then he was inexcusable for uttering libelous matter concerning us, not knowing whether it was true or false: if, on the other hand, he was acquainted with the facts of the case referred to then was he guilty of deliberately uttering known falsehood, for effect’s sake, and therefore inexcusable and absolutely wicked.

Our readers of former years can not but recognise in the above story the well known case of Cornelius Henry Francisco, who, in the spring of 1832, attempted to commit suicide in this city and was saved from the fatal act by the interposition of Rev. A. B. Grosh and ourself, at the imminent risk of our own lives, and who, to reward us for the act, threatened our own lives if we published

all the facts of the case; subsequently pretended to renounce Universalism, (which by his own confession he never believed,) and joined Dr. Lansing’s (Presbyterian) church; after which he was guilty of adultery, drunkenness, bigamy, (we think polygamy,) occasioning the death of his first wife by his cruelty and vices, deserting his second wife, and murdering outright his third wife, for which last crime he was executed upon the gallows at Erie, Pa., in the spring of 1838, in full fellowship with the Presbyterian church of this city, and all of which crimes he had perpetrated while a member of that church, and after he had pretended to renounce Universalism, which he had never believed!

We have so often referred to this Francisco story, and so often exposed the wickedness of our opposers in bringing it up as an argument against Universalism, it seems useless and even foolish to refer to it again. But if our opposers will revamp and reiterate the oft exposed slander, we shall still be compelled to repeat to the public the simple facts of the case, or refer to the documents that are authentic on the subject. For the information of those who wish to see the details of the whole affair, we refer them to the previous numbers of this paper published on the 27th of April, 1838, and on the 14th of February, 1840.

Thus we see what kind of food this Mr. Avery gives his followers and admirers, and we must judge of his character by the character of his public labors. But really, is it not a pity that people should be so duped and so befuddled in this enlightened day and country? We would not speak lightly of religion, or of the honest labors of well meaning friends of religion, however mistaken or erroneous they may be in their opinions. But the world is not yet rid of religious mountebanks: and if we are not mistaken, this Mr. Avery must rank as one of them, judging from the article before us and the note from our friend relative to the character of his public labors. D. S.

Removals.

NOTICE.—Br. B. Hunt has removed from Cowlesville, Wyoming county, to China P. O., Wyoming county, N. Y., and wishes all letters and papers intended for him to be addressed at the latter place.

Br. J. H. Farnsworth to Somers, Conn. Br. S. B. Britton from Bridgeport, Ct., to Albany, N. Y.

Br. D. Mott, of Plattsburg, N. Y., writes the Editor of the ‘Trumpet,’ as follows:—

‘Our cause is in a flourishing condition in this part of the moral heritage. I have organized three societies since my residence here—about eighteen months. One in this village, where we have a brick church going up, one at Keesville, 16 miles from this, and one at Grand Isle, 6 miles from this place. The latter was organized last fall.’

NOTICE.

Br. T. J. Sawyer authorises us to receive subscriptions or donations to the Theological Institute. Any one who may wish can therefore remit direct to this office, and the receipt of the money will be acknowledged in the Magazine and Advocate.

A few copies of the Rose of Sharon for 1846 for sale at this office.

RELIGIOUS NOTICES.

Br. J. H. TUTTLE will preach in Waterville the fifth Sunday in this month. Services to commence at half past ten o’clock in the morning.

The EDITOR will preach at Oran on the fifth Sunday (last day) of May inst.

Br. H. B. SOULE is expected to preach in the Mechanics’ Hall in this city on the fifth Sunday inst., instead of the fourth Sunday.

Br. D. H. STRICKLAND will preach at Cortlandville on the fourth Sunday inst., and at Homer on the fifth Sunday.

Br. WOOLLEY will preach in Minden on the fifth Sabbath in May, instead of the fourth.

[Original.]

THOUGHTS ON THE PAST.

Where are the hopes our youth inspired?
And where the ties we early blended?
Glad faces smile, and hearts are fired;
But those are gone; the spell is ended.

The dirge hath ceased; the tear is dried;
And other hearts flow in their train;
Yet memory clings to those allied,
And mingles with their dust again.

And dreams of fancy oft entwine
The thoughts our hearts were wont to blend,
And soar to where the spirits shine.
In boundless light, where sorrows end.

Thus are we all to nature prone—
The brittle thread that binds us here
Is severed, while but we alone,
Foresee the fate that lingers near.

The bloom of spring is quickly passed,
And summer sheds its short-lived ray;
Then winter comes with furious blast,
And bears the stricken leaf away.

So fit the hours of man's delay—
The bud, the blossom, and the seed—
The morning beam awakes to day,
And shades of darkness soon appear.

There is, in this brief space of life,
That dims our smiles, awakes our fears,
A thought that turns from care and strife,
That mingles joy unfringed with tears.

There is a hope, 'tis man's estate,
When every other joy is riven;
The soul shall, bird-like, seek its mate,
And join its warbling notes in heaven.

R. G. N.

Original.

ANSWER TO L. J.

BY REV. J. B. SAX.

We lately received a letter from an esteemed friend, of which the following is an extract.

'But to state the principle of our nature, which, to all appearance, seems to be at variance with Christian principles. Universalists I believe, with but few exceptions, acknowledge the truths taught by Phrenology. If Phrenology be true (and for the present I will assume that it is, for I presume you will not pretend to the contrary) then there are such organs [rather faculties] in our minds as destructiveness and combativeness; and we are told that the office of the latter is to cause us to act in self-defence, to resist unlawful encroachments, to protect ourselves and those whom we love from the assaults and cruelty of others. Now I can not see this in any other light, than that it is at direct variance with Christ's teachings, where he says—If a man smite thee on one cheek, turn to him the other also; or if a man will have thy coat, give him thy cloak likewise. Now whether it is allowed that Phrenology be true or not, it can not be denied that it is natural for us, in our present state of existence, to resist aggressions; that it is natural where we are attacked, to run, or fight in self-defence; and further than this, it can not be successfully denied, but that most men when wantonly injured, in person or property, have almost an irresistible impulse to retaliate. This feeling is natural, for it is involuntary, and its author is GOD. Our nature tells us to resist evil. The inspired Word tells us to resist not evil. The works and word of God seem here to be at variance. Phrenology teaches us that we have organs [faculties] given us whose office is that of acting in self-defence. The Scriptures tell us, that if a man smite us on one cheek, we ought to turn the other to him also. If the science of Phrenology be denied, as being founded in truth, still the question remains, for our natural and almost uncontrollable impulses are, to act as it teaches our organs are adapted for acting. I should like to hear a solution, and doubtless many others of our readers would also. Yours, L. J.'

As the writer of the above seemed to desire an

answer through the 'Magazine and Advocate,' and as there may be others who would be interested in the subject, we concluded to make some remarks upon it, holding ourselves ready and anxious to be corrected, if wrong, by any one who has a better understanding of it. And indeed I hope that some one better qualified, will take up the subject after me, and elucidate it better than I can hope to do. I will now proceed to give my opinion upon the matter.

First, I acknowledge the teachings of Phrenology to be true. We have the faculty of combativeness in our minds; it was placed there by the fiat of Almighty God; and its uses, as stated by Combe in his 'Constitution of Man,' are, to give 'courage to meet danger, to overcome difficulties, and to resist attacks.' We have also the faculty of destructiveness, having its legitimate uses, but which it is not necessary to specify at this time. Suffice it to say that *revenge* is not a legitimate use, but an abuse of the faculty. To resist attacks then, under proper circumstances, is natural to mankind; and any thing which forbids it, can not be the word of God; for Jehovah will never revoke in his word, laws which he has permanently established in nature. That portion of Christ's teachings, which has been referred to as contradicting this law of nature, is recorded in the fifth chapter of Matt. 39-41 verses inclusive. Our object of course will be to show, that it does not contradict the principles of Phrenology; that is, the truths of the science. '*Resist not evil.*' 'Or, as the original implies,' says Paige in his Commentary, 'resist not the evil person, or the person who offers injury or abuse.' But I do not understand by this that all resistance to evil is absolutely forbidden. Christ meant merely to command us not to resist evil with evil, in the way the Jews did. The connection will enlighten this matter. We read in the 38 verse—'Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil.' The plain meaning which common sense would put upon this precept, would be the following.

You are not to resist evil according to the spirit of the Jewish proverb, 'an eye for an eye, etc.'; that is, by injuring others as much as they injure you,—but you are to do them good as you have opportunity, notwithstanding their enmity. Christ was not speaking, as we see by the context, of *defending ourselves during an assault*, but of *revenge*—injuries which we may receive, after we have received them; that is of injuring others merely for the sake of vengeance: this he condemned, and common sense condemns it also, and this condemnation does not contradict Phrenology. He was only speaking against *vengeance*; and the command, *resist not evil*, need not be understood to extend any farther: so it would not touch combativeness at all. It would be absurd to suppose that this command was absolutely general, against all manner of resistance to evil whatever, for it would not only contradict other portions of Christ's teachings, but also his example. He resisted evil in some way; not by revenge to be sure, nor yet perhaps by physical means, but still he resisted it by some means. He sharply rebuked the sinners of his day, and resisted them in their evil practices, by the mighty powers of eloquence, argument, and expostulation, which he possessed. The precept under consideration, if understood as absolutely general, would cut off this method of resistance as well as any other. But as we have seen by the context, it is limited to the subject of *revenge*; at any rate it is in force only against such resistance as is condemned by reason and the moral sentiments. Therefore, in order to make out a contradiction between nature and Christ's precept, it must be shown that *revenge* is a natural or legitimate use of our faculties: if our friend will attempt to do that, we will attempt to show the contrary.

'But whosoever shall smite thee on thy right cheek, turn to him the other also,' I consider merely as a figure used to enforce the foregoing precept, as we have now explained it, and not to be interpreted literally: for we know it was never literally followed even by Christ himself; see John xviii: 22,

23. This view is justified by the undoubted fact, that the Jews were in the habit of speaking constantly in figures; which figures were never for a moment understood literally. So of the following verses; and if any one desires a more particular exposition, let him read Paige's Commentary on the passage under consideration.

According to the foregoing exposition, which we most certainly believe to be true, and not only justified but demanded by the connection,—it will be seen that Christ's precept is only against the abuse, and not against the legitimate use, of the Phrenological faculties. It is aimed against the abuse of combativeness and destructiveness; more particularly the latter. But the science itself tells us to avoid the abuse of the faculties. Christ tells us the same; therefore they are in perfect harmony.

Cuba, Jan., 1846.

[Original.]

HOPE.

Ever bright and joyous hope! the star of life! Miserable indeed would we be without thee! Extinguish the hope of at last resting in Heaven and meeting all that are dear to us there, and what should we be? Dark despair would seize us and we should sink down in our sorrow. What then would be our object in living and toiling in this mundane sphere? In our deepest sorrows, bright-winged Hope is ever our comforter; it points to the unclouded future, and teaches us to look forward for something higher and better. 'It is the star that shines in the dim-kenned future, ever directing the way-farer of earth upward and onward to the land of the soul—the haven of rest.' Man is a creature of hope.

When the soldier leaves his home, to enter the strife of war, is he not urged on by the hope of obtaining peace and liberty for his country and honor for himself? When the mother consigned her beloved child to the tomb, does she not think upon the time that is to come, when she will meet that child, never more to be separated from it? Hope cheers the weary student as he toils by his midnight lamp. Is there a hope so sweet and yet so pure and holy, as that of again being united, in Heaven; with our dearest friends; in that celestial abode, where no evil can come to darken the soul with sorrow? Such bright hopes are ours. Then let our motto be, 'Hope on, Hope ever.'

GERTRUDE.

Universalist Books.

Just received from Boston, and for sale at this Office. The new work just published at the Trumpet office, entitled 'Reasons for our Hope,' by J. Victor Wilson, price 75 cents. Paiges Commentary on the Four Gospels, Vols. 1 and 2, \$1.00 each. Ballou's select sermons, 63 cents—do. Lecture sermons, 63—do. on Atonement, 50 cents—do. Notes on the Parables, 50 cents—Family Prayer Book, 50 cents—Mrs. Scott's poems with a memoir, 63 cents—Emmon's Bible Dictionary, 50 cts.—Duties of Young Men, by E. H. Chapin, in miniature form, gilt, 38 cts.—Flower Vase, by Miss Edgarton, 38 cts.—Language of the Gems, 38 cts.—Manuals and Class Books for Sunday Schools.

A WALKER, PUBLISHER AND PROPRIETOR.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

VOL. XVII.

UTICA, N. Y., FRIDAY, MAY 29, 1846.

NO. 22.

From the Christian Messenger.

THE SECOND DEATH.

BY REV. J. N. PARKER.

And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. Rev. xx: 11-15.

The portion of Scripture which has now been read, and which is to be the theme of our remarks at this time, is, for two particular reasons, deserving our prayerful and candid attention. The first of which is, that we may thereby if possible arrive at its true meaning, and thus be enabled to give a reasonable view of the subject when we are questioned concerning it by our opposers. And the second reason why the subject contained in the text is deserving our particular attention, is, that many, very many professing Christians firmly and conscientiously believe, that in the words of our text exists an insurmountable objection to the doctrine of universal grace and salvation. Now just so long as mankind believe that the words of our text stand opposed to the doctrine of the final holiness and happiness of all men, just so long will they be prejudiced against our whole system of faith, and thus be kept from coming to a knowledge of that truth which will make them free indeed.

In the examination of the subject before us, I earnestly solicit your undivided attention, and, if you have preconceived opinions, or prejudices in your minds in relation to the scripture under consideration, lay them for the time being entirely aside, and let us go to the work before us earnestly praying that the divine blessing may rest upon us, that our minds may be fitted for candid inquiry after truth, and that wherever and whenever truth is found, we and all men may have moral courage sufficient to enable us to stand forth boldly in its defence.

The first thing necessary in the investigation of our subject, is to decide the question—*when* the book of Revelation was written. This, as Dr. A. Clarke has justly observed, is extremely necessary in order to understand its contents. You will perceive by reference to our large Bibles, that the date of the book is fixed in the year of Christ 96. Thus showing, acknowledging the correctness of the data, that the Mosaic dispensation had been done away twenty-six years before the Revelation was written. The date, to which I have referred as being set to the book in the sacred volume, and which fixes it in the year 96 of the Christian era, is of human origin, and the validity of it, is not only to my mind, but to many others, seriously questioned.

Dr. Clarke, in his introduction to this book, in noticing the various opinions which have existed in ancient time in reference to its date, says, in substance, that although those who believed it to have been written *after* the Jewish nation was destroyed, were the most numerous, yet, those who were of the contrary opinion were the most respectable, and best informed. He gives it as his settled conviction that the Revelation was written before the Levitical priesthood closed. I therefore take the ground that the book from which we have selected our text was written before the Jews as a nation were scattered, and their rights and privileges brought to an end. But I do not wish you to take my assertion

for the correctness of this position, but I wish to direct your careful attention to the writings contained in the book itself in proof of it.

The Revelator commences the book in the following language. 'The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth and they that hear the words of this prophecy, and keep these things which are written therein: *for the time is at hand.*' In closing the book, the Revelator says, 'He which testifieth these things saith surely I come quickly.'

Here the Revelator declares that the time of the fulfilment of the things contained in the book was at hand, and also, 'he that testifieth these things saith surely I come quickly.' Now with such expressions as these to guide us, which is the most reasonable and consistent, to suppose that the things and events made known to John were what were soon coming upon the idolatrous Jews; or that they were not to transpire until thousands of years had passed away?

But again; to show that the events contained in the Revelations were soon to take place, I refer you to the prophecy of Daniel, in order to illustrate the truth of the position. You recollect that in the vision of the prophet Daniel, in which it was made known to him that seventy weeks were to pass away before the Messiah should come to finish sins, and bring in everlasting righteousness, he was commanded to seal up the vision, because the time was afar off. These seventy weeks are to be understood as denoting a period of time equal to 490 years. Daniel was commanded to seal the vision, and this too, recollect, on account of the length of time which was to transpire before its fulfilment. Keeping this in our minds, let us refer to the prophecy under consideration. In the xxii chap. after the spirit had made known to John the contents of the book, he saith directly to him, '*seal not the sayings of the prophecy of this book for the time is at hand.*' Now I appeal to the good sense of my hearers, whether it is in accordance with any known rule of biblical interpretation, to have the vision of Daniel sealed on account of the four hundred and ninety years which were to intervene before its fulfilment, and that of John *not* to be sealed for the time was at hand for its accomplishment, when in fact thousands of years were to pass away which must have been the case unless the book of Revelation was written before the wars of the Jews and the Romans?

Another reason why I believe the book of Revelation was written before the dispersion of the Jews, is, the similarity there is existing in the language made use of by the Saviour in reference to the judgment which was coming immediately upon the Jewish nation, and the language of the Revelator. In the last chapter the spirit saith to John, 'Behold I come quickly and my reward is with me, to give to every man according as his work shall be.' Compare this with the language of the Saviour, in reference to his coming at the destruction of the Jewish state, a coming which was to take place during the natural lives of some who listened to his voice, as recorded in Matt. xvi: 27, 28, 'For the Son of man shall come in the glory of his Father with his angels, and then shall he reward every man according to his works. Verily I say unto you there be some standing here who shall not taste of death till they see the Son of man coming in his kingdom.' Here you perceive that almost the precise

words of the Saviour are used by the Revelator, and it is a mystery to me how any person can receive the language of both as divine testimony, without coming to the conclusion that it must necessarily and inevitably refer to one and the same event.

The Revelator, also, in the first chapter in noticing the events which should take place at the time of the fulfilment of the book, says: 'Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all the kindred of the earth shall wail because of him.' Compare this with the language of the Saviour in reference to things which he declared should come upon the generation of men living on earth in his day—see Matt. xxiv: 30, 'And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.' And immediately after the Saviour declares, 'Verily I say unto you, this generation shall not pass away till all these things be fulfilled.' In the Revelation all the kindreds of the earth were to wail, and in Matthew the language is, that all the tribes of the earth were to mourn—in both places the events described were to take place at the coming of the Son of man, and in both places the Son of man is figuratively represented as coming in the clouds of heaven.

From the passages quoted, it must, I think, be obvious to all, that there is so great a similarity existing between the language of the Revelator and that of Christ, in reference to the coming calamities of the Jews, that the Revelation must have been written before those days of trouble came upon the house of Israel.

But I have one other reason, which is also derived from the book-containing our text, to give why I believe the Revelation was written previous to the abrogation of the Mosaic dispensation, and then I am done with this part of my subject.

The Revelator says: 'And there was given me a reed like unto a rod; and the angel stood, saying, rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple, leave out, and measure it not; for it was given unto the Gentiles; and the holy city shall they tread under foot forty and two months.' (See chap. xi: 1, 2.)

Here then is proof sufficient to settle all controversy relative to the questions whether the book of Revelation was written before or after Jerusalem was destroyed. Direct reference was here made to the temple, which must be the temple at Jerusalem, and entirely destroys the speculative idea that the temple had been mouldering in the dust of the earth twenty-six years before John was commanded by the angel to rise and measure it with the reed given him for that purpose. And in relation to being trodden under foot by the Gentiles, we find that the Saviour used language to the same import when speaking of the days of trouble which were soon to come upon the Jews. He said: 'And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled.' Luke xxi: 25.

We have been thus particular in attempting to decide the question relative to the time the book from which we have taken our text, was written, and it is believed that evidence sufficient has been adduced to satisfy every unprejudiced mind that it was written *before* Jerusalem was trodden under foot by the Gentiles, or in other words, before it was besieged and destroyed by the Romans. It was necessary, if possible, to settle this point before we could well proceed in the explanation of our sub-

ject. We now pass to a more close investigation of the text.

The text after giving a description of the events or circumstances which were to take place at its fulfilment, brings the scene to a close in the following important language—*This is the second death.* You must readily perceive that there could be no propriety in speaking of a second death, unless there had been a *first death*. And it must also, I think, be evident to all, that in order to be a *second death*, there must not only have been a *first death*, but it must also have been a resemblance to the second. Now I can behold no consistency in the opinion held sacred by a majority of professing Christians, that the death of the body is to be considered the first death, and the eternal death of the soul in hell the second, inasmuch as there is no similarity existing between them—the one affecting the body, the other the mind only. I believe that there must be a likeness, a similarity existing between the second death spoken of in our text, and the first death, and the phrase second death implies there must have been.

Therefore, before coming direct to the inquiry, what is to be understood by the phrase 'second death,' let us devote a few moments to the inquiry which presses itself into our notice, namely, what is, or what was the first death? You must all perceive that this query is clearly connected with our subject, and that if satisfactorily answered, it will assist us not a little in arriving at the truth of our text, particularly in relation to the proper understanding of the 'second death' there spoken of.

We learn from sacred history, that at the death of King Solomon, a request was made by the twelve tribes to Solomon's son, who reigned in his father's stead, to lighten their burdens. In consequence of a neglect or a refusal on the part of the king so to do, ten of the tribes revolted and made Jeroboam their king. These ten tribes continued to become more and more corrupt until they were carried from the land of their nativity, by the king of Assyria, and their country was given into the hands of strangers. The two tribes who did not revolt were those of Judah and Benjamin. They continued to enjoy the privileges peculiar to their fathers for a season, but ere long they, too, forsook the true worship of the sanctuary; polluted the temple with service rendered to idols, until the measure of their iniquity was full, when Nebuchadnezzar, king of Babylon, went up against them with a mighty army, demolished the great and beautiful temple, built by Solomon, which had been standing as the pride and glory of the nation for 520 years, and carried the people away captive into Babylon.

Here, then, at this time, we learn from sacred history, that the Jews as a nation had ceased to exist. *They were dead as a nation.* This I believe to be the *first death*. But I ask you not to receive my assertion for the truth of the position I have taken, namely, that the Babylonian captivity is to be regarded as the first death, in contradistinction to the second death spoken of in our text. But let us appeal to the Scriptures for proof.

Direct to the point is much of the xxxvii. chap. of Ezekiel. The prophet says—'The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones. And caused me to pass by them round about: and behold there were very many in the open valley: and lo, they were very dry. And he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above; but there was no breath in

them. Then said he unto me, Prophecy unto the wind, prophesy, Son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.'

From the Scripture which has now been quoted, we learn that the house of Israel, the Jews, while in the Babylonian captivity, were represented as in a state of death—they were called 'the slain,' and were described as 'being dead' and in 'their graves.' Now these are all highly figurative expressions, and were used to represent the state of moral death and degradation into which the Jews as a nation were plunged. No person of information will question the tenability of the position I have taken, viz. that the Jews while in bondage under Nebuchadnezzar king of Babylon, are in the Scriptures represented as being dead and in their graves.

Here, then, we find that the house of Israel, the Jews, even while they tabernacled in the flesh, were *dead* and in their *graves*, in the sense in which these words were used in the Scriptures, and by which we understand that they had forsaken the worship and service of the one living and true God, and had become wicked and corrupt in the land of the heathen, where they bowed down to gods made with hands. But did they always remain in this state of death? We answer no. It was prophesied of them, as has been read in your hearing, that they should again live. This prophecy was fulfilled. After seventy years had passed away, through which the galling yoke of bondage had pressed heavily upon them, God in his providence wisely ordered that Babylon should fall, and become subject to the neighboring provinces. Cyrus, king of Persia, went to war against Babylon, and notwithstanding her strong fortifications, her walls and her towers, yet she was now subdued by the Persians while in her meridian glory. The Jews were rescued, and in accordance with the edict of Cyrus, they again returned to Jerusalem where lay the mouldering remains of the temple in which their fathers once delighted to worship.

The Jews were now subject to Persia. They were allowed to rebuild the temple, and to live in the happy enjoyment of that religion and those laws which were once the pride and glory of their fathers. For three hundred years the Jews, after their return from Babylon, enjoyed almost uninterrupted tranquillity, being governed by their high priests, though subject first to Persia and the latter part of the time to Syria. We learn from history that the persecutions of Antiochus, the 4th, who ruled in Syria, were so severe to the Jews, that at the expiration of the 300 years, they rebelled, and after a war of twenty-six years, the province of Judea became independent, being governed by kings or rulers chosen by the people.

Thus we perceive that history accords with prophecy, and we have the united testimony of both, that the Jews came forth from their state of death again to the enjoyment of life, and the privileges of a nation. They enjoyed the right of an independent state for the space of 126 years when Judea was reduced to a province of the Roman Empire. The Jews from this time forth were subject to the Romans, yet still they were allowed to have a form of government, peculiar to themselves; to have their priests and high priests, and in relation to all matters of a local nature, to be governed by their laws.

This was their condition when the Saviour made his appearance in our world.

In proof that I am correct in the statement that the Jews, when Christ was upon earth, had laws of their own, and existed in many respects as an independent nation, notwithstanding they were subject to the Roman Empire, I refer you to the conversation between the Jews and Pilate, the Governor of Judea, in reference to the trial and condemnation of Christ. After the Saviour was betrayed into the hands of the Jews, they delivered him into the hands of Pilate. Pilate saith unto them, 'what accusation bring ye against this man?' They answered and said unto him, 'if he were not a malefactor we would not have delivered him up unto thee. Then said Pilate unto them, take ye him and judge him according to your law. The Jews said unto him it is not lawful for us to put any man to death.'

From what has now been said, we learn that the Jews as a nation had been in a state of death, represented as a valley of dry bones, and in their graves; that they were brought up out of their graves; to the enjoyment again of life and the blessings of a nation, and that they thus existed when Christ made his appearance to put away the law with all its forms and ceremonies, and to establish in its stead the Gospel. Be it understood then, that that state in which the house of Israel was, when looked upon by the prophet as a valley of dry bones, is to be considered as the first death in contradistinction to the second death spoken of in our text.

We come now directly to the inquiry, what shall we understand by the second death, mentioned in the Scripture under consideration?

You will bear in mind the fact, that the 'lake of fire' and the 'second death,' are synonymous expressions. As I have attempted to show that the national death of the Israelites in Babylon was the first death, I will now assume the position, and attempt to prove, that the final overthrow of the Jewish nation—the destruction of the Mosaic institutions, and the suffering which came upon the Jews at that time, is to be considered the second death alluded to in the text. 'The lake of fire' is the 'second death.' This being the case, can we deduce evidence from the Scriptures which will justify us in the belief that temporal judgments are ever represented by such expressions as lake of fire, or furnace of fire, which evidence is necessary in order to substantiate the position we have taken, namely that the judgment which came upon the Jews, or their final national destruction, was the second death.

It is necessary in this part of our subject that we proceed with the utmost caution, for I think I may safely say, that in most minds, the greatest difficulty that exists in relation to a correct understanding of the text, is the phrase 'lake of fire.' Now if we find that similar expressions are used in the Scriptures to set forth God's temporal judgments upon the children of men, we shall thereby be assisted in coming to correct conclusions in regard to our text.

In Ezekiel, xxii chap. we read as follows, 'And the word of the Lord came unto me saying; Son of man, the house of Israel is to me become dross, all they are brass, and tin, and iron, and lead in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God, because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather in mine anger and in my fury, and will leave you there and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof; as silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you.' Here, in this testimony of holy writ, we have a highly wrought and figurative representation of the judgment which God inflicted on the Jews in Jerusalem. Jerusalem was the place in which God's furnace was said to

be; there did he declare by the mouth of his prophet that he would gather the house of Israel, or the Jews, into the 'furnace, and blow upon them, and melt them.'

No person will question, but that this language has direct reference to the punishment which God inflicted upon the Jews at the time their nation was destroyed. And is there not a strong similarity existing between this language of the prophet, and the terms 'second death,' and 'lake of fire,' which occur in our text? Both are highly figurative, and both, no doubt, were spoken in reference to the same event. But there are other scriptures which go directly to show that the temporal judgments of Jehovah upon the children of men, are represented in language equally as strong as is found in the passage under consideration.

In the xxxiv chap. of Isaiah, the prophet gives a most vivid description of the judgment that was soon to come upon Bozrah in the land of Idumea. He speaks of the great slaughter that should take place, the slain were to be cast out of the city, the air should be polluted with the offensive smell which should arise, and the mountains were to be melted with their blood. In reference to the events which were to transpire within the city, the prophet says: 'And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.'—(Would it not be a lake of fire?) 'It shall not be quenched night nor day: the smoke thereof shall go up forever, from generation to generation it shall lie waste; none shall pass through it forever and ever.'

Here in this description given by the prophet of the awful judgment which was pending upon the idolatrous city of Bozrah, we find as strong, as sublime, and as figurative language used to represent the temporal judgments of that city, as is found in our text. The rivers were to be turned to pitch, and the dust of the earth to brimstone, it was to burn and consume them.

If such, then, were the figures used to represent the calamities or judgment sent upon that ancient city, it is going farther than we are justified by Scripture, to affirm that the lake of fire, which was the second death, referred to by the Revelator, was none other than those days of trouble, or that awful judgment which came upon the Jews at the time Jerusalem was destroyed? In reference to the destruction of Jerusalem, Christ said, 'Then shall be great tribulation, such as was not since the beginning of the world, to this time, no, nor ever shall be,' which could not be true if the common idea of the doctrine of endless misery be true. Had I time I might refer your attention to other scriptures similar to those already quoted, but I forbear.

It now devolves upon me to notice some of the particulars mentioned in the text, in order to understand their bearing upon that death which came upon the Jewish nation, at the time of its overthrow, and which is by the Revelator termed 'the second death.'

And first, what are we to understand by 'the dead small and great' standing before God? By 'the dead small and great,' the Revelator designated the Jews. They were dead in trespasses and sins; they had put the Lord of Life to death, and the measure of their iniquity was fast filling up, when the just judgments of heaven should be poured upon their heads.

Again, what shall we understand by the language which says that the sea, and death and hell delivered up the dead which were in them? By this I understand that it was impossible for any to escape the just punishment of their sins. Though they might endeavor to secrete themselves, yet God would surely bring them to judgment. In proof that this was the meaning of the Revelator, I refer you to the language of the Most High by his prophet Amos, and in reference to the same judgment upon the Jews which we are now considering. He says, 'And I will slay the last of them with the sword, and he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. Though they dig into hell, thence shall mine hand take them; though they climb up to

heaven, thence will I bring them down. And though they hide themselves in the top of Carmel, I will search and take them out thence, and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them.' Amos ix: 1, 5.

This language, or these expressions used to represent the hiding places of the wicked, and the assurance that they should be brought forth to punishment, are as strong, and in fact very similar to that part of our text which says, that 'the sea, and death, and hell delivered up the dead which were in them,' and by it we understand, that it was, and should be, impossible for those wicked and idolatrous Jews to escape the just punishment of their sins. Though they might call upon the rocks and the mountains to fall upon them, though they might, as is figuratively expressed by the prophet to whom we have referred, be in the bottom of the sea, or dig down to hell, yet they should be brought forth from their hiding places and just punishment be executed upon them.

Lastly, what shall we understand by the books which were opened? No person will deny but that the books here referred to, or spoken of, are figures; no one believes that they were literal books; what then I inquire do they represent?—You will bear in mind that the text, declares first that the books were opened, and then in distinction from these there was another book opened which was 'the book of life.' The dead or idolatrous Jews were judged out of those opened first and which we believe to be figures of the book of God's remembrance, or his eternal purpose to mark iniquity against the transgressor. By the book of life I understand, is meant the Gospel. The Gospel is, by the Revelator a number of times represented under the figure of the 'book of life.' Paul in his epistle to the Philippians, calls the Gospel the book of life. By having their 'names written in the book of life' simply means that they were Christians; that they had through faith, and corresponding good works, entered into the peaceful kingdom of the Messiah, or into the Gospel dispensation. All whose names were not found written in the book of life were cast into the lake of fire. This was true in relation to the Jews to the very letter; for all who rejected the Messiah, were at length taken by the Roman army, their temple and city destroyed, and they made to pass through a series of awful sufferings, represented by the lake of fire in the text.

Those Christians who remained faithful and true to the cause of Christ unto the end, or until the time arrived when the Jewish dispensation should be brought to a close, suffered none of that misery and woe which came upon the Jews. They had been quickened in spirit, renewed in mind, and raised from the beggarly elements of sin and unbelief, to a realizing sense of the high and holy principles of the Gospel of life and salvation. This is what the Revelator terms the first resurrection.—'Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power.' Rev. xx: 6.

In the light of our subject this is made to appear perfectly plain. Those Christians who had been morally raised to the enjoyment of the privileges of the Gospel, on such the 'second death,' or that destruction which befel the Jews, had no power, it effected them not. So entirely exempt were they from it, that not one of their number was taken by the Romans, but all escaped; while the unbelieving Jews were cut off—their nation entirely destroyed and they scattered to the four winds of heaven.

The 'second death' which came upon the Jews as a nation, at the time of their final overthrow, we have now seen was of the same nature or kind with the first which came upon them in Babylon, but still it was more awful, inasmuch as it effected them a much longer duration of time. But in this, as in all the ways of God to man, is heavenly wisdom made to appear, inasmuch as the rescue from the latter, shall be more glorious than that from the former. From the first death they were brought forth to the enjoyment of national life and prosperity; but from the 'second death'—the final disor-

lution of their nation, from that blindness which a wise Providence saw fit to bring upon them, they shall come forth to the enjoyment of life and blessings which shall never end. This is plainly implied in the language of the Saviour when he declared that the time should ultimately come when they should say 'blessed is he that cometh in the name of the Lord.' Matt. xxiii: 39.

I have now brought our subject to a close. I have given you, what I sincerely believe to be the true meaning of the scripture which has been the theme of remark. Mankind are fallible creatures. We are all liable to err in judgment, hence I ask you not to receive as true, the exposition which has been given of the text, because I have said it was so, but examine it for yourselves, and if you can find a better, or more reasonable view of the subject, embrace it. I do not say that I have given a true explanation of the text, but that I have given what I believe to be the truth. There is a difference of opinion existing in the denomination of Christians to which your speaker belongs in reference to this subject. But all who thus differ, explain the text in such a way as to agree with the language of inspiration that the time shall come when 'there shall be no more death.'

Therefore, though we read of deaths and second deaths, and though there may be an hundred deaths, yet the idea extant in our world, that there is to be an eternal death, is extremely futile; it is entirely out of the question, for if there is truth in the divine testimony the time will come when Christ will have 'destroyed death the last enemy—all things shall be subdued unto Christ, when he himself shall also become subject unto the Father, that God may be all in all.' 1 Cor. xv: 26, 28.

What a glorious prospect is here presented to our view. By the eye of faith we are enabled to look forward through the vista of the future, and behold a world of sinful, erring creatures like ourselves raised from death temporal of the body, freed from death spiritual of the soul, and from all death or deaths to which in the flesh we may have been subject, and made the immortal recipients of the fadeless joys of heaven.

Finally my friends, I leave the subject with you, praying that you will candidly consider what has been said, and that that wisdom which is from above may direct you into all truth. Amen.

NOTICE.

Br. T. J. Sawyer authorises us to receive subscriptions or donations to the Theological Institute. Any one who may wish can therefore remit direct to this office, and the receipt of the money will be acknowledged in the Magazine and Advocate.

MARRIAGES.

At the Columbian Hotel, in this city, on the 21st inst., by Otis Whipple, Esq., Mr. AZIEL H. LEE, merchant, to Miss ALSENA O. JENNINGS, both of Frankfort, Herkimer county.

At Homer, on the 13th inst., by Rev. C. Darby, Asa F. CHAPIN, Esq., of La Fayette, Indiana, (formerly of this city), to Miss SARAH A. KEELER, of the former place.

In Cassville, on the 17th inst., by Rev. E. M. Woolley, HAYNES JOHNSON, Jr., of Birmingham, Erie county, Ohio, to Miss JANE ELIZABETH SIZER, daughter of Col. Jabez Sizer, of Cassville, Oneida county, N. Y.

RELIGIOUS NOTICES.

The EDITOR will preach at Little Falls on the first Sunday in June.

Br. J. H. TUTTLE will preach in Waterville the fifth Sunday in this month. Services to commence at half past ten o'clock in the morning.

The EDITOR will preach at Oran on the fifth Sunday (last day) of May inst.

Br. H. B. SOULE is expected to preach in the Mechanics' Hall in this city on the fifth Sunday inst., instead of the fourth Sunday.

Br. D. H. STRICKLAND will preach at Cortlandville on the fourth Sunday inst., and at Homer on the fifth Sunday.

Br. WOOLLEY will preach in Minden on the fifth Sabbath in May, instead of the fourth.

[Original.]

THE INVALID POETESS.

Consumption is wasting the form fair and fragile,
To free the pure mind fain to travel the skies;
The heart swells in throes, as storm-waves high and agile,
Yet patient and tranquil the poet-girl lies.

Unmoved, who could witness the tremulous fingers,
Clasp'd o'er the wan brow, or on pained temples preet,
The cheek's hectic bloom that delusively lingers,
And fitful commotions that heave the faint breast?

O'er fortunes adverse, persecutions, bereavements,
Her spirit, upborne, on religion's wings, rose;
Heaven's promises sure have undying endearments,
Which woo the worn soul to sweets courts of repose.

Sustained in the valley of perishing pleasures,
Where clouds banish sunbeams, and flowers fall away,
Hope mounts to the throne of immutable treasures,
And reigns in a realm where no joy can decay.

Her songs' dearest themes are the chaplets unfading,
That bloom on the borders of Canaan's green shore,
The light of whose glory, thought's visions pervading,
Elicits glad anthems her lyre loves to pour.

Yet, not from the earth whence her beauties are taken
That find admiration which erst was delight,
A view of rich landscapes a strain can awaken,
And beam of mild Luna make morn of the night.

And if, while reclining on wearisome pillow,
A glimpse is obtained of bright cloud and blue sky,
She snatches her harp from the cypress and willow,
And sings till the numbers on fainting lips die.

The lay of the wild-bird, the murmur of waters,
Bring childhood's companions, its gardens and streams,
Faith now numbers those among Zion's fair daughters,
And love visits these in its fay-fashioned dreams.

A breeze from fresh meadows, from lilies or roses,
The radiance of gladness can light on her eye;
Of the lone, hallow'd grove that her altar encloses,
Low, musical zephyrs most sacredly sigh.

From the fullness of feeling the lachrymal torrent
O'erfloweth anon the soft orbs' azure glow;
To stay the sad tide, and calm grief's ruffled current,
Imparts the best solace my being doth know.

Meek, invalid guest!—much endeared by long presence,
Though loved ere beheld, and in fancy embraced,
Proximity favors the full coalescence
Of sentiment, sympathy, friendship and taste.

My bosom to soothe on my last bed and lowly,
O, grant a kind friend, gracious Giver, above!
Who may love me, as I, through thy providence holy,
This fated young flower of Parnassus do love.
South Oxford, N. Y. M. E. T.

FIRST IMPRESSIONS OF ODD FELLOWSHIP.

BY BR. W. K. TAYLOR, M. D.

It was on a cold and stormy night in the month of December, 183— that, having as I supposed, completed my business for the day, I was seated in my elbow-chair before a blazing fire of wood, which seemed to bid defiance to the rude blasts of the storm without, recounting to my family a scene of destitution, suffering and distress, which in the prosecution of my professional duties, I had that day witnessed, (and alas! such scenes form a part of the every-day life of the physician) when a violent ringing of the door-bell caused me to start suddenly from my seat and thrusting my feet into my slippers, I proceeded to the door to ascertain the cause of such a call at that late hour and on such a night. On opening the door a gust of wind extinguished my lamp and in an instant enveloped my person in the driving snow. I addressed the person whom I could dimly perceive standing without, requesting him to enter—but my voice was unheard amid the roaring of the storm. However, shaking the snow from his garments he entered the hall, and closing the door I led the way to the parlor, when I recognised him as Mr. V., a young and enterprising merchant of M— street, with whom I was slightly acquainted. He requested me

to accompany him immediately to his residence, and upon my inquiring for what member of his family my services were required, he informed me that it was not for his family, but for that of one who though a stranger, was yet a brother—one to whom he was linked by the mystic ties of 'Friendship, Love and Truth.' This language was new to me—for at that time I knew little of Odd Fellowship or of the members of the order—as such—but while I was preparing to accompany him, he informed me of some of the circumstances of the case, and I soon felt my heart warming towards him and his brethren—coworkers in this 'labor of love.'

I learned that Mr. Collins was a native of the state of Pennsylvania, and had been bred to the mercantile business. At an early age, he married a young and accomplished lady, 'nursed in the lap of luxury and ease,' who brought him a considerable fortune which he invested in his business. For several years all went on prosperously, and he already anticipated the time when he should retire from active business, to the enjoyment of that '*otium cum dignitate*,' to which every one looks forward with a greater or a less degree of hope, when in an evil hour he was induced, by the hope of rapidly acquiring a fortune, to engage in some of the many wild speculations which were at that time so much in vogue.—*He risked his all—and he lost it.* Ruined in property, dispirited in mind, and with a delicate wife and four children dependent on his exertions for a maintenance, he resolved to leave the scene of his former prosperity and recent misfortunes, and in some distant place seek to retrieve his broken and shattered fortunes.

In accordance with this resolution, he had removed to the city of — in the hope of procuring such employment as would enable him to support his family in comfort.—Unfortunately he arrived just as the business season was closing, and being totally unacquainted in the city, and withal somewhat diffident, he had been entirely unsuccessful, had expended his scanty stock of money—ay, even to the last cent, and still was apparently no nearer the attainment of his object than when he arrived, and moreover was gradually failing in health and strength, as he saw his every hope blasted, and his delicate and patient wife denying herself food—lest the little ones should suffer from hunger.

It was at this period, that his landlord, failing to receive the few shillings due for the week's rent of the single room he occupied, seized every thing upon which the law could lay its iron hand, and thrust him and his family into the street. It was night, and although he and his wife entreated to be permitted to stay until morning, yet this hard-hearted, this inhuman man relented not,—Out they must go—But where? Alas! he knew not. There was but one person with whom he was sufficiently acquainted to ask even the poor boon of a shelter for the night. This was a poor colored man who had formerly lived in the family of Mrs. Collin's father—and who from regard for her they knew would cheerfully bestow his mite upon them in this their urgent need. But he lived in a distant quarter of the city,—the snow lay deep upon the ground, and the night was an inclement one for females and children to venture out. But 'necessity knows no law'—so taking each a child in their arms, and leading the others by the hand, they set out for the dwelling of their quondam friend.

They had not advanced far on their difficult and toilsome way when the little girl of four years became unable to proceed further on foot, and the father was obliged to take her also in his arms, and thus burdened struggle onward through the already deep-fallen snow. But long ere they had reached their destination, the wife and mother, previously exhausted as she was, by care and anxiety, as well as abstinence from food, sank fainting in the snow. Here then, they were under the necessity of remaining a considerable time, whilst the husband unavailingly endeavored to restore his wife to consciousness—when at length, happily for them, Mr. V., who had been visiting a sick brother, chancing to pass near, was attracted by the distressful cries of the children to inquire into their situation, and before he had heard many sentences

from the lips of the agonised husband and father, his sympathies were strongly excited, and hastening to the nearest house, he soon procured assistance and conveyed the distressed family to his own residence.

Arrived there, efforts were promptly made for the relief of the unconscious mother and her half-frozen children, and on removing her frozen garments, her husband's *Card of Clearance* from a Lodge of Odd Fellows in Philadelphia, was found carefully pinned to the inside of her dress; and on inquiring of Mr. Collins, it was discovered that he had long been a member of the Order, but never having had occasion to avail himself of its benefits, it had not occurred to him to seek the aid of his brethren in the city. Here then Mr. V. found a new incentive to obey the promptings of his kindly heart. He, whom he had assisted as a stranger had *proved himself* as a Brother!

Finding that Mrs. C., though conscious, was feverish and ill, Mr. V. set out in quest of a physician. On my arrival at his residence, I found Mrs. Collins in such a state of feverish excitement as led me to fear that her previous sufferings would be followed by an untoward event, and the result justified my fears, for in a few hours, she yielded up her spirit in giving birth to a premature child, which died almost ere it saw the light.

On the second day after her death, the funeral was appointed; and by invitation from Mr. V. I attended, and much to my surprise, found a large number of the Brotherhood assembled, to render the last sad duties to the departed mother and her child. A most impressive discourse was pronounced by the Rev. Dr. J. (also a Brother of the Order) and during the services, many an eye, albeit unused to the melting mood, was suffused with tears.

Mr. Collins, on whom sorrows and afflictions had well nigh done the work of disease, insisted on seeing the body of his departed companion committed to the dust, and when he saw the partner of his joys and of his sorrows, her who had so often lain in his bosom, deposited in her long home, beneath the 'clouds of the valley,' his strength forsook him, and he was conveyed to Mr. V.'s in a state of insensibility, which was followed by an illness of many weeks' continuance, during which time he received every attention from his brethren, which kindness and sympathy could dictate. Immediately upon his recovery, he was offered a situation in an extensive mercantile establishment, at a salary sufficient to enable him to support his family in comfort and respectability. In this situation he acquitted himself so much to the satisfaction of his employers that at the expiration of two years he became a member of the firm, and when I last saw him, some few months since, he told me he should ever bless the day that he became an Odd Fellow.

These, reader, were my first impressions of Odd Fellowship, and when I saw so many of its members emulating each other in extending kind offices to their afflicted brother and his family, and saw that they 'wearied not in well-doing,' but on the contrary, so long as their aid was needed, so long was it cheerfully rendered, not, as to a stranger, but as to one to whom they were united by ties strong and during as life itself, then I determined that if these were the deeds inculcated by the principles of the Order, that I too would 'go and do likewise'—that I too would become an Odd Fellow.—[Gavel.]

Albany, March, 1846.

WOMEN AND MARRIAGE.

I have speculated a great deal upon matrimony. I have seen young and beautiful women, the pride of gay circles, married, as world says—well! Some have moved into costly houses, and their friends have all come and looked at their fine furniture and splendid arrangements for happiness, and they have gone away and committed them to their sunny hopes cheerfully and without fear. It is natural to be sanguine for the young, and at such times I am carried away by similar feelings. I love to get unobserved into a corner and watch the bride in her attire, and with her smiling face and soft eyes moving before me in their pride of life, weave a waking dream over her future happiness, and persuade myself that it will be true. I think how they will sit upon the luxurious sofa as the

twilight falls, and build gay hopes, and murmur in low tones the now forbidden tenderness; and how thrillingly the allowed kiss, and the beautiful endearments of wedded life will make even their parting joyous, and gladly will they come back from the crowd and the empty mirth of the gay to each other's quiet company. I picture to myself that young creature, who blushes even now at his hesitating caress, listening eagerly for his footsteps as the night steals on, and wishing that he would come; and when he enters at last, and, with an affection as undying as his pulse, folds her to his bosom, I can feel the very tide that goes flowing through his heart, and gaze with him on her graceful form as she moves about him for the kind offices of affection, soothing all his unquiet cares, and making him forget even himself in her young and unshad-owed beauty.

I go forward, forward for years, and see her luxuriant hair put soberly away from her brow, and her girlish graces ripened into dignity, and her bright loveliness chastened with the gentle meekness of maternal affection.—Her husband looks on her with a proud eye and shows her the same fervent love and the delicate attentions which first won her, and fair children are growing up about them, and they go on full of honor and untroubled years, and they are remembered when they die!

I say I love to dream thus when I go to give the young bride joy. It is the natural tendency of feeling touched by loveliness, that fears nothing for itself; and if ever I yield to darkened feelings, it is because the light of the picture is changed. I am not fond of dwelling on such changes, and I will not minutely now. I allude to it only because I trust that my simple page will be read by some of the young and beautiful beings who daily move across my path; and I would whisper to them, as they glide by joyously and confidently, the secret of an unclouded future.

The picture I have drawn above is not peculiar. It is colored like the fancies of the bride; and many, oh! many an hour will she sit, with her rich jewels lying loose in her fingers, and dream such dreams as these. She believes them too—and she goes on for the while undecieved. The evening is not too long while they talk of plans for their future happiness, and the quiet meal is still a pleasant and delightful novelty of mutual reliance and attention. There comes soon, however, a time when personal topics become bare and wearisome, and slight attentions will not alone keep up the social excitement. There are long intervals of silence, and detected symptoms of weariness, and the husband, first, in his manhood, breaks in upon the hours they were wont to spend together. I can not follow it circumstantially. Then comes long hours of unhappy restlessness, and terrible misgivings, of each other's worth and affection, till, by and by, they can conceal their uneasiness no longer, and go out separately to seek relief, and lean upon the hollow world for the support for which one who has promised to be their lover and friend could not give them!

Heed this, ye who are winning, by your innocent beauty, the affection of a high-minded and thinking being.—Remember that he will give up the brother of his heart with whom he has had even a fellowship of mind, the society of his cotemporary runners in a race of fame, who have held with him a stern companionship; and frequently in his passionate love, he will break away from the arena of his burning ambition, to come and listen to the 'voice of the charmer.' It will bewilder him at first; but it will not long. And then, think you that an idle blanching will chain the mind that has been used for years to an equal communion? Think you he will give up for a weak dalliance, the animating theme of men, and his search into the mysteries of knowledge? Oh, no, lady! believe me, no! Trust not your influence to such light fetters. Credit not the old-fashioned absurdity, that woman's is a secondary lot, ministering to the necessities of her lord and master. If your immortality is as complete, and your gift of mind as capable as ours, I would charge you to water the undying bud, and give it a healthy culture, and open its beauty to the sun; and then you may hope that when your life is bound with another, you will

go on equally, and in friendship that will pervade every earthly interest.—[N. P. Willis.]

AN AMUSING ANECDOTE.

We transfer to our columns the following amusing story, from the Buffalo Commercial Advertiser:

'We notice in an Eastern paper a report of a recent action against a London chemist, on account of a hair dye that instead of turning complainant's whiskers to a jetty blackness had raised a blister, in consequence of which, whiskers, skin and all had peeled off. This case reminds us of another attempt at hair dyeing, the consequences of which, if not so distressing, were serious enough to the party. In a country village in this State, some twenty years ago, the village Doctor was chosen Deacon in the Congregational church. The Doctor, though a hale, hearty man, had turned gray in very early life, and at the time we speak of, his locks had become of almost snowy whiteness. He was a gallant man, though a sincere Christian, and his hoary honors somewhat annoyed him. So to grace his new dignity, the night before the Sabbath when 'the sacrament,' as the communion was termed, was to be administered, he undertook to dye his hair to a becoming brown, more suitable to his age. We know not what application he made use of, but during the morning service, while the new Deacon sat under the pulpit, as was customary, the action of the light rapidly worked a chemical and almost magical change in the outward adornment of his head. Some of the locks deepened into a rich brown, while others flashed into a fiery red, and some gently subsided from their pristine whiteness into a most delicate pea green. All unconscious of these variegated honors, at the close of the ordinary service, the Deacon undertook to officiate, bearing round the consecrated bread and wine. The communicants were humble, sincere Christians, feeling deeply the solemnity of the occasion, but the new Deacon's hair was too much for most of them. There was a grim relaxation of the features of the older among them, who might have sat for pictures of the old covenanters, while the younger could scarcely refrain from an unequivocal smile. The venerable apostolic man, who ministered to the congregation, and who, with the most fervent piety had a quick sense of the ludicrous, soon noticed the unwonted bearing of his flock, and its cause, and as the Deacon returned to the table, quietly requested him to refrain from farther service in favor of an old brother, to supply whose place and infirmities of age, he had been chosen. The next day when the Doctor started to visit his patients, his head was clothed with a nicely fitting new black silk skull cap, and several months elapsed before he again officiated as Deacon.'

EDITORIAL COURTESIES.

It is certainly delightful to contemplate the interchange of good feelings and friendly civilities, so generally manifested by the editorial fraternity in their professional relations to each other. This characteristic is the more commendable, when the diverse aims and conflicting interests of parties might seem to excuse a more antagonistic and belligerent character in their professional intercourse, and absolve them from the exercise of those mild amenities and kindly charities that serve to make our earthly pilgrimage pleasant, and tend in some degree to vindicate their title to a common brotherhood. This pervading disposition among our brethren of the press serves also to divest sectarian and partisan warfare of much of its acrimony; and unpalatable truth, like disagreeable but wholesome medicine, is more likely to have its appropriate effect, when offered in an attractive form, than if made repulsive and nauseous by the very manner of its presentation. We are led into these agreeable and self-laudatory reflections by a paragraph we have lately noticed in the papers, in which an Alabama editor has occasion gently and kindly to admonish a rival contemporary. The beneficent spirit which it evinces well illustrates and confirms the truth of our remark, and we commend it to the study of our editorial brethren, in the belief that they will

continue in the exercise of those professional courtesies and refinements which so adorn their intercourse with each other, and which are so beautifully exhibited in the paragraph to which we have alluded. Here it is:—[Banner.

'There is a certain Galloway, a thing of the Florence Gazette, and jackass of Florence; sore eye to the present generation, and chokedamp to nature; in brief, a long-legged, lank-sided, sore-shinned, big-footed, goggle-eyed, maggot-eaten, hip-shotten, knock-kneed, gander-shanked, ill-natured, devil-ridden puke of creation that we will be compelled to notice in our next number.'—Itawambian.

CHEAP BAROMETER AND WEATHER GLASS.—Happening into the office of a friend, we observed an ordinary Cologne bottle, suspended on the window casing, nearly filled with a substance resembling an incipient crystalline process. On making inquiry as to its uses, we learned that it was used for barometric purposes, and was a very accurate indicator of the weather. Having been obligingly furnished with the mode of constructing such an instrument, we herewith publish it for the particular benefit of all those who wish to be 'weather wise':

Take a long Cologne bottle and put into it two ounces of common gin; then pulverize and add two drachms of camphor, half an ounce of purified nitre, and the same quantity of ammonia. Then cover the mouth of the bottle with a piece of bladder or parchment, perforated in several places with a needle. When the solid portions settle and the liquid becomes clear, fine weather is indicated, and the reverse when the storm-king is abroad.—Twenty-four hours before a storm, the composition will be in a state of fermentation. In serene and hot weather, the solid portion will sink close to the bottom. The wind will always blow from the quarter opposite to the side to which the substance cleaves.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, MAY 29, 1846.

GOD'S PLEASURE.

The Supreme Being has said by the mouth of one of his prophets, that his counsel shall stand and that he will do all his pleasure, a truth which no believer in the existence of an all-wise and all-powerful God, can reasonably deny; and now the question comes up, what is the Lord's pleasure relative to the final destiny of the children of men?

For an answer to this question, we will not go to the different members of the different churches in the land, but to the records of the Deity's revealed will, and there evidence may be found in which may be placed the confidence of all men; and therefore let us listen to the instruction thereof. Eph. i: 9, 10.—'Having made known to us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.' Here the apostle declares that God's will is made known, even the *mystery* of that will, and what is it? That in 'the dispensation of the fulness of times'—during the period of the Gospel dispensation; during the time of the mediation of our Saviour between God and man, he might gather all things in Christ, whether they were things in heaven or in the earth. Such is the pleasure of the Supreme Being relative to the final destiny of mankind, and it must and will be accomplished for he has said; 'my counsel shall stand and I will do all my pleasure.'

Thus, how plainly is the salvation of the intelligent creation taught by the Scripture! So plain, that there is not room left for even the bare semblance of a lingering doubt; sufficiently plain to carry conviction of its truth to the heart of every sensible man. And why should so many doubt its truth? Why so many declare the doc-

trine of Universalism false, in view of the positive nature of the scriptural evidence by which it is sustained? Why so many who are ever ready to lift up their voices and declare it false? The reason is obvious:—Because of prejudice, superstition, or inattention. With prejudice and superstition afar; aided by reason and reflection, the final salvation of the whole human family can not be a matter of doubt.

But an objection may be made to the argument drawn from the pleasure of the Lord, by saying, that it is the pleasure of the Supreme Being, that all men should now abstain from sin, but they do not; and hence, though it may be the pleasure of the Lord that all mankind should finally be saved, yet they may never be saved, even as all men do not now abstain from sin.

This objection is somewhat plausible at the first view, but when examined carefully, it will be observed to be without any good foundation. Respecting the pleasure of the Lord in reference to man's present abstinence from sin, we will illustrate it in this manner. Your child is disobedient—it is your pleasure that it should be obedient—but it is not obedient, and therefore it never will be! So it is God's pleasure that mankind abstain from sin, but they do not, and therefore they never will! Here you have the nature of the objection, and does it possess a firm and substantial foundation? one which should lead the mind to doubt the salvation of the whole human race? To the similitude and we will see:—

Your child is disobedient. It is your pleasure that it should be obedient; and you have the power to make it so; and how will you do it? By the employment of the best means, of course. When? In the twinkling of an eye? No. But in your own good time, as directed by your better judgment, you will take the correcting rod, and with that and your instruction, make your child obedient to all of your requirements. So mankind committed sin. It is God's pleasure that they should abstain from it; and he has the power thus to make them, and will he do it? Yes, for he has declared that he will do all of his pleasure. But how will he accomplish this work?—the abstinence of mankind from sin? By the employment of the best means, of course. When? In the twinkling of an eye? No. But in his own good time, and according to his own good pleasure, he assures that he will turn the hearts of the children of men as the rivers of water are turned; that their wills shall be subject to his will; and of course they will sin no more.

Thus our brother's objection is at once discovered to be without any judicious foundation, and the argument from the pleasure of God in favor of the salvation of all mankind, remains in full force and may be stated in few words. 1. It is God's pleasure that all men should be gathered together in Christ our Saviour. 2. God says by the mouth of his prophet:—My counsel shall stand, and I will do all my pleasure? Then, we ask, will all men be gathered together in Christ? S. J. G.

VERY MANLY!

'Austin's Voice to Youth.'—This is a Universalist book, written by a Universalist minister. School districts who wish to have their scholars nurtured up in this doctrine, had better put it in their libraries—for although the 'pill' of Universalism is 'coated' over with the 'sugar' maxims of virtue, yet the *picra* is there; and if given freely will no doubt do its work. Read for instance, the chapter on 'Religious Opinions,' pp. 100, 101. Query.—Is the Superintendent of Common Schools aware that such is the character of one of the books he has recommended?

The above precious display of manliness and candor, forms an editorial item in the Northern Christian Advocate, (Methodist) of the 6th inst. It is a perfect specimen of the low and pitiable appeals to the prejudices of the ignorant portion of the community, for which a certain class of Methodist preachers have long been notorious. I would inform my neighbor Rounds that his advice to introduce the Voice to Youth into school libraries comes altogether too late. It has long since been adopted by most of the school libraries in this State, as a standard work—with the commendation too, of many who sympathize with him in religious tenets—and the demand for it

is constantly increasing. I thank this Methodist Editor for informing his readers that the Superintendent of common schools, has 'recommended' this book for school libraries. This recommendation of the Hon. Secretary of State and Superintendent of Common Schools, will have more weight with people of common sense, than the impotent slurs of all the Methodist Editors in the Union.—The publishers of the Voice should be truly grateful to Br. Rounds for thus rendering his assistance in increasing its circulation.

The State Superintendent must surely feel highly complimented by the high estimation in which his *intelligence* and *impartiality* are held by the Editor of the Northern Christian Advocate, who virtually charges him with recommending a book of the character of which he was ignorant, and at the same time attempts to seduce him from faithfulness to the high trust confided to him, by a dishonorable appeal to the religious prejudices which it was supposed he harbored. The meaning of his language is something like this:—'Good Mr. Superintendent, you must be a very blockhead to recommend this Voice to Youth for school libraries. You must have been stupidly ignorant of its 'character!' Why—*mirabile dictu*!—it was 'written by a Universalist minister!!' 'And as you, undoubtedly, like many of us evangelicals, have a pigmy soul and giant prejudices, this annunciation above will be abundant sufficient to induce you to kick it out of every library forthwith.'

In his attempt at wit, Br. Rounds selected a very expressive and appropriate figure, highly complimentary to Universalism. '*Picra*' is a good old fashioned medicine, which in its operation cleanses the system from all impurity and disease, and renders it healthy and vigorous. That Universalism has this purifying effect upon the public body, wherever given 'freely,' is a well attested fact. Could certain individuals of the Methodist ministry take a dose of this spiritual '*picra*,' occasionally, it would no doubt operate very favorably in purging away some of those peculiar 'infirmities' which have led so many of their brethren to ruin! As to *Methodism* I know of no *drug* which more truly represents it than the poisonous *opium*—which first excites and then stupifies and prostrates the whole system. When taken 'freely,' *opium* excites to phrenzy and death,—a characteristic of *Methodism*, which has alas! been proved too fatally, by many a poor maniac and suicide!

If Br. Rounds wishes to compare the operation of the 'pill' given by Methodists, with that administered by the Universalists, let him some leisure afternoon, walk with me through the State Prison within sight of our doors. I think an abundance of melancholy and truthful examples will be found of the effect of his medicines, both on ministers and people, to seal his lips forever on this subject. Let us see how a paraphrase of the language at the head of this article will sound, which shall be true, to the letter:

'Life of Newton.—This is a Methodist book, written by a Methodist minister—which many have been deceived into reading under the supposition that it was the life of Sir Isaac Newton, whereas it is the biography of a Methodist preacher. School districts who wish to have their scholars nurtured up in this doctrine, had better put it in their libraries. For although the 'pill' of Methodism is 'coated' over with the 'sugar' of most seductive errors, teaching men that they can 'roll sin as a sweet morsel under their tongue' through life, and by a brief repentance at death, escape all punishment, here and hereafter, yet the *poison* is there; and if given freely; will no doubt do its corrupting work, as our prisons will abundantly testify. Query.—Is the Superintendent of Common Schools aware that this Methodist book, and many other partialist works of a sectarian character, have been assiduously thrust into our school libraries?' J. M. A.

APOLOGY,

We owe an apology to many of our friends, correspondents and readers, and in fact to the public, for seeming neglect for some two months past. Many private letters of friends and some on business remain unanswered; a number of communications from correspondents have not been examined sufficiently to decide for or against their admission; others that are defective, but yet have merits,

we have not had time to correct, nor yet to write the authors stating the facts; many topics of general, and some of particular public interest or denominational importance, and some new publications, we have been unable to notice, and in fact have been unable to devote the time that it required to the editorial department of this paper.

Our only apology is, that an unexpected and uncommon press (though it is common for us to have a large amount) of business, some professional, but mostly secular, has completely engrossed our time, taking us, as it were, by storm and compelling us to surrender unconditionally, leaving us no chance even for capitulation. Our health, too, during some part of the time, has been unequal to our task, although we have in no case neglected meeting our regular appointments for the Sabbath, however distant they might be. We hope and trust the greatest hurry and pressure of business for the season is now past, with the exception of attendance on the State Convention and such Associations as we can and must attend, and that we shall find time hereafter to do a little better justice to our department of the paper. Thanks to such correspondents as have supplied our wants with articles prepared and fitted for publication. Some articles, unfit as they were for the compositor, we have stolen time to fit, and others lay on and under the table. Thanks also to such of our Corresponding Editors as have furnished their usual quota of matter. One in particular has never, for a single week, left his department vacant. Others perhaps did not know of our state of health and entire occupancy otherwise. Possibly they considered our office a sinecure. If so, they were entirely mistaken. There is not one of our humblest correspondents but what receives quite as liberal a salary, both from public and publisher as ourself. And we hope all will cheerfully help to bear the burden devolving on us as a denomination, or brotherhood of believers.

We hope to be able to answer some of our private correspondents, ere long, and to do a little better by our publications than of late. But the latter must remember that we can not answer all of them privately that we do not publish; and that but little over half the communications received find their way to the public eye and ear.

D. S.

ANOTHER NEW PAPER.

Br. L. S. Everett, whose removal from Salem we announced some weeks since, has removed to Buffalo and issued proposals for publishing a new religious journal to be entitled '*The Western Evangelist*,' and devoted to liberal Christianity, and the social, moral and intellectual improvement of mankind. It is to be published weekly on an imperial sheet, (about the size, we take it, of the Trumpet of the N. Y. Christian Messenger,) with new type, &c. Br. Everett is to be both Editor and Publisher, and to furnish subscribers with the paper at \$2 per annum in advance, to which 25 cents will be added for every three months delay of payment. Every ten subscribers obtained entitles the agent to one copy.

Br. E. is an active man and a capable writer; and if another paper of the kind is needed in this State, will undoubtedly meet with success in his new undertaking.

OUR CORRESPONDENTS.

Are hereby respectfully informed that there is an exceeding dearth in our copy drawer at the present time. We have not heard from some of them for a long, long time—from some that used to contribute very generously. For that reason we have been 'backward about coming forward,' to ask them for their acceptable assistance.—Our present necessity obliges us to individualise somewhat, as far as initials go. We hope Br. J. S. K., who used to send us an excellent batch now and then, has not entirely forgotten us. Br. A. R. B. has been a long time absent from our columns, too. It is true he is a long distance from us, but we'll willingly bear the expense of postage on all that he will send; shall we not hear from him soon? If we remember right, Br. J. L. of Ulysses, intimated that we should hear from him—hope we shall. Those brethren in the western part of the State who generously ex-

tended the helping hand in the early part of the volume, have our thanks for their kindness, and though we do not like to 'ride a free horse excessively,' they need not be afraid to give us another lift.

We should not object to hear from some of our Corresponding Editors a little more frequently, but as they, one and all, kindly tendered such services as they would be able to render, the present year, without fee or reward, we feel a delicacy about urging them. If they would all keep us as well supplied as one has, we should have no lack for matter or variety. But brethren, co-editors and all, help us—*help the cause*, when you can consistently with your avocations and situations, and believe us grateful for your favors past and—to come. W.

Harpers Publications.

PICTORIAL HISTORY OF ENGLAND. The first number of this work has just appeared. It is published in octavo form, and is printed on paper of a very fine quality, and new type. This number contains 80 double column pages, is profusely illustrated with fine wood engravings and embraces 'an introductory view of the original population and primitive history of the British islands, the civil and military transactions, history of the religion and the constitution, government and laws' of its early inhabitants.

The leading design of this work is to present a HISTORY OF THE PEOPLE, as well as a HISTORY OF THE KINGDOM, pursuing the investigation of the past, and the progress of the country and its inhabitants, in various interesting directions, to which the authors of the most popular of existing English histories have only slightly and incidentally referred. The narrative of political movements and changes, of foreign and domestic wars, of contests for power in which the people have only had to obey and suffer, will be found given with the fullness which the importance of these subjects demands. The work will be derived throughout, as far as possible, from original authorities and other authentic monuments of the past, compared with, and read by, the light of the latest inquiries by which the critical spirit of modern times has illustrated ancient annals. But a large body of facts not comprehended under this head, forming a most essential part of the moral and social history of the country, will also be presented in ample detail.

To be completed in about 40 numbers, at 25 cents per number, forming four large elegant volumes.

No. 54 (and the last) of the elegant edition of the ILLUSTRATED BIBLE, contains the remainder of the concordance, a beautiful presentation plate, the meeting of Jacob and Joseph, small title page to the Old Testament, order and names, and number of chapters of the Old and New Testaments and the Apocrypha, family record of marriages, births and deaths, Christ healing Bartimeus, full title pages of the Old and New Testaments, &c.

We have seen a copy of this magnificent work bound at Mr. Beesley's, who can furnish either bound or unbound volumes. Numbers 25 cents each.

Part XIV of the Dictionary of PRACTICAL MEDICINE contains and treats upon four species of insanity, and some four or five other diseases. This is a valuable work.—Price 50 cents per number.

BOARDING OUT or domestic life, is a neat 12mo volume of 128 pages, by the author of 'Keeping house and house keeping,' &c., &c. These volumes always contain something interesting, useful and instructive, specially to the young. 38 cents.

No. 12 of the ILLUSTRATED WANDERING JEW, is got up in the usual neat style of the preceding numbers. 25 cts. RICHELIEU, is number 16 of the pocket edition of Select Novels. It is a tale of France, by James. Two volumes in one, containing 506 pages 12mo. for 25 cents. All the above works for sale by G. N. Beesley, this city.

The May No. (11) of the FARMER'S LIBRARY is published. Thae's principles of Agriculture occupies about 60 pages of this number, and treats upon the method of raising various grains, and plants which are particularly useful to the agriculturalist. The Monthly Journal contains an article entitled 'Desultory hints to farmers—labor saving,' &c., by Horace Greeley. A variety of other subjects relating to grains, cattle, &c., are treated upon. For sale by G. N. Beesley.

WAR WITH MEXICO.—Our readers have already seen by the secular papers that war in real earnest has already commenced between the United States and Mexico.—War is a great evil and its existence at any time and in any country to be deplored. We hope this will soon terminate—that our country's honor will not be tarnished, and that all existing difficulties will be adjusted between this country and all others where any misunderstanding exists, and peace universal prevail.* To the secular press we must refer our readers for the items of news in relation to the war.

¶ We have frequently been requested to write something on the subject of the Second Death, but have delayed from time to time for a more convenient season.—Not knowing when we shall find time to write, or that, if we do, we can say any thing more pertinent, or as much so as Br. Parker's ingenious and well written discourse on the subject, we have transferred it to our columns from the Christian Messenger, not doubting our readers will be highly gratified and edified thereby. Let no one neglect to give it a careful and prayerful perusal. D. S.

Removals.

Br. C. S. Brown from Cortlandville to Harford, Cortland county. Union and Messenger please copy.

Br. E. Guilford from Ashfield to West Cummington, Mass.

Br. A. C. Barry we understand leaves this week for Richmond, Va., where he is to commence his labors next Sunday. May the Lord bless him and the society to which he goes to proclaim the Gospel of peace and salvation.

No. 7 of MAUNDER'S TREASURY OF HISTORY is received from Daniel Adee, publisher, 107 Fulton street, N. York. This number concludes the history of England, embracing a period of time from the year 1795 down to the last year (1845). The history of Ireland is commenced and relates events which transpired in that country from A. D. 432 down to 1361. It is interesting, yet concise, being so much interwoven with the previous history of England. 25 cents per number—12 numbers complete the series.

CENTRAL ASSOCIATION.

The Central Association of Universalists in New York, will hold its annual session in Lebanon Centre, Madison county, on the first Wednesday and following Thursday, 3d and 4th of June, 1846.

The several societies within the bounds of the Association, are requested to send two delegates each, to represent them in Council. Brethren—will you do it?

E. M. WOOLLEY, Standing Clerk.

OTSEGO ASSOCIATION.

In accordance with adjournment, this Association will meet at Richfield Springs, on the fourth Wednesday and Thursday (24th and 25th) of June. The Council will convene at 8 o'clock on Wednesday morning; public religious services at half past ten o'clock, when the occasional sermon will be delivered by Br. A. C. Barry.—The society of Richfield hereby extend a cordial invitation to ministering brethren and friends to come up to this annual feast. A committee of arrangements may be found at the church. O. WHISTON, Stand. Clerk.

MOHAWK RIVER ASSOCIATION.

The Mohawk River Association of Universalists will hold its annual session at Newport village, Herkimer co., on the second Wednesday and following Thursday, 10th and 11th, of June next. Services to commence at 11 o'clock, A. M. of Wednesday. Delegates from the different societies are requested to be there so that the Council can convene and organize at 8 o'clock in the morning. Each society is urgently solicited to send two delegates to represent them in the Council. The Clerks of the different societies are also requested to furnish their respec-

tive delegates with statistics of the condition of their societies, the number of members, the amount of preaching they enjoy, and finally their present condition and future prospect.

Our friends at Newport will be in readiness to receive us; come then brethren, from the east, the west, the north and the south, preachers and laymen, and their associates; come all who conveniently can, and hear the occasional sermon by Br. D. Skinner. J. D. HICKS, S. Clerk.

NOTICE.

The Buffalo Association of Universalists will hold its annual session at Aurora, Erie county, on the second Wednesday and Thursday (10th and 11th) of June. It is earnestly desired that every society within the limits of the Association will be fully represented, and that the delegates will be prepared with full statistics. Ministers and others from abroad may call on the writer, the first house north of the Universalist church.

S. GORF, Standing Clerk.

NOTICE.

The Christian Universalist Association for Canada West, will hold its annual session in the village of Bloomfield, Prince Edward District, on Friday, Saturday and Sunday the 12th, 13th and 14th of June next. A general attendance of friends is expected. Ministers and members of all denominations are respectfully invited, and ministering brethren from the States are urgently solicited to attend. Bloomfield is situated about 40 miles south west from Kingston and 4 miles from Picton, between which place and Kingston a line of steamboats run daily.

Friends will be at the wharf on the arrival of the boats to convey our brethren from a distance to the place of the meeting of the Association. Per order,

Bellville, May 15, 1846. DAVID LEAVITT, S. Clk.

***Trumpet, Messenger, and Luminary please copy.

DEDICATION AND CONFERENCE.

The meeting house recently erected at Edmeston Centre, Otsego county, will be dedicated to the service of God on Wednesday 17th of June.

A Conference of this Association will meet for this occasion and continue during Wednesday and Thursday, 17th and 18th. O. WHISTON, Standing Clerk.

CONFERENCE.

A Conference of the Hudson River Association of Universalists will be held at Porter's Corners, in Greenfield, the third Wednesday and Thursday (17th and 18th) of June. An invitation is extended to all, either in or out of the Association, who can make it convenient to attend.

Porter's Corners is about eight miles from Saratoga Springs, and it is hoped that friends who intend to visit this celebrated watering place this season, as many of them as can, will find it convenient to do so at that time, and meet with us on that occasion. All such will be gratuitously and cheerfully transported from the Springs to the place of meeting and back. Our friends from Greenfield will be in waiting, on the afternoon of Tuesday, the day previous to the meeting; and visiting friends who desire to go, will please report themselves at Huling's Book Store, on Broadway, opposite the American Hotel.

J. A. ASPINWALL, S. Clerk.

MISSIONARY NOTICE.

There will be a special meeting of the 'Missionary Society of the Cayuga Association of Universalists,' in the 'Union Hall' at Lansingville, on Wednesday, June 3d, at 9 o'clock, A. M. As the business which is to come before the society is important, it is hoped that every delegate will be present; and it is desirable that the delegates should be prepared to give such information as will enable the Board of Officers to send a Missionary immediately into the field, which is now white, already for the harvest, and only wants a skilful reaper to yield an abundant increase.

D. H. STRICKLAND, Secretary.
Genoa, May 7th, 1846.

[Original.]
LOVE TO GOD AND MAN.

BY REV. J. B. SAX.

May love supreme our bosoms fill,
To God our heavenly king,
And to his temple may our hearts,
Most holy incense bring.

May universal love to man—
That love which Jesus felt,
—Fill all our souls, and cause the ice
Of selfishness to melt.

O, then shall peace in mighty floods,
And happiness in streams,
Descend upon us from the Lord,
Above our fondest dreams.

Joy, in perennial, vernal bloom,
Shall in our breasts abide,
And bound in wreaths about our heads,
Will every sorrow hide.

Celestial music, soft and sweet,
Will bring us sleep at night,
And angels voices sweetly call,—
To view the morning light.

And spirits bright, shall whisper peace,
As in the breeze they hide,
While angels with effulgent robes
On every sunbeam ride.

Cuba, N. Y.

[Original.]
FASTIDIOUSNESS.

'There is an evil which I have seen under the sun and it is common among men.' Eccl. vi: 1.

MR. EDITOR,—There is a sort of lukewarm piety, or more properly speaking, a purblind morality, which is so very delicate in its feelings, so wonderfully fastidious in its taste, that the plain spoken words of truth, give great offence to it, though spoken in behalf of its possessor. It is of no use to its owner, and certainly of no value to the cause of religion: I have reference to that kind of feeling so often displayed by many, when strong truths are set forth in plain and forcible language, in opposition to error and misrepresentation. There are many who profess to be warm and most ardent supporters of Universalism, who belong to this class of people. For instance, they go to church, and if the preacher should happen to wax a little warm in defence of his cause against the vile misrepresentations and slanders so plentifully poured out upon us by our adversaries; and if he should perchance make use of a few strong terms, and some very emphatic phraseology, in a moment they begin to tremble and faint, particularly if any orthodox friends happen to be present; and are ready to go away and say, 'Well, I declare, that is too bad! Mr.—put on most too hard, this morning! For my part, I like a doctrinal sermon once in a while; yet I think *practical* preaching is better calculated to advance our cause now.' Or if this be not the language, it is something like this. 'I really think Mr.—is most too combative. I really can not see the necessity of giving us doctrinal discourses so often; or if there is, he need not make use of such strong phraseology!' Now I ask if this is right? Is not our cause as strong a cause, as good a cause, and one every way as efficient to promote the welfare and happiness of mankind, as the miserable system of partialism? and if so, is it not every way worthy of as warm a support? Shall we, as a denomination, sit still and hear the aspersions cast upon us as God's creatures, that we are neither a praying nor a religious people, that we take not the Bible for our standard of faith; or if do, that we grossly misrepresent its statements: that we are corrupt in our religious and moral principles, and that there is but one step between us and infidelity, or down right atheism? Are we to be held up as every thing that is vile, Sabbath after Sabbath, from the pulpit, and week after week by the popular orthodox journals of the day; and must we sit still and directly sanction such things by a mute indifference, or not opening our mouths? If

such be the case, then we had better ground arms at once, and yield the point in controversy between us and our orthodox neighbors.

I would simply ask the question, how we as a denomination, have arrived at the point of respectability we now occupy, if it was not by the much censured *doctrinal preaching*? Manfully and heroically has every inch of the ground been disputed from the days of father Murray down to the present moment; and it has been the bold and fearless declaration of the doctrine of universal salvation, in opposition to the threadbare and absurd theories of our opponents, that has caused men to listen, to think, and to act, by throwing off the shackles that bound them and enlisting under our banner in the glorious cause of free and impartial grace. And now shall we for fear of giving offence to a few weak nerves, cease to boldly proclaim our principles, and fearlessly vindicate our cause, by casting back the reproaches heaped upon us, at the door of their rightful owners where they belong? Shall we compromise the matter with our enemies, by meekly and quietly holding our tongues after so much hard labor has been expended to establish our principles and build up our cause? Shall we meanly, timidly, and ingloriously shrink from defending the cause that receives the support of so many great and wise and good men of the age? I hope not! I know not! People who take offence at doctrinal preaching can be but of little service to any cause. If they be but timid supporters of God's truth, such support in the eyes of God I fear is hardly acceptable. If our cause be the cause of truth, it must succeed, despite all opposition, for 'the eternal years of God are hers.'

Our orthodox neighbors sometimes put on grave faces, and with serious looks talk about *dangerous truths* that must not be proclaimed to the people; but I have yet to learn there is any such thing as a *dangerous truth*! or that there are any such things in our keeping. Truth is truth, and as such can not be proclaimed too often, nor maintained too manfully; and shall we light our candle and put it under a bushel? Did Christ fail to tell the Scribes and Pharisees what he thought of them, through fear? Never. Did Peter and Paul and Barnabas fail to 'wax bold,' when warning the people, or defending themselves against persecutions? Never! Let any one read the sermon on the day of Pentecost, or any of the preachings and defences of Paul and his collaborators, (Stephen, for instance,) and ask himself the question. No! death itself did not restrain nor terrify them; much less the fear of giving offence to men. Jesus failed not tell the Scribes and Pharisees that they were whited sepulchres, full of dead men's bones; that they were inwardly full of hypocrisy and deceit; that their fathers had killed the prophets; that they were a generation of vipers; that upon them should come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias, son of Barachias, whom they slew between the temple and the altar; and further, that they were of their father the devil, and his lusts they would do!

Surely, here is an example for boldness in preaching which ought to be more fearlessly followed than is generally done. Not that I would wish to be uncharitable at all; but there is, as many must be aware, a sad deficiency in the proper understanding and explanation of many of the strong doctrinal passages on which the superstructure of Universalism is laid, even among many of its most zealous members. This should not, or would not be, were it not that ministers are sometimes too much afraid of offending the delicacy of their hearers, or the hearers themselves were too exquisitely tender in this matter. Christ severely rebukes this sort of feeling in the 11th chapter of Matthew. He tells his disciples they should be hated of all men for his name sake; but he continually tells them to 'fear not.' The disciple is not above his Master nor the servant above his Lord. In another place he tells them, 'If the world hate you, ye know that it hated me before it hated you.' In Matthew he goes on to say; that whosoever confessed him before men, he would confess them before his Father

in heaven; and whosoever denied him before men, he would deny them before his Father in heaven. He did not come to bring *peace*, but a *sword*; and that his cause would be the means of setting men at variance with each other: that a man's foe should be those of his own household. He admonished them, that he that loves father or mother, or son, or daughter more than him is not worthy of him; and he that takes not up his cross and follows him is not worthy of him; and he concludes by telling them that he that by rejecting or forsaking, or feeling ashamed of him, should find his life, should lose it, but he that stood up boldly and manfully in his cause, not shrinking or fearing the reproach of others, if he lost his life, should find it. Let the class of people of whom I am speaking bear these things in mind, and endeavor to profit thereby, by not being ashamed of God or his cause.

E. CASE, JR.

Clinton L. Institute, May 9th, 1846.

WISE CONCLUSION!

A Universalist and Methodist were in conversation the other day in a neighboring county, on the subject of religion, when the latter gentleman quoted the sin against the Holy Ghost as proof positive against our faith. 'There!' said he, 'that is a *knock down* argument for you!' To which our friend replied, 'But you certainly sing,

'Life is the time to serve the Lord,
The time to ensure the great reward;
And while the lamp holds out to burn
The *WILEST* sinner may return.'

The *wilest* sinner is certainly not worse than the one who sins against the Holy Ghost—he must be the very man indeed.' The Methodist upon this, found that his throat was very much stopped up—and after sundry *a-hems* and attempts to clear his pipes, came to the following luminous conclusion: 'Well, you know we sing a great many things that are *not true*.' Rather an honest confession if it was forced; and we think it will be much more acceptable to God than the worship carried on by songs that are false in principle. Our Universalist friend says that the Methodist has looked *dry* at him ever since the conversation alluded to. He is hardly to be blamed for such looks under the circumstances.

Universalist Books.

Just received from Boston, and for sale at this Office. The new work just published at the Trumpet office, entitled 'Reasons for our Hope,' by J. Victor Wilson, price 75 cents. Paiges Commentary on the Four Gospels, Vols. 1 and 2, \$1.00 each. Ballou's select sermons, 63 cents—do. Lecture sermons, 63—do. on Atonement, 50 cents—do. Notes on the Parables, 50 cents—Family Prayer Book, 50 cents—Mrs. Scott's poems with a memoir, 63 cents—Emmon's Bible Dictionary, 50 cts.—Duties of Young Men, by E. H. Chapin, in miniature form, gilt, 38 cts.—Flower Vase, by Miss Edgarton, 38 cts.—Language of the Gems, 38 cts.—Manuals and Class Books for Sunday Schools.

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

TERMS.

A WALKER, PUBLISHER AND PROPRIETOR.

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NO. 23.

[Original.]

THE NATURAL AND MORAL WORLD CONSIDERED.

A SERMON, delivered in the Universalist Church in Fulton, Sunday morning, May 3d, 1846; and published by request.

BY REV. L. M. HAWES.

'For lo! the winter is past, the rain is over and gone. The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land.'
Solomon's Songs ii: 11, 12.

In selecting these beautiful words as our motto on the present occasion, it is almost needless to say, that they now have their literal fulfilment. We are all aware that another winter is past, and numbered among the times and seasons that have been, but are not. We have experienced its furious storms and its biting frosts; and we have sighed for the return of spring. At length she has come. Stern winter has relaxed his grasp upon our land, and the flowers which he scattered with an icy hand, again appear in their wonted vigor and beauty.—The songsters of the grove have also resumed their places in our midst, and their music again breaks the monotony of forest, grove and glen. The beasts of the field now venture abroad to bask in the sunbeams, or crop the verdant lawn. The veriest insect that creeps or flies, filled with new life, now comes forth to the banquet which nature spreads for all. The little rivulets have broken their icy fetters, and are pursuing their accustomed courses in laughing melody. In fine, there is nought in nature that does not exhibit new life, new beauties and new charms. We ourselves join in and partake of the general vivacity. The glad voices that ring out upon the balmy air from hamlet or cot, tell us of the rejoicing hearts of those who dwell therein. It is the natural effect which the return of spring occasions, and we can not resist it upon ourselves.

Nor are we left merely to admire this joyous season, to express our delight at the gladdening scene which opens to our view on every hand. Great and useful lessons of instruction may we learn herefrom. Who can go forth at this season to behold the beauties of nature—to admire the vegetable world with its endless variety, and not be led to the conclusion, that there is a God, infinite in wisdom, power, and goodness? Philosophise as we may, how can we come to the belief that matter could have created itself? That the infinite variety which obtains in the animal, mineral, and vegetable kingdoms, is the result of chance? That from a finite cause, nay, from no cause, have sprung such infinite results? The minutest flower that sips the morning dew—the smallest plant that grows beneath our feet, bear the impress of their divine Author. The beauty, order, and variety, that pervade the vegetable world, from the towering oak of the forest, to the most humble plant in nature's garden, all bespeak the existence of a Creator who is perfect in all his attributes.

What, save infinite wisdom, could have produced an infinite variety? What but omnipotence could have called this variety into being? And what else than unbounded goodness could have made every thing subservient to some good end? Nothing formed in vain. The various kinds of vegetables existing in every part of the globe, for the benefit of man and beast, are greatly illustrative of the provident care of the Creator, and are continually reminding us of the fact, that nothing has been created in vain. In the language of another,—'the cow-pastures in the cavity of the valley; the

bounding sheep on the declivity of the hill; the scrambling goat browses among the shrubs of the rock; the duck feeds on the water plant of the river; the hen with attentive eye, picks up every grain that is scattered and lost in the field; the pigeon of rapid wing collects a similar tribute from the refuse of the grove; and the frugal bee turns to account even the small dust of the flower. There is no corner of the earth where the whole vegetable crop may not be reaped. Those plants which are rejected by one are a delicacy to another.' How clearly and familiarly does this language set forth the truth, that every thing in the natural world is designed to contribute to some benevolent purpose?

But let us see how man in common with the beasts, is made the partaker of benefits derived from the vegetable world. It is well known that the two principal component parts of atmospheric air, are *oxygen* and *nitrogen*. The former is essential for the support of animal life; while the latter, of itself, is incapable of being made subservient to this object. Now were there no means of restoring the oxygen which is taken from the atmosphere by respiration and combustion, we know not how soon animal life would cease. But we learn from chemistry that 'the leaves of trees, and other vegetables, give out during the day a large portion of *oxygen gas*, which, uniting with the *nitrogen* thrown off by animal respiration, keeps up the equilibrium, and preserves the purity of the atmosphere.' Again, we learn from the same source, that the atmosphere contains some portion of 'carbonic acid,' and 'carburetted hydrogen gas,' both of which are prejudicial to animal life. As these are continually being produced, they would soon prove fatal to both man and beast, were it not that vegetables are so constituted as to require them for food and growth. To say nothing of the various other ways by which mankind derive incalculable benefit from the vegetable kingdom, we may discover in the instances, its utility in contributing so essentially to their good. It may be inquired why vegetation does not always flourish in all parts of the earth? Why should it ever decay and die? What is it, we inquire, that makes spring so joyous a season? What but the reappearance of verdure and flowers? What but the absence of these for a period, causes us to hail its return with so much joy? Again, the decomposition of vegetation serves to enrich the soil, and thus prepare it for the greater benefit of man. True, the plant that now flourishes, being watered by gentle showers and strengthened by the sun's invigorating rays, must return to earth, and mingle with the dust. And yet from its ruins another springs up to flourish in its place.—No part of vegetation is entirely destroyed; not even the leaves that fall from the trees in autumn, it is only a change which the whole undergoes.—Hence the poet hath aptly said—

'Organic form with chemic changes strive,
Live but to die, and die but to revive;
Immortal matter braves the transient storm,
Mounts from the wreck, unchanging but in form.'

If these are some of the lessons of instruction which we may gather from a contemplation of the works of creation, and the laws pertaining thereto, then are we not strongly invited to devote some portion of our time to their examination? If our minds are led from nature, up to nature's God—if from the objects presented to our view in the natural world, we may form some correct opinion of their great Creator—if from their variety, order, beauty, and utility, we are led to behold some of the perfections of the Invisible, and to render unto him that praise and adoration which is due, then indeed, we shall have gained much. If we thus

learn the impartiality and the infinite goodness of our Creator, truly great will be our knowledge.—We shall have found a starting point from which we can not easily go astray. We shall have laid the foundation, upon which to rear the superstructure of a correct religious faith.

We shall have placed the corner stone in the temple of religious freedom; and as we progress with our spiritual building, we may gain additional aid and receive greater strength from the volume of divine inspiration. Let us not fail then to study God's 'Elder Scriptures,' the book of nature, and here gather those evidences of divine wisdom, power, and goodness, which so fully abound. Let us remember as we gaze upon the variegated scenery of nature, that it bears the impress of divinity—that the seal of Him who is all-wise and good is placed upon it. Let it inspire us with a reverential awe for its divine Author—teach us to adore the high and holy One—instruct us to possess humility, gratitude, and love, and make us wiser and better.

Thus far we have endeavored to draw instruction from our text taken in its literal and natural sense. May we not now, by *accommodation* consider it in a moral point of view. It hardly need be said, that the *moral* world has its autumn, and winter, its spring, and summer. There are periods when the human mind seems possessed of but little moral life and vigor. There are seasons when the flowers of peace and happiness are withered and dying; when the knell of departed and departing joys, is pealing its notes of sorrow in the ears of the well-wishers of humanity—when prejudice, superstition, and bigotry, seem to have bound the mind fast in their icy chains, and frozen the tender sympathies of the human heart. Such a period may truly be denominated a *moral winter*. That such a period has been, must be obvious to all who are capable of viewing moral subjects in their true light, who have sought moral reformations upon principles of liberality, of justice, and kindness, and have beheld with pleasure, the salutary changes which have occurred in the moral world within the last few years. We do not say that these changes have been as great as is desirable, or as they are yet to be; but we do believe that the moral winter is past, and the reign of prejudice and error is over and gone.

Who does not know, that the principles upon which moral reformations are based, and wrought out, at the present day, are to a considerable extent, very different, from those employed for the same purpose, a few years since? Then, such reformations were sought only by appeals to the lower or animal propensities of man. They were sought through the medium of such motives as 'play round the head, but come not near the heart.' Fear was the great incentive to produce obedience and correct moral action; and was deemed no less the palladium of religious, than civil liberty. Coercion was the mildest method of securing loyalty and submission, in church as well as in state. But we rejoice that a change for the better has taken place—that mild measures are being adopted—the law of kindness is beginning to be appreciated—that man has come to be considered capable of being influenced by gentleness and love. Indeed the *spring* time of truth and kindness seems to have arrived in the moral world, and we believe the *summer* is not far distant. How should the heart of the philanthropist and the Christian, swell with joy, as they turn their eyes from the 'cloud begirt centuries of the past,' and behold the dawning of that moral light which betokens the approach of a more glorious era.

As evidence of the change which has occurred,

we can not forbear to cite, first, the oft mentioned temperance reformation, with which our country has so signally been blessed within the last few years. Truly it has caused the flowers of sobriety and peace to spring up in our midst. The human tongue long employed to chant the lascivious song, has been heard to make music of a nobler and purer kind; and the rough hoarse voice, coming up from the ditch on the way-side, has been changed to melody not unlike that of angel voices. And how has all this been accomplished? What motives have been employed, what principles recognised in this work? *Kindness and love* have been the only effectual weapons used in this reformation. With these, the temperance reform has achieved a victory which has astonished the world, and put to shame the advocates of a purely coercive system. We are not unwilling that law should *undo* what ever it has done amiss. If men have *legally* violated the principles of that moral code written by the finger of Jehovah upon the human mind, then let the law withhold that *license*, by which, they have thus transgressed. But we would not leave that for the law alone to do, for which, in all ages of the world it has proved insufficient.

To change the heart, or the moral sentiments, to produce a genuine moral reformation, is more than human laws alone can accomplish.

Again, we may be convinced of the truth of our position, by a glance at the *present* treatment of that unfortunate class of persons, whom mental insanity has rendered the objects of our sympathy. From a late report of Dr. Brigham, the Superintendent of the N. Y. State Lunatic Asylum, we learn that under a course of mild treatment, which has been adopted in the management of the inmates of this institution, one hundred and thirty five have recovered, and seventy eight improved, during the past year. To show the liberal and enlightened views of Dr. Brigham, which he holds in common with many others, let us attend to the following brief extract from his report. In speaking of the causes of insanity, and the education best calculated to prevent it, he says—'We regard the religious education, which teaches of our duty to God, and our obligations to our fellow-men, obedience to the precepts of the Gospel, and that we do not live wholly for ourselves, as the most effectual safeguards against insanity. It is this, and this alone that can give men that Christian courage that will enable them to bear the contraries and ills of life without danger to their mental peace. But while many, very many, become insane for the want of religious instruction, we have no doubt, others are made so, by that which is *erroneous*, and by the *untimely* and *too urgent* inculcation of peculiar religious views. Thus we regard the teaching of the *extreme* danger of committing the *unpardonable sin*, and of being under the influence and in the *possession of the devil*.' Thus much from the pen of Dr. Brigham, who is acknowledged to be an 'able and accomplished' man. And what do we learn from such a fearless avowal of his sentiments, with reference to the subject upon which they are expressed? What important fact are we taught, when men of influence come out, and frankly express their opinions, though they strike at the root of long-cherished and time-honored theories? Does it not plainly teach us that a change is being wrought—that improvement is being made—that a new and happier era is dawning upon us, whose approach like that of the natural sun in the eastern horizon, dispels the clouds of ignorance, and bids moral darkness to flee away? Does it not tell us that a chord has been touched in the human heart, with which, every pulsation in the moral universe, will sooner or later beat in unison? That the cure for mental and moral diseases, grows not in the soil of unkindness and unjust severity; but is found in abundance in the Gospel of peace and salvation? And does it not teach us moreover the reason why there have been so many failures when moral reformations have been attempted in by gone years? Does not a knowledge of the true method to be pursued, enable us to understand why weeks and months have been spent in fruitless efforts to reform mankind?

The truth is these efforts have been misdirected, hence their failure. They have not been made in the spirit of the Gospel, have not been based upon the principles recognised therein, and consequently they have produced little, or no good. It matters not with how great zeal and sincerity they have been made; or however great the necessity for a reformation, they have been unsuccessful, not having been properly directed.

As another evidence of the salutary change which is being wrought, we may advert to the increasing abhorrence of the 'death penalty.' We are aware of the opposition with which the proposal to abolish this penalty meets; but we are also aware of the fact, that there are scores of individuals, who now ably and eloquently stand forth in its defence, where not one could be found a few years ago to speak in its favor. Nor are these individuals found only among some one particular class of persons, or denomination of Christians; but they are among all of every class and denomination. To some, it may be somewhat satisfactory to know, why we view the change taking place in the public mind on this subject, with so much pleasure. Having many reasons we might assign, we shall only give the following, viz., that the manner in which this subject is beginning to be considered, affords ample evidence, that the time is not far distant, when the practice of taking life for any crime, (which we hold to be unnecessary, and anti-Christian,) will have been abolished. A law, whose penalty is so severe as to overlook, and even *prevent* the reformation of the criminal—and a practice which is too pernicious to come before the world, ought not to exist. A custom that savors of retaliation and revenge can find no countenance or support in the Gospel. He whose precepts we ought to cherish, and whose examples we should endeavor to imitate, has left us no authority for such a practice. But on the contrary, he has taught us not to return evil for evil, but to love our enemies, bless them that curse us, and do good to them that hate us.—Taking the rule here prescribed as the one by which we ought to be governed, how can we inflict punishment upon the criminal, further than his reformation requires? And here allow me to inquire, how Christians, holding to the belief, that there is no moral change after death, but that an eternity of woe, awaits those who die impenitent—how can such give their sanction to a practice, which sometimes, as they believe, hurries the condemned criminal out of the world, unprepared for such an event? And if he has truly repented and given good evidence of his reformation, why in the name of humanity, and Christianity, should he not be permitted to live?

For these reasons then, briefly expressed, we view with pleasure the change which public sentiment is undergoing on this subject. This together with other important moral changes, some of which we have named, are to us good evidence that the doctrines of the Saviour are being understood and obeyed. That the hallowed sentiments of kindness and love, are being cherished, and exhibited in human action. That the voice of charity and forgiveness, is yet to be heeded by every child of erring humanity, and peace and joy dwell in every bosom. Amen.

[Original.]

BR. C. S. BROWN AND ELDER HOLMES.

BR. SKINNER—I think it my duty to speak a few words in my own defence, in relation to the circumstances existing between me and Elder Holmes. From the impression that he has given to the public through his paper and yours, they would be likely to think that I considered the terms which he proposed to me in relation to the publication of his sermon were perfectly fair and equal; and that I made a permanent agreement that his sermon should be published in the *Magazine and Advocate* on those terms. In relation to the conversation at his house before witnesses, to which he refers, I would also refer to the same, and observe that he did not consider the terms equal himself. When I proposed to him to have both sermons published in the Meth-

odist paper at Auburn, he observed that he had no control over that paper; I also observed that I had no control over yours, but I presumed you would be perfectly willing to do what was honorable and right. He at this time, I think, intimated that if Mr. Taintor's sermon was more lengthy, so as to occupy the same space with his, it would then be equal. We did not come to any conclusion at this time; but he was to write to me, which he did, and I believe you have had those letters, but not my replies; therefore was not able to judge in relation to the agreement. Now it appears to me that I made no agreement that any one could reasonably find fault with.

It is true I was anxious at the time that both sermons should be published, for reasons which the public can not know from that sermon as it is now published. As he attacked me publicly by name in the sermon, when he delivered it, I felt it my duty to defend myself, particularly on that point. He says in his reference to me, in that sermon, that Mr. Brown of Cortlandville says, 'that the government of God is *strictly paternal*,' &c. It is true, I did say so in my sermon which he heard, and I stand pledged to prove the position before any enlightened community. For I consider that on this point rests all true Christianity, and that the moment we give up this *great leading feature* in the doctrines which Christ taught, we descend into barbarism and superstition. If it is not true, what did Jesus mean when he said, 'If ye being evil know how to give good gifts to your children, how much more shall your heavenly Father give good things to them that ask him?' What did he mean in saying, 'Be merciful as your Father in heaven is merciful?' And further I say, if the character of God is not paternal, we make Christianity but no better than Paganism.

I also told Mr. Holmes that I thought he had misrepresented Universalism, and therefore felt anxious, that his mistakes should be corrected; for I was willing then to consider them mistakes, and am anxious to view them in that light now. And as he said then that he did not intend to misrepresent, I hope he will not adopt any course to compel me to believe that he did. After we had passed two or three letters, he says, 'I must know whether my sermon is to be published or not.' In my reply, I think I said, send your manuscript; we will publish it *at some rate*. When he handed me the manuscript, he observed it was so lengthy that he thought it would have to be divided. Here I observed, that I would do the best I could in getting it published. But as I had no authority over your press, and had not yet consulted you on the subject, and as I told him then, I had not written to you; it is certainly very strange that he should intimate that I thought the terms were fair and equal.—Furthermore, on reading the manuscript, I found those points that had a direct reference to me, were omitted; and therefore I did not feel any particular interest in its publication, farther than as it concerned the denomination to which I belonged.

I trust that Mr. Holmes will do me the justice to present this subject between him and me just as it is before the public. I was sorry that Mr. Skinner represented me as accepting a one-sided proposition against Universalism to my injury. For it appears to me that I have endured the scoffs and insults of the unbelieving Jews sufficiently for 18 years past to satisfy him that I was not disposed to give an opponent an advantage which he would not in exchange. * * * And that I had pledged myself to his terms.

I was anxious to convince Mr. Holmes of his error, well knowing, if he looked upon Universalism as he represented it, that his prejudices must be very strong against us. And as I consider that when truth can have anything like an equal chance with error, there is no danger of defeat.

One word in relation to Mr. Holmes' proposition to meet me in a public debate. Although I should be willing to meet him on the great question of endless misery, yet, as it would save much time, and perhaps unpleasant feeling, I would say,

That if he will offer one or more arguments against Universalism that has not been published

in some form in our papers, and answered; and further, if he will publish the replies in some of the Methodist journals, *side by side*, that the public may have a fair chance to judge, I will agree to publish the same, either in pamphlet form, or in some public journal, where the Universalists can have an opportunity of reading. C. S. BROWN.

N. B. As he says Universalism has been refuted a hundred times, we do not wish the trouble of replying to those arguments that have been replied to one hundred times. C. S. B.

Hartford, N. Y., May 18, 1846.

[Original.]

A REMEMBRANCE.

BY MISS LAURA EGGLESTON.

Many years have elapsed, since I resided in the pleasant village of Y., Connecticut. The good 'auld land' of steady habits; and famous in gone by days, for 'blue laws.' In the vicinity where my parents resided, most of our neighbors were rigid Presbyterians. It was there, that I had spent the gladsome and sunny days of infancy and childhood. There, have I rambled, in the groves and fields, seeking out the first vernal gems, and fragrant chaplets, to beautify my rural sports and childish pastimes. O, joyous were those hours to me; for I loved charming sounds, the melody of birds:—the murmuring of the streams;—and the deep toned breathings of heaven's pure breezes.—But ere I had reached the age of ten, a gloomy cloud o'erspread the bright sky of my pleasures; and changed my joys to gloom. I began to mentally suffer, from the withering influence of error. My weekly and Sabbath school teachers, had instilled into my young, and tender mind, the most fearful conceptions of Deity;—I was familiar with every item of the old Westminster Catechism—I had heard the name of Universalism mentioned but seldom, by our aged minister; and then, in terms of abhorrence. The Deacon, I recollect, once called it a damnable heresy. About four miles from our village, was a small settlement called Woolcoats-ville; where were a few believers in Universalism; who, on a certain occasion, went to Hartford, and procured the sainted Bisbe, to come out, and preach several sermons in Woolcoats-ville. I recollect well, that several pious ladies, called at my father's house, bitterly lamenting the fate of Woolcoats-ville;—'Surely,' said one lady, 'No females of good morals, and piety, will go to the champion of infidelity.' If any of our young gentlemen had the temerity to listen to his ungodly lectures, why,—they were classed with deists.—One young gentleman did go, to the much feared meeting, to gratify his curiosity to hear something new. After listening to the first discourse delivered by the preacher he called at my father's; and was asked by some one how he liked the sermon; his response was, 'very well.' 'Mr. B.'s preaching was new to me;—he was eloquent in language; and very familiar with the Bible.—He spoke like an angel. But, still it may not be true. However, I shall go again, to hear his message,—it sounds so charming.' Many years have past since those words were uttered, but often they sound in the halls of memory. Though a child, when I heard them, yet have I not forgotten them.

Yes; the Gospel, pure, supernal,
Sounds sweet and charming to the ear;
The goodness of the king Eternal,
Will charm the soul and banish fear.

He came; the learn'd, the good and gifted,
A herald of the cross divine;
In Zion's courts, his voice he lifted,
In strains of eloquence sublime.

His message was of peace and gladness,
The boundless love of God, his theme;
He hush'd the dismal wail of sadness,
And led to Truth's unsullied stream.

Long years have pass'd away, and Bisbe
Has gone, to wear the crown alone;
But oft these thrilling words are with me,
'It sounds so charming;—God is love.'

O, blessed be the Gospel ever,
Of God's unbounded love to man,
It sounds so charming; who would ever,
Distrust the good and heavenly plan?

Yet it hath often been assailed,
By Error's hosts on every hand;
But being true it hath prevailed,
And firm as heaven will ever stand.

The 'Rose of Sharon,' decks our borders;
The flowers of hope spring up and bloom;
And mercy comes in holy orders,
To fling a halo over the tomb.

Soon shall the prince of life Eternal,
Make every heart a tuneful lyre;
'Twill sound so charming and supernal,
When all shall praise the heavenly sire.

We copy the following from the Religious Recorder (Presbyterian) paper published at Syracuse. It is really a good article and we only wonder that so thorough a *Universalist* one should be admitted into the columns of a *Partialist* paper. 'Stand from under' good *Partialist* brethren, such articles as this placed too frequently before your readers, with a little reason and reflection to aid, will sap the very foundation of your towering fabric of endless woe, and cause it to tumble about your ears with a terrible crash.

By the by, the Recorder is about the only *partialist* paper that condescends to exchange with us.

HUMAN PATERNITY.

Mal. ii: 10. 'Have we not all one Father?'

Malachi was the last of the Prophets in the old dispensation, previous to John the Baptist, the forerunner of our Saviour. In the context he gives directions to the ministers of God, and reasons with them concerning what they should teach and preach to the people. i: 4-9.

The sentiment of the text is:

The near and dear relation between God and man.

A few considerations will be presented which show that mankind have a common origin, that they all have one Father.

Some who profess to believe the Bible, seem to suppose there are different races of men, of various species of the *genus humanum*. Such endeavor to show the propriety of one race or species having authority over the others. They even profess to claim the divine right of property in some of their fellow men. It is true while some men are white, others are yellow, red, brown and black. There is a great variety in the forms and features, language and customs of men. There is a difference in the color of the hair, and the eyes, in the stature, and weight of men.

But all show they have a common origin, but one Father, from the fact that all men have the same general features and forms, and the same intellectual and moral powers.

They are all alike accountable, and immortal. According to the Bible accounts of creation, God made the great progenitors of the human race in his own image and likeness, and breathed the breath of life into a human body of his formation, of the dust of the earth, which was to be the tent for the sojourn of the immortal and Godlike human mind. The first human pair are parents to all mankind. 'God hath made of one blood all the nations of men.' We his offspring are. Though we as individuals, have not all the same immediate natural earthly parents, yet we all have the same spiritual and heavenly Parent. Especially they who have been born from above, of God, have in a peculiar sense one Father in heaven. Such the Saviour directs us to supplicate in prayer. 'Our Father which art in heaven.'

IMPROVEMENT.

Have we all one Father? Then he loves all alike. He is no respecter of persons. 'He so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.'

Have we all one Father? Then he has a right to govern all men, and require obedience of all men, and all should obey.

Have we all one Father? Then we all belong to him, body and spirit are his. He will watch over us. He will call us to account. He will judge us. He will condemn us for our disobedience and enmity of heart, if we don't love and obey him. He will reward or punish us according to our deeds. We should feel our dependence on him. We should love and reverence him. We should fear to offend him. We should not dishonor his name, and our paternity. We should not only bear his intellectual but his moral image. We should keep in view the provision he has made in our elder Brother's death for our pardon and reconciliation with him.

All men are equal. They are intimately related to each other. There is a common brotherhood of man.

All have the same inalienable rights, to life, liberty and property.

We should all prepare to go home to heaven, to be with our Elder Brother, and all our equal brethren above in our Father's house of many mansions, to be joint heirs with him forever. A. C. L.

MARRIAGES.

In Oxford, by Rev. J. T. Goodrich, Mr. SAMUEL A. WILLIAMS, of Woodhull, Stenben county, to Miss LYDIA M. STRATTON, of the former place.

In Preston, by the same, Mr. JOHN DAVIDSON, Jr., of Sherburne, to Miss MARY E. BROWN, of Preston.

At Chenango Forks, Broome county, April 8th, by the same, GEORGE M. HARRINGTON, Esq., of Oxford, to Miss MARLYN A. BAGLEY, only daughter of T. Bagley, Esq., of the former place.

In Oxford, April 22d, by the same, Mr. JOSEPH W. HAMILTON, of Smithville, to Miss LOUISA STRATTON, of Oxford.

In Oxford, May 8th, by the same, Mr. ALEXIS MILLER, of Smithville, to Miss JULIA A. MILLER, of the former place.

At Eagle Harbor, Orleans county, on the 25th ult., by Rev. T. J. Smith, Rev. U. CLARK, Pastor of the First Universalist Church, Lockport, to Miss ELIZA CHUBB, of the former place.

DEATHS.

In Smithville, July 23d, 1844, ELIHU YALE, son of Ransom and Mary Jane Yale, aged 2 years and 10 months.

In McDonough, August 6th, 1844, WILLIAM HENRY, son of Thurston and Lydia Willcox, aged 2 years.

In Smithville, August 7th, 1844, LEWIS, son of Edward and Hannah Willcox, aged 1 year, 4 months and 7 days.

In Smithville, January 4th, 1845, Mrs. ANNE COWLES, widow of Timothy Cowles, aged 91 years.

In Norwich, May 30th, 1845, Mrs. VIOLET CHAPIN, wife of Seth Chapin, aged 71 years.

In Preston, on the 23d of January last, ANDREW FITCH, son of Paul R. Jr. and Melissa Miner, aged 8 months and 20 days.

In Marshall, March 24th, 1846, Mrs. OLIVE, wife of Br. Oliver Sabin, in the 71st year of her age.

The disease which terminated her earthly existence was consumption, which preyed upon her for many years, and which she bore without a murmur and with Christian resignation. She died as she had lived, a Universalist indeed, having embraced the doctrine many years ago. Her cheerful smile has welcomed many a herald of the cross to the hospitalities of their home, and she ever rejoiced in the prosperity of the doctrine. She has left behind her an aged and infirm husband and a numerous family of children to mourn her loss, and also a large circle of acquaintances who are ready to say, Blessed is the end of the righteous; for it is peace. J. P.

In Orion, Oakland county, Mich., May 11th, of the liver complaint, JERUSA ADALINE, wife of Wm. A. Nelson, and daughter of Calvin and Lydia Bowen, of Deerfield, Oneida county, N. Y., aged 28 years and 11 days. She lived and died in the full belief of a universal Redeemer.

At Sharon Springs, July 24th, 1845, SARAH HELEN, only child of Martin and Lois Stevens, aged 15 years.

'So fades the lovely blooming flower,
Frail smiling solace of an hour;
So soon our transient comforts fly,
And pleasure only blooms to die!

THE TWO MOTTOES.

Two young men were standing in the booking-office of the Cernay diligences, having taken places in one that was about to start for Kaysersberg. They were apparently of the same age—perhaps four-and-twenty; but there was a striking difference in their persons, and in the expression of their countenances. The shorter of the two was slightly made, pale, and dark, betraying his southern origin at a glance, by his quick movements and impatient gestures. His companion tall, fair, and blooming, was a good specimen of that mixed race of Alsace, in which the vivacity of the French is tempered by the equanimity and good humor of the Germans. At their feet were two small portmanteaus, to which the addresses were affixed by sealing-wax. On one might be read, Henri Fortin, of Marseilles; and on the seals were the words 'My Right.' On the other was written, Joseph Mulzen, of Strasburg; and the motto on the seals was 'Charity.'

The clerk had inscribed their names on the list, and was adding the quantity of luggage belonging to each, when Henri asked to have it weighed. The man replied that it would be done at Kaysersberg; but the Marseillais objected, alleging the inconvenience of such a formality amid all the bustle of arriving, and insisted upon its being done at once, saying he had a right to require it. The office-keeper, with equal obstinacy, refused to comply, and a warm and angry discussion ensued. Joseph tried to put an end to it by observing that they had barely time to dine before the diligence started; but Henri, who prided himself upon acting up to his motto, never would yield when he thought himself in the right; and unfortunately he seldom thought otherwise. At length the man, tired of the debate, quitted the office, and as his assistant spoke nothing but German, Henri decided upon following his cousin, on whom he vented his ill-humor.

'You would make a saint swear at your indifference,' cried he, as soon as they were alone. 'Not even to support me against that obstinate fellow.'

'I thought he needed support more than you,' said Joseph laughing; 'for you piled up arguments against him as though your fortune or your honor depended on the result.'

'Then you think it would be better not to assert one's rights.'

'When those rights are not worth asserting.'

'That is like you,' interrupted Henri with warmth; 'you are always ready to give up to every one: you would be trampled on before you would dream of defending yourself. Instead of looking upon the world as a field of battle, you seem to consider it as a drawing room, where civilities are exchanged.'

'Not so,' said Joseph; 'but as a ship full of passengers, who ought to show mutual kindness and forbearance.—Every man is my friend until he declares himself my enemy.'

'And I think every man my enemy until he has declared himself my friend. I have always found this sort of prudence the most successful; and I will advise you to adopt the same when we arrive at Kaysersberg. We shall meet there with the other heirs to our uncle's fortune, and depend upon it they will do all in their power to secure the best share; for my part I am resolved not to make the slightest concession.'

The young travellers had now reached the inn where they intended dining. On entering they found the public room empty; but at the farther end was laid a table for three persons. Henri desired the landlady to bring plates for Joseph and himself.

'Excuse me, sir,' said the woman; 'but you can not be served here.'

'Why not?' asked the young man.

'Because the persons for whom the table is laid have requested to dine alone.'

'Then let them stay in their own room,' returned Henri sharply: 'this is the public room and the public table, and surely every traveller has an equal right to enter and to be served here?'

'What does it signify whether we dine here or in another room?' asked Joseph.

'And what is it to those persons if we choose to remain here?'

'They came before you, sir,' remonstrated the landlady.

'Then it is the first come who give the law in your house?'

'They are known to us besides.'

'Their money is not better than ours, is it?'

'It is our interest to oblige our customers.'

'And all other travellers must obey their caprices?'

'You can be waited on in another apartment.'

'With the remnants from the table of your privileged guests, I suppose?'

The landlady seemed hurt, and said, 'If monsieur thinks he can not have a dinner at the White Horse, there are other inns in Cernay.'

'Very true,' replied Henri, taking his hat and walking out, regardless of his cousin's attempts to detain him.

Mulzen knew by experience that the best way to act with his cousin was to leave him to himself until the fit was over, for every attempt at reasoning only added fuel to the fire. He decided, therefore, upon remaining where he was, and requested to have dinner served immediately in another room. He was about to go thither, when the persons who were expected made their appearance; they were an old lady with her niece, and an elderly gentleman, who seemed to be their protector. The landlady was giving them an account of what had passed, but perceiving Joseph, she left off abruptly. The latter bowed, and was leaving the room, when the old gentleman stopped him.

'I am very sorry,' said he in a friendly tone, 'for the dispute that has taken place. We had requested to dine alone, to avoid the company of certain individuals whose free manners and conversation might be disagreeable to these ladies, but not to drive other travellers away, as your friend seems to have supposed; and as a proof of it, I hope you will oblige me by sitting down to table with us.'

Joseph thanked him, and endeavored to excuse himself, saying, that far from feeling offended at their desire to be alone, he thought it a very natural and proper precaution; but M. Rosman, which was the name given by the ladies to their protector, insisted in so frank and good humored a manner, that Joseph thought it best to comply. The old lady, who seemed little used to travelling, sat down opposite to him with her niece, and gave utterance to a deep groan.

'Are you very tired, Charlotte?' asked M. Rosman.

'Am I tired!' repeated the old woman; 'is that a question, after being shaken all day in that swinging diligence, eating out of my regular hours, running all manner of risks; for I am sure it is a wonder we were not upset fifty times; the diligence was always leaning to one side. I would give a good year of my life for this journey to be at an end.'

'Happily for us, dear aunt, you can not make such a bargain,' said the young lady, smiling affectionately at her.

'Yes, yes, you may laugh,' returned Madame Charlotte, trying to look displeased; 'young girls are afraid of nothing now-a-days! They travel by railway, by steamboat—they would go by balloon if they could! It is the Revolution that has made them so bold. Before the Revolution, the most courageous were content to travel in a cart or on a donkey—and then not unless it was absolutely necessary. I have often heard my dear departed mother say that she had never travelled otherwise than on foot.'

'But then she never went farther than the chief town of the department,' observed M. Rosman.

'She was not the less a worthy and a happy woman,' replied Madame Charlotte: 'when a bird has built its nest, it remains in it. The present fashion of being always on the move, diminishes the love of fireside enjoyments: people get so used to be away from their homes, that they cease to care for them, and find a home everywhere. It may be more advantageous to society, but it makes individuals less happy and contented.'

'Come, come, Charlotte—you have quite a spite against travelling, because of the jolts,' said M. Rosman, smiling. 'I hope this soup will dispel some of your prejudices; it could not be better even at Fontaines. I appeal to your impartiality.'

The conversation was continued in the same unembarrassed and cheerful manner; and Mulzen, who at first had discreetly kept silent, soon felt quite at home. M. Rosman frequently addressed himself to him; and they were talking like old friends, when it was announced that the diligence would start in a few minutes. They quickly settled with the landlady, and hastened to the office.

As Joseph arrived, he saw his cousin hurrying towards the same place. Whilst he had partaken of an excellent dinner, Henri had been running from one inn to another, without finding anything prepared; and as the time was gone, he had been forced to purchase a small loaf and some fruit to appease his hunger. This anchorite's repast had by no means improved his temper; which Joseph perceiving, forbore to make any remark; nor had he time, for the other passengers had already taken their places. As the cousins were preparing to follow, they were stopped by the office-keeper, who said he had made a mistake in booking them, for the diligence was already full.

'Full!' cried Henri; 'but you have taken our fare?'

'I am going to return it to you, sir.'

'Not at all!' said the Marseillais; 'when you took my money, you engaged to convey me to Kaysersberg. I have a right to go, and go I will.' And thus saying, he took hold of the leathern strap, and mounting to the top of the diligence, took possession of the only seat that was not yet occupied. The person to whom it belonged requested him to give it up; but Henri refused decidedly, saying that no one had a right to make him come down, and that if force were attempted, he also would use force. In vain did Joseph remonstrate, and urge him to give up the contested place—the contradiction he had met with, added to his frugal meal, had completely soured him, and he persisted in his refusal.

'Let each have his right!' cried he; 'that is my motto—yours is charity. Be as charitable as you like; for my part I only pretend to be just. I have paid for this place; I have a right to it; and I mean to keep it.'

The dispossessed traveller urged priority of possession; but Henri who was a lawyer, answered him with scraps of law; and thus they continued exchanging angry explanations, recriminations and menaces. Madame Charlotte, who heard all from the coupée, groaned audibly, and began to exclaim against travelling in general, and public conveyances in particular. At length Joseph, seeing the disputants becoming more violent, proposed to the office-keeper to hire a cabriolet, in which he and the ejected traveller might follow the diligence. The expedient was adopted, and they all set off.

It was November: the air, already cold and damp when they quitted Cernay, became freezing at the approach of night. In vain Henri, accustomed to the sun of Provence, buttoned his coat up to his chin: he trembled from head to foot in the chilling night fog. His face became almost blue; his teeth chattered; and, to add to his discomfort, a small drizzling rain began to beat in his face, and soon penetrated his garments. His next neighbor, who was well sheltered under an ample and warmly-lined cloak, might have given him a share of it, without inconvenience to himself; but he was a stout elderly shopkeeper, very careful of himself, and very indifferent about others. When Henri had taken such forcible possession of another's place, he applauded him, saying that each travelled for himself. The young man then thought his maxim perfectly just—now he had a practical illustration of it. Once during the journey his corpulent companion turned to look at him, and observing his miserable condition, said, 'You look as if you were cold, sir?'

'I am wet to the very bones,' replied Henri, scarcely able to speak.

The shopkeeper drew his warm cloak more tightly around him, as if he enjoyed it the more from the contrast, and remarked philosophically, 'It is very injurious to get wet: when you travel again, I would advise you to get a

cloak like mine; it is warm, and not dear," and having delivered himself of this sage advice, he again buried his chin in the warm folds of his cravat, and resumed his comfortable doze.

It had long been dark when they arrived at Kaysersberg. Henri, half dead with cold, hastened to the kitchen of the inn, where a fire was blazing brightly. Among the travellers who surrounded it, he perceived Joseph Mulzen and the stranger whose place he had taken: the cabriolet had brought them a nearer way across the country, and they had arrived full an hour before the diligence. Joseph, seeing the state his cousin was in, gave him his place near the fire; but as for his companion, he could not refrain from laughing heartily. "Upon my word," said he, "I ought to be very much obliged to the gentleman.—Without his usurpation, I should have been frozen like him, instead of being here warm and comfortable." The Marseillais, too much out of temper to make any reply, sat down and warmed himself as well as he was able. As soon as he had in some measure recovered himself, he asked for a room and a bed; but there had been a fair at Kaysersberg, and the inn was full of persons, who intended leaving the town the following day. Joseph and his companion, although they had arrived earlier, had only found one very indifferent bed, which the former, with his usual good nature, had given up to the stranger. After a great deal of bustling and searching, however, it was found that there was still one bed disengaged; but it was in a room already occupied by four pedlars, who declared they would not admit any one else.

"Have they engaged the room for themselves alone?" asked Henri.

"No," said the innkeeper; "each pays for his bed."

"Then what reason do they give for refusing to admit another?"

"None at all; but as they seem to be quarrelsome fellows, no one wishes to interfere with them."

"For my part," said Henri, "I shall not sit here all night because those insolent fellows choose to monopolise more beds than they can use. Show me to their room, and let them oppose me if they dare."

"Take care, Henri," said Mulzen; "they are low, vicious men, and will probably insult you."

"And is it because of their vices that I must lose my rest?" he asked angrily. "Not I, faith! I shall go to bed in defiance of them." And taking his travelling-cap, he was leaving the room, when M. Rosman, who had come to look after his luggage, and had heard the words exchanged between the cousins, accosted them in his usual pleasant and friendly manner.

"You are at a loss for beds, I perceive, gentlemen?" he said.

"I shall not be so long," replied Henri, going towards the door.

"Stop a moment," said M. Rosman; "those men may handle you more roughly than you would like. You will find it difficult to convince them that you have an equal right with them. If you will accept a bed at my house, it is at your service. I reside only a few doors from here, and shall feel pleasure in accommodating you."

The young men bowed, and thanked him; but there was a marked difference in their manner of doing so.—Joseph look pleased and grateful; whilst Henri, who had not forgotten that M. Rosman was the cause of his having lost his dinner at Cernay, was constrained, though polite.

"You are very obliging, sir," said he, softening his tone; "but I should be sorry to put you to any inconvenience; besides, I think it will not be amiss to give those fellows a lesson, and teach them to respect the rights of other travellers." And bidding them good-night, he left the room.

Joseph, fearing the consequences, followed his cousin; but whether they were drowsy, or that the resolute air of the Marseillais deterred them, the pedlars only muttered a little; and Henri took undisturbed possession of his bed. Seeing there was nothing to fear, Joseph returned to the kitchen, where M. Rosman was waiting for him.

On reaching the house of the latter, they found Madame

Charlotte and Louise preparing tea before a bright fire of pine cones. M. Rosman said a few words in a whisper to the ladies, who received Joseph with courtesy, and made him sit down to the table with them. Louise poured out the tea, and Madame Charlotte, seating herself in her easy chair, complained that she still felt the motion of the diligence, and that the bubbling of the kettle reminded her of the noise of the wheels. She asked Joseph what had become of the young man who had taken an outside place by assault; and M. Rosman answered by relating what had passed at the inn.

"He seems determined to have wars and contentions wherever he goes," observed the old lady; "if he continue he will be feared by everybody."

"A better heart than his could scarcely be met with," said Joseph; "but unfortunately he is determined to act up to his favorite motto—'Let each have his right.'"

"Whilst yours is—Charity," said the old woman smiling; "we heard it all at Cernay."

"Do you travel together?" asked M. Rosman.

"We are cousins," replied Joseph, "and have come to Kaysersberg to be present at the opening of a will, which takes place to-morrow morning."

"A will?" repeated Madame Charlotte in surprise.

"That of our late uncle, Dr. Harver."

The two ladies and M. Rosman exchanged looks.

"So you are the doctor's relatives?" said the latter; "well chance could not have directed you better. I have long been your uncle's most intimate friend."

This species of recognition served as an introduction to speak of the departed. Mulzen had never seen his uncle, but he had felt for him that respectful affection that nature seldom fails to establish between distant members of the same family. He listened with deep interest and emotion to the details of his life, and the particulars of his last moments; and after one of those long, unreserved conversations, from which all restraint is banished, and in which hearts are laid open without disguise, Joseph retired to his chamber, delighted with his new friends, who on their part were equally delighted with the young man.

It was late when he rose next morning, the fatigue of the previous day having made him oversleep himself. He dressed in haste, intending to call on his cousin, that they might go together to their uncle's lawyer; but on descending to the parlor, he found the latter there, together with Henri, who had been sent for, and M. Rosman.—Madame Charlotte and Louise soon joined them; and when all were assembled, M. Rosman, addressing himself to the young men, said—"No one here is ignorant of what brings you to Kaysersberg, gentlemen; for my sister-in-law, Madame Charlotte Revel, and her niece, Louise Armand, whose guardian I am, are also come to be present at the opening of the will of their brother and uncle, Dr. Harver."

The young men bowed to Madame Charlotte and Louise, who returned their salute.

"I thought," continued M. Rosman, "that as chance had brought hither the parties interested, the doctor's last directions might be read at my house."

Henri bowed his assent; they all sat down; and the notary was about to break the seal, when he stopped and said—"This will is already of an old date, and during the few last months of Dr. Harver's life, he frequently expressed his intention of destroying it, so as to leave to each of his heirs the share assigned them by law. I can only attribute his not having done so to the suddenness of his removal. I thought it my duty to declare this; and now I ask all the parties interested, who are here present, if they are willing, with one accord, to destroy this will, without knowing which of them is enriched or set aside by it?"

This unexpected proposal was followed by a pause.—Mulzen was the first to break silence.

"For my part," said he modestly, "having no special claim to my uncle's regard, I can not think it any sacrifice to accept of an equal share, and I willingly agree to the proposal."

"As far as I am concerned," said Madame Charlotte, "I have not the slightest objection."

"And I consent to it in my ward's name," added M. Rosman.

"There remains only this gentleman, then," said the notary, turning to Henri, who seemed somewhat embarrassed.

"Like my cousin," said he, "I have no reason to expect a decision in my favor; but on that very account I withhold my consent. Whatever may have been my uncle's intentions, his will should be regarded as sacred. To alter it would be neither just to the testator nor to the unknown legatee."

"In that case let us say no more about it," said the notary; "unanimity could alone legitimise such a proceeding. Let each have his right, as the gentleman requires, and be so good as to listen."

"Of the four individuals who have any claim to my fortune, I am only acquainted with two—my sister, Charlotte Revel, and my niece, Louise Armand; but as these two have long had but one interest and one heart, there is only Louise Armand to inherit on that side. It was my first intention to leave all I possess to her; but of my two unknown nephews, one may be equally worthy of my regard: the difficulty is to distinguish between them."

"Not being able to do it myself, and knowing the tact and intelligence of my niece Louise, I leave it to her judgment, and declare my sole heir whichever of the cousins she chooses for her husband."

A long pause followed the reading of this singular will. The young men seemed embarrassed, and Louise's eyes were fixed on the ground.

"The doctor has given my niece a difficult task," said Madame Charlotte at length.

"Not so difficult as you imagine, my sister," said M. Rosman smiling. "I have long known the contents of Harver's will; and the inquiries I made in consequence, have satisfied me that, however she may choose, she has nothing to fear."

"Then let the young lady decide," said the notary laughing; "since it is all in safety, it can only be a matter of inspiration."

"You must decide for me, aunt," said Louise in a low tone, hiding her face in Madame Charlotte's bosom.

"My dear child," said the latter, "it is very embarrassing. I really do not know—"

Pronouncing these words, with a look of uncertainty, she glanced at Mulzen. Henri perceived it, and exclaimed, "I see your choice is made, madame; and though I must regret it, I can not but approve of it. Mademoiselle," he added, taking Joseph's hand, and leading him to the young lady, "your aunt has seen and judged aright: my cousin is more worthy than I."

"What you say proves the contrary," said Madame Charlotte with emotion; but we already knew M. Mulzen; and—you deserve that I should be candid with you."

"Say on," interrupted Henri.

"Well, then, his motto gives me confidence—yours makes me fear: he promises indulgence—and you justice. Alas! my dear sir, justice may suffice for angels, but we poor mortals need charity."

"Perhaps you are right, madame," said Henri pensively; "since yesterday, it seems as if everything had conspired to teach me this lesson. My determination to defend my rights has, in every instance, turned against me, whilst my cousin's generous behavior has always been to his advantage. Yes, Joseph is right; his motto comes nearer to the divine precept. Christ did not say—'Let each have his right; but 'LOVE YOUR NEIGHBOR AS YOURSELF.'"

ELOQUENT SILENCE.—In the dreadful earthquake which destroyed the city of Carraccas in 1812, with forty thousand inhabitants, the clock of the cathedral was stopped, it is supposed, by the first shock. The tower in which the dials are placed, one fronting each quarter of the heavens, remained standing. Although the clock has been repaired and set going again, one of these dials has never been disturbed. The hands still point to the hour and minute of the earthquake.

Give honor to whom honor is due.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, JUNE 5, 1846.

THE STATE CONVENTION.

The Universalist Convention of the State of New York held its annual session at Newark, Wayne county, last week. We have just returned from the meeting; and a glorious and happy meeting we had. Harmony and peace pervaded our councils and our assemblies. The season was charming, the weather delightful, the congregations large, the services interesting and instructive; and we trust some good was done in the holy cause of truth and righteousness. About forty ministering brethren were present, and a respectable number of lay delegates, though we regret to say some of the Associations were not represented in the council.

Tuesday was devoted to the Sunday School Association, and at evening an excellent discourse on that subject from Br. H. L. Hayward, was listened to with great pleasure by a large audience, which we hope soon to be able to lay before our readers. Wednesday and Thursday were devoted to the business of the Convention and the worship of the common Father of our race. Sermons were preached by Brs. J. M. Austin, J. Moore, G. W. Montgomery, T. J. Sawyer, and D. Skinner, and listened to with great attention; and, with the exception of the last, all very good. Br. Sawyer's was on the subject of Education, and a deep interest was manifested in that subject by nearly all who heard him. We trust ere long to lay it before our readers.

We have not time this week for an extended notice of the meeting, but hope to present our readers with the entire minutes next week.

The Convention adjourned to meet at Scipio, Cayuga county, next year.

D. S.

THOMAS PAINE.

There was a period when the above named individual stood high in the estimation of the American people, being a companion of those fearless and patriotic men who first struck for that freedom which is our dearest inheritance; and had he continued on in that noble course in which he had for a while deflected his footsteps; had he maintained his integrity, his name would have been enrolled with that number, upon which the historian dwells with the highest pleasure. But at an after period, becoming the favorite of those who, in imagination, dethroned the Almighty and declared Reason as the sole and only God of the Universe, he struck out for himself a pathway which, as the reader is well aware, led him the downward course to shame and degradation. He soon descended to his sepulchre, unhonored; save by a few who set the Saviour and Christianity at defiance.

In taking up a copy of Mr. Kneeland's paper, published in Boston, bearing the date of '37, we learn somewhat respecting Mr. Paine's history beyond the tomb. We say the history of Mr. Paine, perhaps more properly speaking, we should say, the history of his remains. But these remains are no more or less than the dust which once formed his person, and according to the Atheistical creed these remains constitute the man in his new and eternal state of being—an everlasting unconsciousness—and consequently we are right in saying that we have learned something of the history of Mr. Paine beyond the shadowy sepulchre. We believe however that he did not fully subscribe to such a creed, but represented himself as a Deist, yet such was the creed of many of his admirers. But here is an extract from the paper of which we have spoken.

'It will doubtless be recollected by many, that all, or nearly all, of Paine's bones, were very improperly carried to England by Cobbet; and we are informed that the skull, and all the other bones which were found on Cobbet's premises after his death, were seized by the sheriff

for Cobbet's debts, and are now, or were lately, held by him as security for a part of their payment, hoping and expecting no doubt, that the admirers of Paine's sentiments would come forward and relieve them from durance vile, and give them decent sepulchre.'

Reader; think of the above, and think of it seriously. The skull of Thomas Paine; that dome of those noble thoughts and sentiments which burst forth in his political writings; that hall where ideas and conceptions were framed worthy of a being endowed with the most noble powers; but at an after period, the court within which Christ and Christianity were drawn, tried, and condemned; and from whence issued that bitter and persecuting decree against the religion which is to purify and redeem the world, and to place upon man the crown of perfection—that skull in the hands of a sheriff as security for the payment of a few paltry dollars and cents! That arm which he raised against him who spake as never did man before; that hand which wielded that pen directed against Prophet and Apostle, the subject of an execution issued from a court of justice, and perhaps ere this sold under the hammer!

Reader; seriously consider the matter and then say, what thinkest thou of those who raise their hands and voices against the great Founder of the faith of Christianity and also against the purposes of that Being whose hand can be stayed by none, and whose judgments are upon principles firm and immutable?

It seems to us that the admirers of Mr. Paine's Theological works; those deep-read and profound men who place so great a value upon the *Age of Reason*, are not in possession of an over-share of gratitude, for they have not only neglected to raise a monument in commemoration of his name and services, but also have suffered his bones to be taken by a public officer as security for the payment of debts contracted by a disciple of his own school. 'Ye lights of the world! ye demigods of fame! where is your gratitude for the services of your great and worthy benefactor? Restir yourselves and redeem those pledges forthwith from their 'durance vile,' for as long as they remain in such hands and for such purposes your veneration and gratitude will be questioned. A word to the wise (!) is sufficient! S. J. G.

COMMON SCHOOL MANUAL.

Rev. A. C. Barry has issued proposals for publishing a work with the above title, and we doubt not from his well known abilities and the interest he has manifested in the cause of common schools, that the work will be a good one and well adapted to the end proposed.

'The COMMON SCHOOL MANUAL will consist of a series of religious exercises for the use of Common Schools.—The following will be the order of each exercise:—

1. Appropriate selections from the Psalms, to be read, alternately, by the teacher and scholars.
2. A form of prayer.
3. A hymn set to music.

In addition to the regular exercises, there will be exercises for various occasions—for the commencement of a term—examinations—celebrations—exhibitions—on the sickness of a teacher or scholar, or on the occasion of the death of either.

Many of the tunes and hymns will be entirely original. The author has been induced to undertake the preparation of such a work, by the conviction that it was needed—that there was an existing want in schools which it would supply. And he is happy in being able to present the following concurrence from the Hon. S. S. Randall, Deputy Superintendent of Common Schools of the state New York:

State of New York—Secretary's Office,
Department of Com. Schools, Albany, Apr. 20, '46.

Dear Sir:—I concur fully with you with reference to the utility and beneficial effect upon our common schools generally, of a well executed work such as that which you propose: and should be sincerely glad to see the experiment tried. We are, in my humble judgment, devoting too disproportionate a share of time, in our elementary institutions of learning to the mere culture of the intellect—losing sight of the important fact that the foundation of character and usefulness must be laid in the moral and religious nature. Let the young obtain a clear conception of those magic words—truth, duty, obligation

and responsibility in connection with the soul's immortality,—and the work of intellectual advancement becomes an easy and an attractive task. Without this 'the blind lead the blind' and error and vice are the result.

Sincerely Yours, S. S. RANDALL.

We sincerely hope the work will be published, and that it will meet with a favorable reception and be instrumental of much good in training the youth of our land to high and noble moral principles. D. S.

A STRAY LEAF.

A man perhaps may thank his former sin by his present piety and religion; but this is one of those rules which are far from working both ways. We have never yet seen a man who could thank his former piety and religion for his present sin, although there are not a few who would wish to do it.

The sun still shines with its accustomed brilliancy, though perhaps its rays may be partially obscured by the intervention of a cloud. So God is still good, though our iniquity may partially veil that goodness from our sight.

'I belong to the church,' said one, as he poured forth slander upon his neighbor's name. 'I do not belong to the church,' said another, as he put bread into the mouth of the famishing orphan. Which was the Christian?

A man of nobility and a noble man. The difference between the two is about as great as that between a horse chestnut and a chestnut horse. That will do. S. J. G.

BR. EVERETT'S NEW PAPER.

We can not but look upon the scheme of starting another Universalist paper in this State as a sort of Utopian affair. There are already three (one too many) and what in the name of common sense do we want of another, so long as those that are now in existence obtain such a meagre support. Br. E. professes to have the advancement of the cause at heart in the undertaking. But will the reducing of the circulation of the other papers, (and it will undoubtedly have that effect) thereby detracting from their support and in consequence reducing the means of the publishers for making them good papers—what they ought to be—will this we say, have the effect to advance the cause in reality? It strikes us forcibly that it will have a contrary effect.

We have understood that Br. Everett is so placed (in a pecuniary point of view) in the world that he will not be very likely to want for the necessities of life. Could he not then, assist the cause of Universalism just as much, yea more, in some other way? And that too, while the present Universalist publishers who are dependent upon their business and really need all the patronage and assistance they now get; yes, and more too, to give them even a decent living, while Br. E. has enough and to spare.

We think the paper is not needed, and the scheme uncalled for, and to say that we wish it success, while it is needlessly taking the bread from our and other publisher's mouths and withal doing the cause little or no good in the abstract, would be saying that which we do not feel. We would much rather see Br. Everett abandon the project and let it alone. We do not offer these remarks from any unfriendly feelings towards Br. E. but from what we sincerely believe to be our duty to ourselves and the cause. Br. Skinner noticed the prospectus of the 'Western Evangelist' last week, and since writing the foregoing we have received a copy of the paper. It is a very comely folio sheet and if it could have such a support as would be necessary, it would no doubt advance our common cause. But the question is can it get that support, without materially injuring other papers? We have no desire to detract to any, what papers they shall take, or shall not take; we only hope that Universalists in N. Y. State will see the justice of sticking to the old established papers which have borne the burden and toil of the day, in fighting the battles of the cause for years, with little or worse than little pecuniary success to their publishers, and let new and needless projects take care of themselves. W.

Harpers Publications.

D'AUBIGNE'S DISCOURSES, by Baird, is a handsomely executed 12mo volume of 466 pages, containing some seventeen discourses and essays by the above named French Reverend. This talented man is the author of the history of the great Reformation, and the President of the Theological Seminary, Geneva, Germany. These discourses are translated from the French by Charles W. Baird. From a hastily running the eye over them, they appear to be able essays, and directed chiefly to the up-building of the Lutheran Reform and the pulling down of Popery. At Beesley's.

PRAIRIE LAND, by Mrs. Farnham, is neatly bound in muslin, containing 400 12mo pages. It is a description of prairie life in Illinois—full of incident, relating to the inhabitants, their manners and customs, descriptions of the face of the country during the various seasons of the year, fruits, birds, animals, &c., &c. Those who have examined it more carefully than we have had opportunity to do, say it is very interesting. It is only 50 cents, at Tracy's or Beesley's.

No. 79-80 of the ILLUMINATED SHAKESPEARE is issued in the usual beautiful style of previous numbers, and contains notes on 'Julius Cæsar,' and a part of the tragedy of 'Antony and Cleopatra.' 25 cents at Beesley's.

No. 82 of the Library of Select Novels is the BUSH RANGER of Van Dieman's Land, by Charles Rowland, Esq., author of the 'Tales of the Colonies,' &c. Full of incident and interest. 25 cents, at Beesley's.

The Harpers have also issued No. 2 of their beautiful edition of the PICTORIAL HISTORY OF ENGLAND, which gives a history of national industry, literature, science, and the fine arts, manners and customs and condition of the people to the year A. D. 449. Book II is then commenced and is to contain a period of history from the arrival of the Saxons to the arrival of the Normans 449-1066. Book II begins with 'civil and military transactions.' 25 cents per number.

No. 13 of the pictorial WANDERING JEW is also published with its usual profusion of engravings. 25 cents.

No. 81 of the Library of Select Novels is EMILIA WYNDHAM, by the author of 'Two old men's tales,' 'Mount Sorel,' &c. A great quantity of reading for 25 cents.

No. 83 is the chronicles of CLOVERNOOK 'with some account of the Hermit of Bellyfulle,' by Douglas Jerrold. One shilling. All of the above to be had at Beesley's.

THE UNIVERSALIST'S ASSISTANT.—We see by the East-papers that Br. D. Forbes is about publishing a new work of the above title. We know not the size or cost of the work. It is spoken of as a valuable and interesting book.

We received some weeks since, and ought to have noticed sooner, a pamphlet of 34 pages, published at Chicago, Ill., containing two ordination sermons, the one by Br. Wm. Rounseville at the ordination of Br. D. P. Bailey of Warrensville, in December last; the other by Br. A. Pingree, at the ordination of Br. G. W. Lawrence, in January last; together with the charges and right hand of fellowship to the candidates on those occasions. They are interesting and able performances.

CAPITAL PUNISHMENT IN MICHIGAN.—The Legislature of Michigan has abolished the law inflicting capital punishment, and substituted imprisonment at hard labor for life, in the room thereof. Is not this a dangerous experiment? Will not every body now be tempted to commit murder for the sake of the pleasure of committing it and the very comfortable and light penalty of hard labor in the Penitentiary during the full term only of their natural lives?

To the calls of Brs. A. B. Grosh and G. L. Demarest I answer: Nothing new to record about the Steuben Association. No new preachers—no organization of new churches or societies, or Sunday schools, or erection of meetinghouses, to my knowledge. A. Urson, S. Clerk.

Removals.

Br. E. Case, Jr., having returned from Clinton to Lockport, N. Y., wishes all papers and letters directed to him at that place.

Br. A. M. Worden having engaged to labor for a time with the First Universalist society in Nicolville, St. Lawrence county, desires all letters and papers directed to him at that place.

Br. H. Van Campen has removed from Portageville to Gainesville, N. Y., and wishes to be addressed accordingly.

Mr. G. N. Beesley has laid on our table the June No. of those excellent monthlies, Graham's Magazine and the Columbian Magazine. Both beautifully embellished with engravings and filled with reading matter. 25 cents per number.

☞ We have received five dollars of Br. H. B. Soule, as his subscription to the Clinton Theological Institute.

ONTARIO ASSOCIATION.

The place of meeting of this Association is changed from Geneva to Fairport. It will be held on the second Wednesday and Thursday, 10th and 11th of June inst.

NOTICE.

The Steuben Association will meet at Howard on the first Wednesday and following Thursday (1st and 2d) in July next.

I presume directions are unnecessary. Any person arriving within the bounds of the county may be directed straight to Howard. But I suppose, fashion will have it, that I should say, '*Ministering brethren and friends are earnestly invited to attend.*' How is this? Can there be a Universalist preacher, or layman, or sister, who can make it convenient to attend our Association or conference meetings, that must receive a formal invitation before they will venture to meet with us? I believe not. We are always glad to meet our brethren and sisters and ministers, at all times, and especially on occasions like these. And we believe it is so understood, and received, generally. So, if I have made this notice longer than usual, I have expressed my mind.

A. Urson, S. Clerk.

ST. LAWRENCE ASSOCIATION.

This Association will hold its next annual session in the village of Malone, Franklin county, on the fourth Wednesday and Thursday (24 and 25) of June next. Our several societies, (and there are sixteen in fellowship with this body,) are entitled to two delegates each. Shall we have a full delegation this year? And will the clerks of all the societies send in full statistical information—such as Br. Grosh desires for his next Register, (see Mag. and Adv. No. 19, current year,) and as will enable me to report to him immediately after the close of our meeting? Brethren, one and all, let us remember our next associational meeting and faithfully discharge our respective duties appertaining thereto.

W. H. WAGGONER, S. Clerk.

Canton, May 27, '46.

*** Will the Union and Watchman please copy.

MOHAWK RIVER ASSOCIATION.

The Mohawk River Association of Universalists will hold its annual session at Newport village, Herkimer co., on the second Wednesday and following Thursday, 10th and 11th, of June next. Services to commence at 11 o'clock, A. M. of Wednesday. Delegates from the different societies are requested to be there so that the Council can convene and organize at 8 o'clock in the morning. Each society is urgently solicited to send two delegates to represent them in the Council. The Clerks of the different societies are also requested to furnish their respective delegates with statistics of the condition of their societies, the number of members, the amount of preaching they enjoy, and finally their present condition and future prospect.

Our friends at Newport will be in readiness to receive us; come then brethren, from the east, the west, the north and the south, preachers and laymen, and their associates; come all who conveniently can, and hear the occasional sermon by Br. D. Skinner. J. D. Hicks, S. Clerk.

NOTICE.

The Christian Universalist Association for Canada West, will hold its annual session in the village of Bloomfield, Prince Edward District, on Friday, Saturday and Sunday the 12th, 13th and 14th of June next. A general attendance of friends is expected. Ministers and members of all denominations are respectfully invited, and ministering brethren from the States are urgently solicited to attend. Bloomfield is situated about 40 miles south-west from Kingston and 4 miles from Picton, between which place and Kingston a line of steamboats run daily.

Friends will be at the wharf on the arrival of the boats to convey our brethren from a distance to the place of the meeting of the Association. Per order, Bellville, May 15, 1846. DAVID LEAVITT, S. Clk. *** Trumpet, Messenger, and Luminary please copy.

CONFERENCE.

A Conference of the Chenango Association of Universalists will be held in the Baptist meeting house in the village of Pitcher, on the second Tuesday and Wednesday (9th and 10th) of June. Ministering brethren and all friends are invited to attend.

J. T. GOODRICK, Standing Clerk.

DEDICATION AND CONFERENCE.

The meeting house recently erected at Edmeston Centre, Otsego county, will be dedicated to the service of God on Wednesday 17th of June.

A Conference of this Association will meet for this occasion and continue during Wednesday and Thursday, 17th and 18th. O. WHISTON, Standing Clerk.

CONFERENCE.

A Conference of the Hudson River Association of Universalists will be held at Porter's Corners, in Greenfield, the third Wednesday and Thursday (17th and 18th) of June. An invitation is extended to all, either on or out of the Association, who can make it convenient to attend.

Porter's Corners is about eight miles from Saratoga Springs, and it is hoped that friends who intend to visit this celebrated watering place this season, as many of them as can, will find it convenient to do so at that time, and meet with us on that occasion. All such will be gratuitously and cheerfully transported from the Springs to the place of meeting and back. Our friends from Greenfield will be in waiting, on the afternoon of Tuesday, the day previous to the meeting; and visiting friends who desire to go, will please report themselves at Huling's Book Store, on Broadway, opposite the American Hotel.

J. A. ASPINWALL, S. Clerk.

NOTICE.

☞ Br. T. J. Sawyer authorises us to receive subscriptions or donations to the Theological Institute. Any one who may wish can therefore remit direct to this office, and the receipt of the money will be acknowledged in the Magazine and Advocate.

RELIGIOUS NOTICES.

Br. JOHN D. CARGELL will preach at Bridgewater on the first Sunday (7th next) in June.

Br. J. T. GOODRICK will preach in Harpersville, on Sunday, June 7th, at 10 o'clock A. M., in New Ohio at 2 o'clock P. M. and at Page Brook at 5 P. M. Also, on the second Sunday at Phettyplace school house in Norwich.

The EDITOR will preach at Little Falls next Sunday and at Ilion the Sunday after.

Br. J. S. KIBBE will preach in Mottville on the first Sunday in June.

Br. ABBOTT will preach in Mottville on the third Sunday in June.

[Original.]

CAPITAL PUNISHMENT.

Rise! listen, ye rulers, of our happy nation;
The mild voice of mercy invoketh an ear;
Commissioned by Heaven to sway legislation,
In high halls of justice behold her appear.

She pleads for the erring, the lost and degraded,
In Pity's soft voice and mellifluous strain;
Reform them, she crieth, whom guilt hath deep shaded,
Let all castigation be used to reclaim.

The Father of mercies, Heaven's great Legislator,
In Love's shining letters his statutes hath penned—
In Truth's sacred book, and the bright page of nature,
We read he is love, and humanity's friend.

O! then shall our country, of freedom the dower,
The fair gems of science encircling her brow,
Illum'd by supernal Christianity's power,
Still at the dark altar of cruelty bow!

The fell code of Draco has long here prevailed,
And hurried the victims of crime to the grave;
Sweet Mercy has pleaded, but utterly failed
To use her mild rod the lost sinner to save.

Ye wise, good and learn'd, who preside o'er the nation,
Rise, abrogate laws that our natures degrade;
Let Mercy in triumph assume her high station,
With Justice's bright sword on her meek bosom laid.

When shall the death penalty useless and cruel,
With the monster Revenge from our blest land go down?
The sceptre of Justice display Mercy's jewel,
And the pearls of forbearance her diadem crown?

Our beautiful clime soon shall wisdom rule over,
In Mercy's regalia so fair and sublime,
The pure plants of virtue crimes' dark waste shall cover,
And goodness be crowned with fruition divine.

LAURA EGLESTON.

MINUTES

Of the Second Annual Meeting of the Western New
York U. S. S. Association, held at Alexander,
May 13 and 14, 1846.

Met Wednesday noon, 13th. Meeting called to
order by Br. S. R. Smith, President.

Br. S. R. Smith appointed Moderator, and Br.
U. Clark, Clerk.

Committees on adjournment, on giving a com-
pendium of the reports of schools, and on nomina-
tion of officers, appointed.

Delegates from Buffalo and Alexander answered
to the call for representatives.

Adjourned.

Met Wednesday afternoon.

Minutes of the last annual meeting read and ap-
proved.

Reports read from several schools.

Brs. S. R. Smith, A. Bean, and H. B. Torrance
appointed a committee to report on recommending
a uniformity of books to be used in Sunday schools.

On motion of Br. Clark,

Resolved, To amend that portion of the Consti-
tution which makes the limits of this Association
to include all the territory 'lying west of Cayuga
Lake,' and in place thereof substitute 'west of Gen-
esee River.'

On motion of Br. L. S. Everett,

Resolved, That the time has fully come when
the present safety and future progress of our cause,
in a great measure, depend on a successful prosecu-
tion of the Sabbath school enterprise; and

That in view of the foregoing fact, we earnestly
recommend the immediate organization of schools
in all the societies within the limits of this Asso-
ciation.

Committee on the nomination of officers for the
ensuing year, report the names of the last year.

Report adopted.

Committee on adjournment report, That this body
hold its next annual meeting at Perry, Wyom-
ing county.

Recess till Thursday morning. Br. A. Bean,
Moderator *pro tem*. Prayer, Br. S. Goff.

Reports from the different schools called for, and
the substance nearly as follows:

Buffalo—Scholars, 138; average attendance, 78;
number of verses committed by the whole during
the year, 49,745: officers and teachers, 43; libra-
ry, 327.

Rochester—Scholars, 106; average attendance,
38; teachers, 20; average attendance, 10; libra-
ry, 80.

Lockport—Scholars, 60; average attendance, 40;
teachers, 10; library, 160.

Niagara Falls—Suspended at present, for the
want of a place of meeting.

Pavilion—Scholars, 70; teachers, 10.

Perry—Scholars, 55; teachers, 10; library, 160.

Aurora—Scholars, 25; teachers, 4; library, 70.

Boston—Scholars, 50; teachers, 6.

The following schools have been organized dur-
ing the past year:

Alexander—Scholars, 60; teachers, 6. *Java*—
scholars, 25; teachers, 4. *Rushford*—scholars, 30.
Ridgeway and *Fairhaven*.

It is believed that there are schools at Middle-
port, Clarendon, and Churchville, but no definite
report.

On motion,

Resolved, That this Association send two dele-
gates to the State S. S. Association, about to con-
vene at Newark, to report in regard to the organi-
zation and condition of this body, and suggest such
measures as may be deemed expedient to unite and
co-operate in our common cause.

Brs. U. Clark and J. R. Johnson appointed as
delegates.

Resolved, That all the ministers within the
bounds of this Association be again requested to
deliver a discourse during the year to their respec-
tive congregations in behalf of the Sunday school
cause.

Br. W. B. Cook appointed to deliver the next
colonial address.

The meeting then listened to the annual address
of Br. J. S. Brown.

Moved, that the thanks of this body be returned
to Br. Brown, for his interesting and instructive dis-
course, and that he be requested to furnish a copy
for publication in the Western Luminary, with a
request from this body that the Magazine and Mes-
senger copy the same.

On motion of Br. Brown,

Resolved, That the superintendents of Sunday
schools, or, in their absence, the resident pastor, be
requested to make out a report to this body in an-
nual convention, at least four weeks before the an-
nual meeting.

Minutes of this meeting read and adopted, with
a request for their publication in the Western Lu-
minary, and other State papers.

Adjourned to meet at Perry, May, 1846.

U. CLARK, Secretary.

REMARKS.—Though the delegation of this meet-
ing was not as full as was expected, yet we trust
that a profitable and interesting session was enjoy-
ed by all present. We are unable to account for
the absence of many of our ministering brethren,
but we trust it is not owing to a want of interest in
our cause. The brethren in attendance were Brs.
S. R. Smith, L. S. Everett, J. S. Flagler, S. Goff,
W. B. Cook, J. R. Johnson, J. S. Brown, E. W.
Reynolds, J. Stebbins and U. Clark.

Sermons were preached by Brs. Reynolds, John-
son, Clark, Brown; and in a social conference spir-
ited addresses by all the brethren present.

The progress of our cause reported generally on-
ward. The society at Alexander, under the labors
of Br. Cook, is highly flourishing; and long will
they have our gratitude for the zeal with which we
were cordially and hospitably received. Blessings
crown them, and all the efforts put forth for the
everlasting Gospel.—[Luminary. U. C.]

UNIVERSALISM SPREADING SECRETLY.

We have reason to believe that Universalism is
spreading secretly in the various churches of the
partialist faith. We know not how large a propor-
tion of their members are secretly Universalists, but
we are persuaded there are many such. It was
formerly an offence worthy of excommunication,

for a member of a partialist church even to believe
in Universalism, if he scarcely breathed the fact to
any body, but now, in many churches, it is no of-
fence to proselyte other members to the same faith.
See the following article which we copy from the
'Christian Herald.'

'UNIVERSALISM IN THE CHURCH.—That a man
may be a believer in the doctrine of the final sal-
vation of all men, and be a Christian, is admitted.
But that the doctrine is both false and dangerous is
perfectly clear. Should a member of a church
cherish this doctrine as his own private sentiment,
and do no harm by proclaiming it, I think it should
not be made the occasion of trial or of discipline.—
But when one in his private intercourse and public
communications, labors to promulgate Universal-
ism, the case is far otherwise. The private opin-
ion is one thing, while the bad use he makes of it is
another and quite a different thing. No person can,
in my humble opinion, talk and proclaim so great
an error, and so mischievous—so full of infidelity
respecting the absolute necessity of regeneration,
faith, and a holy life in order to salvation, and yet
be a good, harmless and sincere Christian.

Such a Universalist will corrupt the youth, stag-
ger the weak, weaken the energies of the church,
and in fact pull down more Christianity than a good
minister can build up in a time of no more than
ordinary revival. There can be no ground for a
doubt that all such troublers of the church ought
forthwith to be labored with, and, if they can not
be reclaimed, be rejected from the church. The
longer they are suffered to go on, the worse the
consequences are, and the more likely they are to
produce divisions and contentions in the church.
One such person, suffered to go on, is enough to
bring ruin upon any church. He is a heretic, and,
after the first and second admonition, must be re-
jected, according to Paul.'

A man may be a Christian and still be a believer
in the salvation of all men! This is a fact which
the partialist churches are now willing to concede.
If a man cherishes the doctrine as his own private
sentiment, and does no harm by proclaiming it, it
should not be made the occasion of trial or discipline.
Thus, we see, the world is coming on. The sin,
then, does not consist in believing the doctrine, but
in bringing others to believe it. But if a man may
believe it, and be a Christian, it probably will not
hurt him. We are not able to see, if Universalism
does not hurt one man, why it should another? If
it does not hurt the first man in the church, it will
not hurt the second. If it will not hurt a man to
believe it, it surely will not hurt one to convert him
to it. Why then is it an offence to seek to convert
a man to it?

Some hard things are said about Universalism
in the above extract, but we must expect them.
They are put in to make the concession passable—
to ease it along. We can not expect all the good
things in one article: and when we get a concession
from an enemy in our favor, we must expect him
to say a few hard things to offset it.—*Trumpet*.

We should have all communications with men
as in the presence of God; and with God as in the
presence of man.

TERMS.

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SNAKES IN THE GRASS—DISTRICT SCHOOL LIBRARIES.

Br. SKINNER:—An article appeared in the 47th number of the last vol. of the Magazine and Advocate, copied from the New York Observer, the subject of which was 'More Snakes in the Grass,' and the signature, 'A Country Pastor.' You commented upon it at the time, as did subsequently your correspondents, 'E. M.,' 'J. M. Day,' and 'J. Gage, 2d,' in the 2d, 13th, and 18th numbers of the present volume; and in the 21st number it was indirectly, if not directly, referred to, by 'J. M. A.,' in his communication upon the 'Voice to Youth.' It has been handled plainly, pointedly and severely, but justly. Some may think it has already received more notice than it deserved.—But as it has been endorsed by several secular journals, and by the self-styled *evangelical* portion of the religious press somewhat generally, all of whom are engaged in a common warfare against the 'Voice to Youth,' and other publications not tinctured with popular sectarianism, and as the Secretary of State, in the very face of his own refusal to exclude these works from the libraries of Common Schools, is coaxed, and teased, and threatened, to induce him to reverse his decision, as I conceive without substantial reasons, I have arrived at a different conclusion.

My knowledge of 'A Country Pastor' and others enlisted with him, fully satisfy me that they are making a most bare-faced, shameless, thorough, determined and extensive effort to trample upon the laws regulating the choice of books in our district libraries, and to compel us to sustain their narrow, selfish and abhorrent doctrines! Enough can be presented to convince most unprejudiced minds, that our country has never been disgraced by men who more fervently seek, step by step, to destroy the spirit of our free institutions and force us legally to support their absurd and cruel dogmas!

It is not often that I select matter for Editors to publish. But believing that the importance of the subject of the controverted works, when considered in all its bearings and ulterior objects, demands that both sides should be presented to your readers, I am exceedingly anxious that you should copy in your paper of *next week*, the articles I send you, (or all that is important in them,) from the New York 'Journal of Commerce,' upon 'State Irreligion—District School Libraries,' and from the Universalist Union, upon 'School Libraries—The New Movement,' and 'The Spirit of Proscription at Work.' By so doing I know you will highly gratify many subscribers in Chenango county and elsewhere. They will aid in preparing a way for a correct appreciation of the import of other matter I will furnish you in a few days, some of which has never been made public.

Fraternally Yours, J. T. GOODRICH.
Oxford, May 28, 1846.

From the Journal of Commerce.

STATE IRRELIGION—DISTRICT SCHOOL LIBRARIES.

We have observed with deep anxiety, the working of the District School Library system in New York and other States. Conducted on just principles, it seemed to promise much for the intellectual and moral improvement of the rising generation. Controlled for evil purposes, we have all along looked upon it as an engine of destruction, not less fatal than would be the Croton flowing into our city, if its sources were poisoned, and its now pure

and healthful streams made to convey the seeds of death to all our abodes.

At least it is a most difficult and delicate trust to manage; and the public officer having the matter in charge is entitled to a candid and charitable construction of his acts, in a matter of such responsibility and difficulty. His position is an anomalous one. His decision is final in reference to the reading matter of the great mass of the people, especially the young; and yet he is not an officer of the people, but holds his place at the will of the Legislature. He may or may not have the talent or discrimination to discharge his solemn trust wisely; but whether he has or not, through what direct channel can the people reach his ear, and what remedy have they, except by a change of legislators, though he were to taint every stream of knowledge with fatal error?

It is time attention were turned to the management of this trust. In the State of New York, where perhaps \$1,000,000 have been expended for books in District Libraries, some 2,000,000 of books, good or bad, are thus accessible to the mass of our youth. If we mistake not, the controlling influences in this department at the outset where highly sectarian and anti-*evangelical*. Now, it would seem, they verge toward infidelity, or its counterpart, Universalism. It becomes those who have any regard for the right moral culture of the young, to keep a careful look out on the conduct of public officers having this trust in charge.

The principles which seem to have controlled the selection of books, hitherto, so far as religion and morals are concerned, we can not but regard as dangerous and unwarrantable. Indeed, the arrangement, by which the *dictum* of one man may control the popular reading of a State, and that, too, notwithstanding the preferences, and against the expressed will of a majority of the people, is an anomaly in our government. A civil officer becomes a Pope, whose bull is final on points of religious doctrine. He issues his *index expurgatorius*, avowedly excluding every book containing an 'evangelical' sentiment as 'sectarian,' and deliberately places his *imprimatur* on books which hold up to scorn the doctrines which are dear to the hearts of 'the great body of Christians.'

These are grave charges; we wish they were not true. But the evidence before us of their verity is palpable. We give it in a very condensed form.

The Superintendent of Common Schools in this State, having been appealed to as to the character of two books in quite general circulation in the schools, declares them to be 'eminently adapted to the cultivation and improvement of the moral and intellectual faculties of the young. Neither can either of them be regarded as sectarian, or in any respect immoral or injurious.' What will be the surprise of the reader to learn that the books thus receiving official sanction, are essentially infidel and Universalist in their teachings—exalting *Reason* at the expense of *Revelation*—assailing the idea of human depravity, and undermining confidence in the doctrine of endless punishment for the incorrigibly wicked! Such is their character, as might be shown by abundant quotations. And yet, says the Superintendent, there is nothing 'sectarian or injurious' in them, and they are 'eminently adapted to the improvement of the moral faculties of the young.'

But this is not the worst aspect of the case. Standard treatises, which are and have been for centuries the common property of Christians of every name, are repudiated as 'sectarian,' which the Superintendent defines as 'recognizing the religious

tenets solely of those who are denominated *Evangelical Christians*.' Such books as *Pilgrim's Progress*, *Baxter's Saint's Rest*, *Abbot's Young Christian*, &c., are to be rejected from school libraries and put in the pillory of this new *Index Expurgatorius*, 'especially in districts where any of the inhabitants profess religious views in opposition to those held by the *great body of Christians*,' (we quote official language,) while books which oppose views universally 'held by the great body of Christians' are admitted with the sanction and approval of the State.

If we understand the principle thus avowed, 'any' individual who hates religion has it in his power to control the reading of a district, especially so far as the exclusion of every thing of a religious character is concerned, whatever may be the wishes of all the district besides. This is all that infidelity or irreligion usually demands. But more than this: an artful writer can instil positively erroneous sentiments into his works, and they may enter every district school, under the sanction of the Superintendent, though half or nine-tenths of the inhabitants of the district are opposed. Is this so? What then has become of our fundamental principle, which recognize *majorities*, and not single irresponsible wills, as the arbiters in questions of difference? If 'the great body of Christians' are thus the footballs of little knots of infidels, and in a Christian State their principle are to be the scoff and contempt of its officers, does it not become them to seek proper methods of guarding their rights, and resisting encroachments which even papal power would hardly dare make, even in its own dominions.

[After alluding to the *Pirate's Own Book*, and some of Dickens' productions, the writer concludes:]

If the people prefer for their children the means of making them pirates, rather than the means of salvation; if they wish infidel teachings rather than those of a pure, catholic Christianity; if the people desire the fountains of juvenile learning poisoned and corrupted, they will sustain and sanction the existing principles and administration of this branch of public service; if not, they will search out the nature and extent of the evil, and apply the remedy.

From the Universalist Union.

SCHOOL LIBRARIES—THE NEW MOVEMENT.

No one, we trust, indulging a laudable interest in the perpetuity of the religious privileges so happily secured to the inhabitants of this country, will complain of the attention we are just now giving to the subject involved in this article, or the space we occupy in copying the sayings and doings of others, in relation to it, whose conduct and measures, in our humble estimation, should be scanned with a watchful eye.

As we have before intimated, touching this subject, there is a body of strenuous professors whose efforts at religious domination have been unwearied in the past. They relax no efforts now. Defeat in any movement for the attainment of their favorite object only stimulates them to increased exertions upon some other and new cue. And so far as perseverance is concerned, their example is worthy of all imitation by the friends of religious liberty.

Formerly they *did* possess an extensive and controlling influence, generally; and in many places an exclusive direction of not only religious, but civil, affairs. Who has forgotten the virtually established religion of New England—of Connecticut in particular—when you were compelled by law, to support the prevailing religion, which was Presbyterian or Congregational, (at least was bas-

ed on the old Saybrook Platform,) and if objected to, on conscientious scruples, or other grounds, the officer was by law bound to levy on any thing you possessed, even to the mechanical tools of the suffering poor! Many a time have we listened to the bitter revelations of a gray haired friend, whom we several years since followed to the grave, (in Connecticut,) of the trials and persecutions he had met with in earlier life, religiously; how he had been prosecuted for a *minister-tax*, which he could not conscientiously pay, and even had his mechanical tools—he was a carpenter—taken from him, when actually poor and a family dependent upon his daily labor! Fervently would the old man thank God for the dawn of a brighter day, and ardently would he plead with those about him to guard well the religious privileges they were enjoying, and watch with a jealous eye every movement that had a bearing towards an encroachment upon them.—Years of careful observation of men and things has satisfied us of the importance and necessity of the old man's advice.

Within our recollection, the statute books of old Connecticut have been disgraced with the odious 'stand-up law,' by which every voter must rise up in town and State meetings, to be gazed at, and brow beat, and cowered down, by any combination that might exist, perhaps by his own employer, on whom he was dependent for his daily bread; and by laws which compelled every man to pay a ministering tax to the Presbyterian order, unless he took the trouble to certificate-off, and actually united himself to some other religious organization!

But happily 'progress' has been stamped upon the present century. These dark spots upon our history are disappearing before the advancing light of true religious and civil freedom. And just in proportion as this renovating light is dispensed abroad, are the desperate struggles of those who would continue these chains upon the mind, increased. Let the real friends of freedom of thought and opinion, however, be vigilant—be faithful—and this light will continue to advance, till every vestige of that spirit of domination is banished, and men be inclined to do right for the sake of the right—be induced to practice the golden rule of doing unto others as they would that others should do unto them.

We briefly alluded last week to this spirit of domination of which we speak—of its more recent indications, touching the District School Library question. It is the same spirit which originated all the excitement about the Bible in Public and Ward Schools of this city, based upon the objections of the Catholics to having Reading and Lesson books placed in the hands of their children, which ridiculed or denounced their own faith. Every hobby with the abettors of this spirit, has had, and must have, its day. Their indefatigable efforts were put forth at the establishment of the District School Library system, to introduce their sectarian publications, but without success. Subsequently came up the 'hue and cry' of excluding the Bible from Common Schools by *Catholic and infidel influence*, as they were pleased to characterize it. As the interest of that card began to subside, they cast about for something else by which to 'agitate.'—Most fortunately for them, a 'World's Convention' assembled about that time, and some fanatical unbeliever—(there can be fanatics in unbelief as well as belief)—pronounced a pauegyric upon Combe's Constitution of Man, and set it forth as an admirable work, to promote infidelity! Whereupon a new order of tactics was introduced. The cry of infidel influence in the District School Library was set up, and has been industriously plied ever since. The charge, that 'Combe on the Constitution of Man—the book of all others recommended by infidels themselves'—is extensively introduced into School Libraries, has been rung in all its changes throughout the community! With the New York Observer, it has passed into a kind of stereotype saying, not only through its acknowledged editorials, but through its *varied* correspondence, not excepting the 'Country Pastor'! Pretty clearly indicating the source of the articles, independent of all other considerations! Austin's Voice

to Youth, as our readers are already advised, has been coupled with it. And Smith's Causes of Infidelity Removed, has been named—just named—though compared with either of the others, is decidedly the most sectarian, and of course the most objectionable, on the grounds they claim, and ask action.

But it is not so much that these two or three volumes have found their way into District School Libraries, that we hear all this commotion. No—far, very far from this. It is rather that 'standard treatises, which are and have been for centuries the common property of Christians'—in other words, that decidedly sectarian works, strongly inculcating all the horrible features of self-styled orthodoxy, are excluded; it is that the introduction of some two or three volumes (whose general spirit and philanthropy opposes the spirit of dictation of which we are treating,) should be made the pretext—the precedent—of introducing the American Tract Society and other 'evangelical' works into the Libraries! Let the Superintendent of Common Schools, just say to the abettors of these movements—'Introduce just such works as you please, gentlemen,—and we will be bound you will hear no complaint of Combe, or Austin, until they think they have secured influence, or moulded feeling, sufficiently to sustain them in throwing all works out but just their own publications! This may be deemed severe judgment, but do not *facts* warrant it all? Look at their whole career. Carefully analyze the recent criticisms upon the works alluded to, and in every item named, with bare one exception, you will find the whole 'head and front' of the offence is, that their incidental reasoning upon general themes, carried out, might sap the foundation of orthodoxy! The whole resolving itself at once into this pretty little specimen of Protestant Infidelity!—'We are orthodox; all others are heterodox'—which is not a whit better than Roman Infidelity, according to our religious arithmetic!

Another view should not be forgotten. The few works forming the ground of the present movement were never published to subvert sectarian purposes—they do not labor to that end—they strive to advance human happiness—to promote virtue and righteousness, upon general grounds. While the other works labor sedulously to the end of sectarian interest. They are published expressly for its advancement.

But we have not room to continue these observations now. We desire to introduce to the reader the principal portion of an article which appeared in the Journal of Commerce of the 8th inst., and which may be regarded as a kind of 'tender' to the Observer articles. We desire this for three reasons—first, it will illustrate some of the foregoing observations, and establish their correctness. Second, we wish to show the spirit which is already at work against public officers who dare to differ with self-styled orthodoxy; and third, to preserve it in our columns for future reference. In some future time its preposterous positions will be looked upon with no less wonder than the community now scan the history of the Salem witchcraft.

Austin's Voice to Youth and Combe's Constitution of Man, infidel in their teachings and tendencies! Surely the man who can prefer such a charge must be mad with bigotry and sectarian spleen.

But read the writer in the Journal. He gives no name—not even an initial—and it can hardly be wondered at. It is a kind of warfare that a Christian should blush to be known in, at this day of light and boasted liberty. That it should appear in the Journal of Commerce, will not be surprising at all, with any one acquainted with the conduct of the editors of that Journal, in that famous Eight Dollar transaction with us. A Journal that can receive Eight Dollars—(an extortionate price, by the way)—for a specified labor, and then fail in its engagements, and in addition keep the money, must be a very appropriate medium for such cantings as are contained in the article in question. See the article, headed—'State Irreligion,' &c.

THE SPIRIT OF PROSCRIPTION AT WORK.

In copying the State Superintendent's letter recently, alluding to Austin's Voice to Youth and another work, we hinted at the proscription he was exposing himself to, in thwarting, in the least, the purposes of an ambitious and power-seeking religious aristocracy. We expressed a hope that his decision was maturely arrived at, and that he had taken his stand in full view of the formidable array he would be likely to encounter. We still indulge the same hope. But we can already see that he will need all his energy and decision of character to withstand the influences that will be brought to bear upon him and against him. Already has the ban of proscription been uttered—evidently in its first object, to intimidate him and accomplish its object, if possible, through that channel; or, that failing, then to alarm the 'evangelical' portion of community, and direct, as far as possible, their combined influence to his removal! Is this doubted by any one? Just look, then at the language we copy this week from the Journal of Commerce. Look at the course of the New York Observer. Is it said that the thing all emanates from the editorial closet of the latter paper? So much the greater need of watchfulness. For when designing men, in their efforts to accomplish favorite objects, choose as their mouth piece, a widely circulated journal, distinguished for its bigotry and exclusiveness, which repeatedly misstates its opponents, and seldom, if ever, allows its readers to see more than one side of a question—there is so much the more danger.

The spirit of which we speak is loud in declaiming against Popery—its bulls of denunciation and proscription—forgetting that its own spirit would shame the Pope himself—that it is Popery, or worse than Popery, in every thing but the simple name!

The spirit and aim of the Journal article can not be mistaken. The curse is pronounced upon the Superintendent, and every influence will be brought to bear upon him—in pleadings or threatenings—to secure their object—the introduction of 'evangelical' works into the School Libraries, or the removal of the Officer, or a change in the management of the business! The Observer can plead, while the Journal can threaten. No matter if the pleadings and threatenings both emanate from the same source, if they but accomplish their purpose by one or the other means!

We only hope the Superintendent will remain firm to the duties of his station—act independent of all sectarian or party influence, either 'evangelical' or anti-evangelical, and preserve the School System to its original purpose—a fountain at which all may drink, without offence, who are disposed to do to others as they would that others should do to them.

And above all, let every lover of equal rights and freedom of opinion, stand by him faithfully. If it has come to this, that a responsible public officer can not express an opinion in respectful terms, when directly appealed to, without being denounced as a Pope, with all the reproachful appurtenances, merely because he happens to contravene the selfish wishes of the appellants, we think it high time for the friends of freedom to look about themselves, and watch with argus-eyes, the developments of such principles.

MINUTES

Of the Proceedings of the New York State Convention of Universalists for 1846.

Met according to adjournment in Newark, Wayne county, N. Y., May 27, 1846. Called to order by Br. T. J. Sawyer, Moderator at the last session, and after uniting in prayer with Br. M. B. Smith, the following Roll of Delegates was made out:

Allegany Association.—Clerical, T. L. Clark, J. B. Sax; lay, L. Graves. *Black River*.—Clerical, G. S. Abbott, J. S. Kibbe; lay, F. W. Winn, Wm. Williams. *Cayuga*.—Clerical, J. M. Austin. *Central*.—none. *Chautauque*.—Clerical, C. H. Dutton. *Chenango*.—A. O. Warren. *Genesee*.—Clerical, W. B. Cook, J. S. Brown. *Hudson River*.—Clerical, J. Moore; lay, C. Townsend,

S. Van Schaack. *Mohawk*—Clerical, D. Skinner, J. Douglass. *New York*—Lay, P. Price, E. Whitefield. *Niagara*—Clerical, J. Chase, U. Clark; lay, J. S. Church. *Ontario*—Clerical, O. Ackley, C. Hammond; lay, M. W. Hemmip, James Armstrong. *Oscego*—Clerical, Job Potter. *St. Lawrence*—none. *Steuben*—Lay, W. Goff. *Buffalo*—Clerical, S. Goff, G. S. Gowdy; lay, P. Cobb.

The council was then fully organized by the appointment of Br. JOHN MOORE, of Troy, *Moderator*; Br. P. PRICE, New York, *Clerk*, and Br. J. S. BROWN, of Perry, *Assistant Clerk*.

Br. A. C. Barry, submitted his resignation as Standing Clerk, which was accepted, and a vote of thanks tendered for the faithful discharge of his duties.

Br. H. L. Hayward was appointed Standing Clerk of this body.

Minutes of last session read and approved.

The Buffalo Association asked the fellowship of this body which was granted.

Appointed Brs. Potter, Cobb and Abbott, Committee on adjournment, who reported Scipio, N. Y. as the place. Report accepted and subsequently adopted.

Appointed Brs. J. M. Austin, D. Skinner and T. L. Clark, a Committee to nominate a Brother, to preach the next Occasional Sermon, who reported the name of Br. O. A. Skinner, of New York city, with power to appoint a substitute. Report accepted and subsequently adopted.

Appointed Brs. H. C. Mason, E. Whitefield and C. Townsend, Committee to nominate delegates to the United States Convention, who reported the following names; Brs. S. R. Smith, Buffalo; T. B. Thayer, Brooklyn; T. J. Sawyer, Clinton; A. A. Davis, Glen's Falls, *Clerical*. P. Price, New York; J. D. Ford, Newark; D. M. Moore, Schenectady; Paul Marshall, Plattsburgh; A. R. Ransom, Buffalo; Calvin Cole, Oxford, *Lay*. Report accepted and subsequently adopted.

Appointed Brs. G. W. Montgomery, T. J. Sawyer and S. Goff, Committee on Fellowship. Brs. D. Skinner, S. R. Smith and Job Potter, Committee on Correspondence.

The second Annual Report of the Board of Trustees of the N. Y. Universalist Relief Fund was submitted, read and adopted, and ordered to be placed on file, and to be published with the minutes of the body.

Appointed Brs. J. Chase, D. Skinner and O. Ackley, a Committee to take into consideration the several recommendations and suggestions contained in the Report of the Trustees of their Relief Fund, who reported the following:

Resolved, That One Hundred Dollars, be appropriated from the proceeds of the Relief Fund to the aid of the Widow and Orphans of the late Rev. Oliver Wilcox, one half of the sum payable immediately, and the other half on the 1st of November, 1846, to the order of Rev. Pitt Morse. Also, that Fifty Dollars be appropriated from the same source, for the benefit of the surviving child of the late Rev. Joseph Eaton—(Julius Savillion Eaton)—payable to the order of Joseph Mumford. *Resolution* subsequently adopted.

On motion of Br. J. M. Austin, the Moderator was desired to invite some Brother to give an Address on Education before this body; whereupon Br. T. J. Sawyer was called upon by the Moderator, and consented to give such Address.

The Committee on adjournment were instructed to take the subject of changing the time of meeting of this Convention into consideration, who subsequently reported the following *Resolution*:

Resolved, That the Constitution of this Convention be amended so as to change the time of the Annual Meeting from the last Wednesday in May, to the third Wednesday in August, in each year. Adopted, to lie over to the next session according to Constitutional provision.

Appointed Brs. J. M. Austin, D. Skinner and G. W. Montgomery, a Committee to take into consideration the condition, and direction of the Theological Seminary at Clinton, who submitted the following Report:

The Committee to whom the subject of the Theological School at Clinton was referred, Report as follows:

Whereas a Class has been formed in Clinton, for the better preparation of young men for the ministry—Whereas, this Class has already proved itself to be of great importance, not only to the sixteen individuals who have received instruction from its judicious teacher, Br. T. J. Sawyer, but also to the denomination who will receive these pupils thus better prepared for their duty, into its ministry—Whereas it is of vast consequence, that the Universalist denomination should encourage and strengthen every effort for the thorough education of candidates for the ministry—and Whereas, this School at Clinton needs not only the sanction, but also the aid of all those who wish the promulgators of the Restitution to be well fitted for the work of spreading the Truth; it is therefore by this Convention

Resolved, That a Committee of fourteen persons, (seven laymen and seven preachers) shall be chosen, who, in connection with Br. T. J. Sawyer, or his successors, shall constitute a Board of Trustees, whose business it shall be, to devise such means and plans as shall sustain and gradually perfect the effort now being made in Clinton for providing instruction for ministerial candidates; to solicit donations of money and books, either personally or by agents, for the support and use of the School; to take all such measures as shall tend to give permanency to the School. This Board shall meet as soon as convenient, and shall report its doings to the Order through our State Papers. Three members shall constitute a quorum to do business.

Resolved, That as the proposed subscriptions for sustaining this School for five years, are not yet sufficient for that object, this Convention earnestly calls upon the friends of the cause, to subscribe to its funds, that at least, if for no other object, the utility of such a School may be tested by the present experiment.

Resolved, That as the School is suffering from the want of a sufficient number of library and class books, this Convention earnestly solicits the friends of the cause to make donations of standard theological works. [It was expected Br. Sawyer would make out a list—he commenced one, and I designed the completion of it, but parted with him before it was attended to. Will he do it now?—P. P.]

The Report accepted, and after discussion, adopted.

Brs. T. J. Sawyer, Stephen Van Schaack and Job Potter were appointed a Committee to nominate Trustees of the Theological Seminary at Clinton, in accordance with the first of the foregoing resolutions, who subsequently reported the following names: S. R. Smith, Buffalo; John Moore, Troy; D. Skinner, Utica; J. M. Austin, Auburn; G. W. Montgomery, Rochester; J. T. Goodrich, Oxford; O. A. Skinner, New York, *clerical*; James Hall, New York city; Stephen Van Schaack, Albany; Jacob Harsen, New York city; David Moore, Schenectady; E. Cory, Cooperstown; Ira Cunniss, Auburn; E. S. Barnum, Utica. Report accepted, and the names adopted as the Board of Trustees. Adjourned to half past 7 o'clock, A. M., Thursday.

Thursday morning. Met pursuant to adjournment. United in prayer with Br. O. Ackley.

The following Preamble and Resolutions were submitted by the Clerk:

Whereas, The Sunday school cause is rapidly assuming that importance in the public mind which it is so eminently entitled to; and whereas we regard it as among the most important, if not the most important, means of advancing the cause of impartial grace and salvation, therefore

Resolved, That in the opinion of this Council equal prominence should be given to the services of the State Sabbath School Association, as to those of the Convention; and that a specific time should be set apart for listening to the Annual Address of that body, as is now the rule for the Occasional Sermon before this body; and in accordance therewith we recommend, that hereafter, Wednesday forenoon (as is now the rule) be appropriated for the Occasional Discourse before this body; and that Thursday forenoon be in like manner appropriated to the Annual Address before the Sabbath School Association.

Resolved, That the success which has thus far attended our efforts in the Sunday school cause, imperfect as has been our organization, is the best evidence we can have of the utility of the Institution, and the great benefits that must of necessity follow a thorough concert of action in its behalf; and we would therefore renewedly urge upon the denomination in this State increased zeal in this cause; by fostering and encouraging schools already established, and the establishment of others wherever prac-

ticable; and by all other appropriate means that are available. Adopted.

Appointed Brs. Sawyer, Montgomery and Potter a Committee to take into consideration the subject of Fellowship with this body, who made a partial report in the following resolutions:

Resolved, That any disabled clergymen, or family of a deceased clergyman making application for assistance from the Relief Fund, must accompany that application with a certificate from the Committee of Fellowship and Ordination, or Standing Clerk of their respective Associations, certifying whether the clergyman, in whose behalf, or in whose name, the application is made, is or was, in full fellowship with the Association in which he resides, or did reside previous to his death.

Resolved, That this Rule remain in force until the next session of the Convention.

Resolutions adopted, and leave granted to the Committee to sit again, with instructions to report through the Periodicals at their earliest convenience, some permanent Rules of Fellowship, to be acted upon at the next session of this body.

Voted, That the Clerk of this body prepare the Minutes for publication in the various denominational papers, accompanied with such remarks as he may deem appropriate.

Br. J. M. Austin submitted the following resolution:

Resolved, That the thanks of this Convention be presented to the members of the Universalist Society in Newark, for the kindness and generous hospitality extended to us during our sojourn in their midst.

Adjourned to meet in the Church immediately after the morning services.

Met according to adjournment, at the close of the morning services.

Br. D. Skinner moved the thanks of the Council to Br. T. J. Sawyer, for his Address on Education, which had just been listened to by the Council and audience; with a request for a copy for publication. Passed.

After uniting in prayer with the Moderator, the Council adjourned, as per previous vote, to meet in Scipio, Cayuga county, on the last Wednesday and following Thursday in May, 1847.

JOHN MOORE, Moderator.

P. PRICE, } Clerks.
J. S. BROWN. }

ORDER OF RELIGIOUS SERVICES.

Tuesday evening—Prayer, Br. D. Skinner; Sunday School Address, Br. H. L. Hayward.

Wednesday morning—Prayer, Br. J. Moore; Sermon, Br. J. M. Austin, text, Rom. xi: 20, 'Be not high minded, but fear,' &c., to the end of 21st verse.

Afternoon—Prayer, Br. D. Pickering; Sermon, Br. J. Moore, text, Col. i: 19, 20, 'The reconciliation of all things.'

Evening—Prayer, Br. A. G. Laurie; Sermon, Br. G. W. Montgomery, text, Jonah iv: 9, 10, 11.

Thursday morning—Prayer, Br. J. Potter; Address on Education, Br. T. J. Sawyer.

Afternoon—Prayer, Br. M. B. Smith; Sermon, Br. D. Skinner; The Closing Address, Br. D. Skinner.

Preachers in attendance.—O. Ackley, Geneva; M. B. Smith, Albion; J. Potter, Waterville; D. Pickering, Buffalo; J. Moore, Troy; J. Whitney, G. W. Montgomery, C. Hammond, Rochester; J. Chase, Middleport; T. J. Sawyer, Clinton; J. M. Austin, Auburn; G. S. Gowdy, Boston; F. M. Alvord, Panama; J. S. Brown, Perry; N. Brown, Howlet Hill; D. Skinner, Utica; J. Douglass, Salisbury; U. Clark, Lockport; T. L. Clark, Yorkshire; G. S. Abbott, Dexter; H. Boughton, Watertown; G. Swan, Richville; A. Q. Warren, Smithville Flats; W. Queal, Bristol; C. H. Dutton, Lavonia; John H. Campbell, Clinton; J. J. Austin, Lebanon; James Foster, Cicero; L. L. Spaulding, Webster; H. E. Hayward, Scipio; J. S. Kibbe, Mexico; S. Goff, Willink; W. B. Cook, Alexander; L. M. Hawes, Fulton; — Johnson, —; J. B. Sax, Hume; J. P. Averill, Chaumont; J. M. Peebles, Kelloggsville; A. G. Laurie, London, Canada West; H. Beckwith, Massachusetts.

Remarks, &c., next week.]

[Original.]

ON THE DEATH OF Mrs. NANCY SMITH,

OF SAUQUOIT, ONEIDA COUNTY, WRITTEN BY REQUEST OF
HER DAUGHTER.

Dear Mother, hast thou left us here,

Without thy care, without thine aid?

Shall we thy counsels no more hear,

Nor mark examples for us laid?

Our infant days thou watch'd with care,

And didst in peace direct our way;

And thy kind spirit, free as air,

Guided our path from day to day.

But thou art gone to realms of joy,

Where all is peace and endless love;

To realms of bliss without alloy,

To chant the praise of God above.

Farewell, dear Mother, sainted friend,

Thy mem'ry lives within our hearts;

Thy cares and pains are at an end,

And we with thee are doom'd to part.

But far beyond these trying scenes,

Where sorrow racks the heart with pain;

In God's own time, by his own means,

He'll give thee to our arms again.

Peace then to thee, thou sainted one,

May thy example in us live;

Till God shall call our spirits home,

And we to Him all glory give. D. PICKERING.

Buffalo, May 18, 1846.

[Original.]

EPITAPH.

Oh! rest in peace, thou precious babe,

Thy spirit is with God;

Although thy form is here now laid,

Heaven is thy blest abode. D. PICKERING.

TRUTH.

Stern and grand amid the desperate war of elements, stood the wise man's house, which was founded on a rock. But no more grand a spectacle was the rock-founded tower of the wise man than is the man whose character of integrity is founded on eternal truth. 'Heaven and earth shall pass away,' but the words of Truth shall never.

As there is no character in the world so mean and despicable as the man who feasts on falsehoods, so there is no character more noble and commanding than the man who hath obeyed the injunction of wisdom, by binding truth around his neck, and having it wrote upon the table of his heart. We will not go into a definition of what truth is—it needs none, for it is a principle as well known to the savage as the civilized—was as well known at the beginning of the world as it is at present. It is no doubt true, that there can be no knowledge apart from truth; but the principle of truth in itself; moral truth in the heart of man, may shine as conspicuous in the simple peasant as in the learned prince. The principle of truth in itself, as a good moral virtue, is the principle which more immediately concerns our fraternity—is that principle which enables us to judge of right and wrong between man and man, and between ourselves and the world.

That many good and eminent men have been led away from truth into error, is a fact which history alas, furnishes too many sad and mournful illustrations, but we believe that a man open to conviction, and sincerely desirous of arriving at right conclusions, will, although led astray for a while, be ultimately led to direct his steps in the right path. The man who is deeply impressed with a sense of almighty truth, will always be found defending the rights of man, and opposing the wrongs which the ambitious and designing would impose upon the defenceless and innocent. It is this principle which has exalted with god-like courage, the martyr in the hour of danger, and enabled him to brave the fiery waves of persecution with unshrinking devotion. It is this principle which has led the patriot to lay down his life for freedom and his country, rather than live in grandeur, but to be a slave in mind. What sublime scenes of moral grandeur rises before our vision as we think of Paul in the pulpit, Tell on

the field, and Sidney on the scaffold; but the field is too wide for our brief sketch, and too lofty the flight, it may be, for our humble powers, and beside we have considered that to trace the effects of truth in the more obscure paths of life, would be of more benefit, because *there* truth is generally passed by unnoticed. In duty to our fellow man—in the quiet transactions and relations between ourselves and our neighbors, it is perhaps more important to be guided by simple truth and honor, than in our public actions. What confidence could we place in that man whose public life is a scene of frothy patriotism and whose private life is characterized for meanness and deceit?—Surely none. But is it not a solemn fact that this simple rule of judging of true character is too much overlooked, and public confidence is often reposed in men who are known to be totally unworthy of the least private esteem. And is it not a fact that actions are committed in private without the least hesitation—actions from which we would shrink appalled, if held up to the public gaze; exhibiting a sinful forgetfulness of the solemn truth—'THE ALL-SEEING EYE IS UPON US.' To be adorned 'with truth in the inward parts,' that is, to be guided in our most humble and quiet transactions by simple truth, is more important, in my opinion, than in any other relations of life; for the private transactions of life is the heart of our public ones, and if the fountain is pure, the waters that flow from such a source must be sweet. I am acquainted with one whose private character I will briefly describe to illustrate the beauties of being guided by truth at all seasons and in all places—one whose nobility of soul may be overlooked from his humble position in the world, by the rich and the proud, but one of whom I am confident that when the *Great Refiner* shall assay in the crucible of truth the noble and base metals, he shall come forth as gold seven times purified, with songs and everlasting joy upon his head.

About nine years ago, Mr. Wilson* was employed in an extensive Lithographic establishment, and had by his integrity and attention to his business, won the esteem of his employer, Mr. Johnston, a man of keen business abilities, but who in his transactions, was guided not by the fine traits of truthful uprightness, but would even tell a small untruth as being sometimes, as he said, indispensable in the conducting of his business with some of his customers. It happened that he had a considerable number of orders on hand which he promised to accomplish on a certain day, a thing which he knew he was unable to do, but nevertheless he promised, reasoning that when he had the jobs on hand and not have them finished, he would be able to make some plausible excuse for the delay. On the morning of the 23d of April, 1837, Mr. Johnston came to William and said, there are six thousand cards to be ready for Mr. Brown, and three thousand for Mr. Kettle. You will not be able to commence Mr. Kettle's until tomorrow; but go on and finish Mr. Brown's, as he is always on the mark, and very irritable, and I will try and put Mr. Kettle off if he calls, as he is more easy to deal with. But it so happened that Mr. Kettle depended on his cards that very day, as he had arranged to send them away about three hundred miles; so exactly at eleven o'clock he called, and Mr. Johnston endeavored to make some excuse for the cards not being finished. 'Mr. Kettle flew into a passion, and spoke in very severe terms about his disappointment: indeed he gave vent to his feelings in such a manner that Mr. Johnston became very agitated, and to make a 'scape door for himself,' he called for William into his presence, and asked him if he had not got any of Mr. Kettle's cards finished yet? William answered that he had not. And did I not tell you, sir, said Mr. Johnston, to have them ready this morning? William answered mildly that he had received no such instructions. And do you tell me that I did not tell you to have Mr. Kettle's cards ready this morning? I can not for conscience sake, Mr. Johnston, give you any other answer than what I have given. Then sir, I say you got instructions from me to have them ready this morning, and, and— Here Mr. Kettle looked in Mr. Johnston's

* The names are alone fictitious.

face, and coolly said, you may keep your cards, Mr. Johnston, and then walked down stairs.

Mr. Johnston, although a very good man, so called, was one who knew not what it was to be guided in all the fine lines of life by simple truth, and therefore at this time could not appreciate the fine character of the humble artisan who stood before him. He stamped and raved at poor William for making him a liar, as he said, before Mr. Kettle, little caring if William would have falsified himself before One who was greater than them all. Off, off, he said, never let me see you here again. To think I have lost one of my best customers by your want of respect to your superior. Begone, sir, begone.

William answered not a word, but with grief put on his coat and left Mr. Johnston's establishment. His purse was indeed light, and there were other two who depended upon his exertions for their daily bread—his young wife and infant child. William was of a delicate constitution, and he knew that there was no other establishment at which he could at that time get employment. The few shillings that he had were soon spent, and to crown his misfortunes, he was seized with a severe fever. What little his poor relatives could do for him, was done. His young wife was indeed like an angel of light by his bedside, and the consolations of a simple trust in the Author of all Truth wonderfully sweetened the cup of their afflictions, although they suffered and suffered severely. Relief at last providentially came. An exceedingly charitable lady had heard of their distress, and came to visit them. She was one who sought out personally many charities, the only true characteristic of true benevolence. She inquired into their situation, was touched with their tale of distress. She relieved their daily wants, and soon became deeply interested in the character of William, who was now fast recovering from proper remedies and the banishment of want from his family. She soon learned how he was turned away from the employment of Mr. Johnston, and admiration for the noble mind of William soon took the place of pity for his situation. She resolved to do an act which the reader will find to be evidence of both a liberal and sensible mind. She introduced herself to Mr. Johnston, and stated the case of poor William. She pointed out the value of such a man to any employer, and what trust might be reposed in him. Mr. Johnston needed not to be convinced of this, for experience had already been his stern teacher. The man whom he employed in William's place had run away and cheated him of no small amount. He had felt also, that he had done William wrong, and his simple words, *I can not for conscience sake, Mr. Johnston, give you another answer*, had vibrated on his heart ever since he had put William away. The God of Truth had been at work in his heart. He took up his cane and accompanied the good Mrs. Jamison to the house of William, and when he saw him wasted and bleached by his severe fever, the tears gushed from his eyes, and his voice was choked with grief, as he grasped his hand, and faintly said—Oh, William, I am the author of all this. All that were in the house were melted into tears—tears, it may be said, of sorrowful joy, and they bent the knee and offered up their prayers to the Giver of all good, at Mr. Johnston's desire, praying that God would enable him to walk in the footsteps of Christ, in spirit and in truth. William soon recovered, and was manager of Mr. Johnston's business for six years afterwards. His gratitude was ever fresh to Mrs. Jamison. He watched at the bed-side of Mr. Johnston in his last moments, who gave abundant proof of a lively hope in a glorious immortality, being happy that ever he heard William Wilson say, *I can not for conscience sake tell an untruth*.

To illustrate our subject, we have told a true and simple tale. It will, we have no doubt, be better appreciated than if we had written a thousand pompous paragraphs. My Brothers, let simple truth guide our footsteps in every walk of life; in private as well as public; may our every word be a lesson of truth. Let us never forget the rock of our promise, for Truth is the foundation of all honor, honesty, friendship and love. We know that a great deal more might be said upon this subject, but it was our ob-

ject to inculcate an adherence to truth in every walk of life; in the most humble and the most minute actions. And as truth is the rock on which our Order is built, let us never forget that,

Truth is our golden banner bright,
'Tis waving in our Order's van,
Inspiring to the glorious fight,
Humanity, good will to man.

[Gavel.]

We give here, from Sharpe's London Magazine, an intensely interesting account of a perilous situation from which a human being was rescued. Such accounts are highly useful in a religious point of view, as they open to us what an interest is excited in behalf of the humblest person, when a sense of his danger is realized.—[Ladies Repository.]

DUFAVEL'S ADVENTURE IN THE WELL.

One morning, early in September, 1836, as Dufavel, one of the laborers employed in sinking a well at a place near Lyons, in France, was about to descend, in order to begin his work, one of his companions called out to him not to go down, as the ground was giving way, and threatened to fall in. Dufavel, however, did not profit by the warning, but, exclaiming, 'I shall have plenty of time to go down for my basket first,' he entered the well, which was sixty-two feet in depth. When about half way down, he heard some large stones falling; but he nevertheless continued his descent, and reached the bottom in safety. After placing two pieces of plank in his basket, he was preparing to re-ascend, when he suddenly heard a crashing sound above his head, and, looking up, he saw five of the side supports of the well breaking at once.—Greatly alarmed, he shouted for assistance as loudly as he was able; but the next moment a large mass of the sandy soil fell upon him, precluding the possibility of his escape. By a singular good fortune, the broken supports fell together in such a manner, that they formed a species of arch over his head, and prevented the sand from pouring down, which must have smothered him at once. To all appearance, however, he was separated from the rest of the world, and doomed to perish by suffocation or famine. He had a wife and child, who now came into his mind, and the thought of them made him feel still more bitterly his imprudent obstinacy in descending into the well, after being warned of the danger to which he was exposing himself.

But although Dufavel regretted the past and feared for the future, he did not give way to despair. Calm and self-possessed he raised his heart in prayer to God, and adopted every precaution in his power to prolong his life. His basket was fastened to the cord by which he had descended; and when his comrades above began to pull the rope, in the hope of drawing him up to the surface, he observed that, in their vain efforts, they were causing his basket to strike against the broken planks above him in such a manner, as to bring down stones and other things. He therefore cut the rope with his knife, which he had no sooner done, than it was drawn up by those at the top of the well; and, when his friends saw the rope so cut, they knew that he must be alive, and determined to make every exertion to save him.

The hole made by the passage of this rope through the sand that had fallen in, was of the greatest use to Dufavel; through it he received a supply of fresh air, and, after a while, his friends contrived to convey food to him, and even to speak to him. Of course he was in utter darkness; but he was enabled, in a curious manner, to keep a reckoning of time. A large fly was shut up with him, and kept him company all the time he remained there. When he heard it buzzing about, he knew that it was day, and when the fly was silent, he knew that it was night. The fly boarded as well as lodged with him; he was as careful as he could not to interrupt it while taking its share of his meal; when he touched it, it would fly away, buzzing as if offended, but soon returned again. He often said afterwards, that the company of this fly had been a great consolation to him.

More skilful persons than the poor laborers of the vil-

lage of Champvert were soon engaged in the attempt to liberate Dufavel. The municipal authorities of Lyons procured the assistance of a band of military miners, who, under the direction of experienced officers, began to form a subterranean passage for the purpose of relieving him. Prayers for his safety were daily offered up in the churches of Lyons, and the most intense interest prevailed; it was found necessary to erect a barricade, and station a guard of soldiers round the scene of the accident, to keep off the flocking crowd from the neighborhood, all eager to obtain news, and see what was being done.

The cavity at the bottom of the well, over which the wooden rafters had so providentially formed a sort of roof, was at first about seven feet in height; but owing to the sand constantly running through, and pressing down the roof from above, by the third day, the space became so small, that the poor man could no longer stand, or even sit upright, but was crushed upon the ground in a peculiarly painful manner, his legs doubled under him, and his head pressed on one side against his left shoulder. His arms, however, were free, and he used his knife to cut away such parts of the wood work as particularly incommoded him, and to widen the hole the passage of the rope had made. Through this hole, by means of a small bottle, soup and wine were let down to him, and, after a few days, what was quite as important, a narrow bag to receive and bring to the surface the constantly accumulating sand, which must soon have smothered him, if this means of removing it had not been devised, and he had not had strength and energy for such a painful labor as the constantly filling and refilling the bag soon became. Of course, any pressure from above would have forced in the temporary roof, so that nothing could be attempted in the way of removing the mass of sand, &c., that had fallen in. They dared not to touch the surface above; but they contrived, by means of a tube, to speak to him. A cousin of his, himself a well-digger, was let down for this purpose. This man spoke to Dufavel, and assured him that the miners were making progress, and would soon reach him; he inquired after his wife and child, and charged his cousin to tell her from him, to be of good cheer, and not lose heart; at this time he had been a week in the well.

Day succeeded day, and still the expectations of the miners were deceived. They worked night and day, but such was the treacherous nature of the soil, that neither pickaxe nor shovel could be used; the foremost miner worked upon his knees, inserting cautiously a flat piece of wood into the ground, and afterwards gathering up with his hands, and passing to those behind him, the sand which he thus disturbed. On the twelfth day of his imprisonment, they calculated they were only twelve inches from him, and yet it took them two days longer before they were able to reach him. Every minute the ground was giving way; and it sometimes took them many hours to repair the damage that a single moment had produced. Besides, they felt it necessary to proceed with the utmost caution, when they approached Dufavel; for there was great reason to fear, whenever an opening was made, the mass of sand above his head would fall down and suffocate him. At length, about two o'clock in the morning of Friday, 16th September, they made a small opening into the well, just above his shoulders.—The poor man shouted for joy, and was able with his knife to assist in extricating himself. He was carefully conveyed along the horizontal gallery, and wrapped in blankets before he was drawn into the open air. Several medical men were in attendance, and one of them had him conveyed to his house, and put to bed.

We will not attempt to describe Dufavel's happy meeting with his wife, nor the tears of joy which he shed over his infant boy, who did not at first recognize him, muffled up as he was obliged to be to protect him from the cold, and his chin covered with a beard of more than a fortnight's growth. In the evening he was so well, that Dr. Bienvu consented to his being conveyed to his own home; and he was accordingly transported thither in a litter, attended by a great concourse of happy and thankful spectators.

THE ALPINE HORN.—Among the lofty mountains and elevated mountain valleys of Switzerland, the Alpine horn has another use besides that of sounding the far-famed Ranz des Vaches, or Cow Song; and this is of a very solemn and impressive nature. When the sun has set in the valley, and only the snowy summits of the mountains gleam with golden light, the herdsman who dwells upon the highest habitable spot takes his horn and pronounces audibly through it, as through a speaking trumpet, 'Praise the Lord God!' As soon as this sound is heard by the neighboring huntsmen, they issue from their huts, take their Alpine horns, and repeat the same words. This frequently lasts a quarter of an hour, and the name of the Creator resounds from all the mountains and rocky cliffs around. Silence at length settles over the scene. All the huntsmen kneel and pray with uncovered heads. In the meanwhile, it has become quite dark. 'Good night!' again resounds from all the mountains, the horns of the huntsmen, and the rocky cliffs. The mountaineers then retire to their dwellings, and to rest.

We find in an exchange paper an anecdote of the late William Wirt, that is too good to be lost. Wirt's Life of Patrick Henry, as every reader of that biography knows, is excessive in its laudations of the great Virginia orator; in fact it may well be doubted whether the man ever lived to whom such a swelling and varied strain of panegyric could be justly applied as Wirt continually resorts to in depicting the character of Henry. In illustration of this trait, the following story, current in Eastern Virginia, and said to be true to the letter, is told:

Wirt was once engaged in the trial of a cause in which one of the most material witnesses on the other side was notorious for his gullibility. By way of showing up this trait in the witness, and thus impairing his testimony, Wirt asked him if he had ever read Riley's Narrative, and if so, whether he thought it was true. 'Oh, yes,' said the witness, 'I've read it, and I believe every word of it!' The counsel on the other side perceiving the advantage gained by his opponent, here interposed the question—'Did you ever read Wirt's life of Henry, and if so do you believe it is true?' 'I've read it,' replied the simple witness, 'but I can't say I believe it; no, no, that's more than I can swallow!' Wirt was 'essentially floored!'

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Baray, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, JUNE 12, 1846.

CHANGE.

Change is a constant attendant of time; following on in its footsteps, and upon every thing leaving marks of ruin and decay. From the smallest spire of grass bending beneath our footsteps, to the rugged pine towering in grandeur above the forest; from the smallest worm crawling in the dust, to man, the noblest work of God; throughout the whole range of inanimate and animate nature, time works its changes. The flower that opens its petals to the morning sun, receives a breath from the passing breeze, and its beauty is no more. The noble monument of art, the object of human toil and human sacrifice for long, long years, crumbles to ruin as time passes on.—Even the ponderous mountain lifting 'its snow clad summit to the sky,' shall be changed in all its wonders. The spell shall pass over it and it will be levelled with the valley! Nor deem that man is an exception; for while we are admiring the beauty glowing upon the countenance of youth, time draws a line of care, anxiety and sorrow upon that fair and lofty brow, and ere the change is scarce perceived, death 'opens wide the gate' and locks him in the solitary sepulchre! Sojourner upon earth, look back upon the lengthened way which you have trod, and say now, where are the friends once surrounding you and whose sentiments were congenial with your own? Where are the fond parents that watched o'er your childhood, and

gave you that virtuous instruction, shielding you from the many dangers beside your pathway? Say, where are they, and many more whose names were once familiar? A voice comes up from the shadowy tomb, declaring human life to be but as a vapor before a burning sun. And yet during the period of life, there are many hours joyous and happy; many moments hallowed and blissful; many periods over which the eye of memory looks with pleasure and gladness. There are ties of affection woven around the finest and most tender sensibilities of our hearts. We commune with those who are, as it were, our second selves. We build high hopes and fond anticipations upon the stability of friendship, and the enjoyment which it will bring in coming days. And yet, those kindred spirits will soon pass away; those ties of affection, be rudely severed; our seasons of communion with friends and loved ones, broken up. Time shall throw around them the mantle of darkness, and they will slumber in oblivion!

Reflections like these have a tendency to fill the mind with grief; to throw a deep shade of sorrow upon the soul, or to sink the heart in the depths of a melancholy gloom. And some may think their indulgence highly improper, but we have yet to learn that they are productive of evil. We believe them to be beneficial. The hour of solemn reflection upon the changes and vicissitudes of time, is an hour productive of its blessings. Though the tear of sorrow may bedim the eye, yet then we are more fully brought to a knowledge of the frailty of human nature; of our entire dependence upon the Supreme Being for all of our enjoyments, and looking forward to the hour of dissolution, we shall be prepared to meet in a spirit of humble submission.

Though sorrow may arise from reflection upon the changes incident to human life, yet there is one change, and one the most important wrought upon human beings, which may give one joy almost boundless, and gladness far more than sufficient to overbalance the sorrows and grief of earth. That change is the one spoken of by the bold and fearless Paul; from mortality to immortality, from corruption to incorruption; and when that change shall have taken place, then there will be no more sorrow, no more grief, no more pain; for then the former things shall have passed away and all things have become new.

The star of Bethlehem is far above the horizon, and its beaming rays fall upon a prospect far more beautiful and lovely than aught ever beheld upon earth. 'There is a house not made with hands; there is a home eternal in the heavens.' There we shall meet those kindred spirits that bid us adieu, 'long, long ago.' There, ties more dear than any which have bound us below, shall be around us; and there shall be joy forever unbroken by sorrow! On Calvary the Saviour died, and through the instrumentality of that death and the power reposed in the hands of the Son of man, the intelligent creation is to be clothed upon with immortality and brought home to the dwelling-place of God! Faith in this change forms a balm for the wounded spirit, and its healing powers will never fail! Here is joy for the mind sorrowing over the inconsistency of human nature, and by it a smile shall beam upon the countenance of the downcast and dejected mortal! Here is that consolation, which will free the hearts of mankind from all desponding reflections upon the trials and afflictions of human life! And those who have a faith in this change, should treasure it up as a prize whose value can scarce be comprehended; as one of God's glorious and unspeakable gifts to man. S. J. G.

Rev. M. HALE SMITH has recently closed a course of Lectures in the second Presbyterian Church in Washington, to the Young—one each to Young Women, to Young Men, to Young Married Persons, and to Young Parents. They are spoken of in high terms of commendation, and are soon to be published, with an introduction by the Hon. John Quincy Adams, who heard them to his great satisfaction.

The name of the author will probably be recognised as that of the author of the very popular book, 'Universalism Renounced and Exposed,'

made still more popular by a cheap edition with the title, 'Universalism for 12 1-2 cts.' If his old associates could have been believed, Mr. Smith was destined, by constitutional predisposition, to be no honor to the ranks he has joined.—The incessant dogging of their papers has kept our eye upon him, and we find that he has run a truly creditable, and in some respects, brilliant career since he escaped out of the snare of the pestilent error he renounced. First in Nashua, N. H. and the past winter in Washington, has he magnified the office of the evangelical ministry.—Moreover, his weekly letters in the N. E. Puritan, have been models of that kind of correspondence.

We copy the foregoing from a Partialist paper at Syracuse, edited by Revs. G. H. Hulin and P. Terry. We would like to know what the above named Editors mean by the 'pestilent error' which Matthew renounced. He renounced *Partialism* twice, Unitarianism once, Universalism twice, and has now a third time returned to Partialism, 'like a dog to his vomit.' Which the 'pestilent error' is they do not specify.

These gentlemen say he (Smith) has 'run a truly creditable and in some respects brilliant career since escaping out of the snare,' &c. Did they then allude to the fact that Gov. Steele, of New Hampshire, published and proved Matthew a liar, and moreover compelled him to acknowledge himself one? Or did they allude to the fact that immorality of conduct instead of the 'incompatibility of the climate to his health,' was the cause of the Orthodox society (to whom Smith preached) in Nashua advising him to ask a dismission? Was that the way, gentlemen, that 'he magnified the office of the evangelical ministry'? You say you 'have kept your eye upon him.' Very well, you had better not take it off. You may yet find, to your sorrow, that he has been 'no honor to the ranks he has joined.' Universalists have found him such, and you are welcome to try him. W.

DISTRICT SCHOOL LIBRARIES.

We would call the serious attention of our readers to the article on this subject from the pen of Br. J. T. Goodrich and those which follow from the N. Y. Journal of Commerce and Universalist Union, copied into this week's paper. The subject is exciting, as it justly ought, the deep interest and earnest attention of the friends of education, and of both the foes and friends of equal rights and unsectarian education and School Libraries. Bigotry and superstition combined are making a desperate effort to carry all before them—to drive every liberal and free work from the libraries, and push into their places the narrow and wool-dyed sectarian publications of the American Tract Society and American Sunday School Union. We hope their onslaught will be met with firmness, by the friends of equal rights, who should, in one united and impervious phalanx, stand to their post, resist the wrong and support the right. Br. Goodrich intimates that he has more important matter on hand, upon the subject, that will be forthcoming by next week. Let our friends, one and all, keep their eyes and their ears open on this subject. D. S.

A COMPEND OF CHRISTIAN DIVINITY, BY SYLVANUS COBB. BOSTON, 1843.

We owe the respected author of this valuable treatise on Christian Divinity an apology for so long delaying to notice it. True, we gave notice of its publication and copied a list of its contents, or subjects treated on, several months ago, and had intended to give it a more special and extended notice long ere this. But Br. C. requested us not to do it till we found time to read it through. This we did not find for several weeks, and when we had nearly accomplished it, we were interrupted and our attention entirely engrossed with business of a very different nature until now. We shall therefore crave his pardon and fall back upon the old maxim, 'better late than never.'

'Well,' says the reader, 'what do you think of Br. Cobb's Compend?' What do we think! why, we think it is an imperfect work, performed by an imperfect man; and the reader will infer the reason, when we assure him

that we are not a perfectionist ourself, (though we have a natural brother who professes to be,) and doubt whether any man here on earth is perfect or ever wrote a perfect system of Divinity. But Br. C.'s Compend is an approximation to a perfect system, is judiciously and ably performed, breathes a spirit of candor, liberality and devotion, presents the character of God in a most amiable and attractive light, and the system of truth revealed in the Gospel as worthy of its great and good author, and the confidence and obedience of man. In short, the subjects treated on are, for the most part, ably handled, and with great plainness and perspicuity. There is nothing of tinsel or show, no gew-gaw ornaments in his style; but a plain, straight forward writer, he thinks of something to say, and says it right out, in unambiguous style. He 'finds his inspiration in his theme,' and 'is, when unadorned, adorned the most.'

We should not probably agree with him in every iota of doctrine, in every shade of opinion, or in all his interpretation of Scripture; and we know of no man living with whom we are certain that we could. His views on most doctrinal subjects appear to harmonise very nearly with those of the venerable Hosea Ballou; and his style is not entirely dissimilar to his.

It could not be reasonably expected that any man could furnish a perfect Compend of Divinity in the space of 430 pages, like the book before us. But Br. C. has crowded a great deal of valuable and interesting matter into that space; and we cordially commend it to the careful personal and favorable consideration of an enlightened public. Though we have many valuable denominational works treating on particular subjects in an able manner, yet we have none that exactly fills or can supply the place of this. It is therefore a desideratum in our denomination; and if, perchance, it should be read by others than Universalists, we are confident it will do them no harm. D. S.

THE PROTEST.—We have received from Br. Asa Upson, of Hornellsville, a communication containing his reasons for not signing the 'Protest,' nor desiring his name to appear on 'that roll of names.' His reasons are very similar to those given by us and others, and he thinks he could not consistently promise 'heartily fellowship and co-operation in any labors to advance the cause of human freedom,' before he saw them, or knew satisfactorily what those labors were to be. But as we have dropped the subject from our columns, and declined the publication of several articles on both sides, he will excuse us for not wishing to revive the discussion, and therefore for not publishing his reasons in full.

Our readers of the last volume of this paper will recollect that in December last a short skirmish, or brush, took place between the Western Luminary and this paper, or rather between their respective conductors—also that at that time it was stated in an article from one of our correspondents, to which we appended a note, that Br. Hammond had published a statement in the Luminary that he was losing by the paper and publishing it at a sacrifice, while private letters from him stated that he was making money by the paper. Br. Hammond desires us to state to our readers in reference to those discrepancies or contradictory statements, that the article in question published in the Luminary, conflicting with his private letters was written by a correspondent, and not by himself, and published in his absence, and that he was not aware that any thing of the kind had appeared in the Luminary at the time our article was published. We cheerfully give this explanation at Br. H.'s request; and we take occasion to say to one and all concerned, that we have laid up nothing personally against Br. H., nor do we cherish any unkind feelings towards either him or his paper. Ed. Mag. and Adv.

We have received a communication from Br. I. B. Sharp, complaining of the injustice done him in the Card of Br. J. Stebbins which appeared in this paper of the 8th ult. He says what he formerly stated he did honestly and candidly state, believing it to be true; and while he allows that Br. Stebbins might have been honest in his

views of the same subject, and thinks two may entertain different views of the same thing and both be equally honest; he complains at being represented as dishonest and dishonorable in the course he took in this affair. Now we think this subject should be dropt, and dropt forever. Mutual jealousies, charges, surmises, recriminations, &c., where the parties are so sensitive as to take every thing that is said for more than it means, can do nobody any good, and can not but engender bitterness and bad feelings on both sides. Enough and too much has been said. 'A word to the wise,' &c.

To save others and myself some trouble, I would say to those who are in the habit of sending me letters and papers, that my Post Office address is East Hamilton, Madison county, N. Y. S. J. G.

The GAVEL for June is on our table. Its contents are excellent. We select an article entitled 'Truth,' which is worth a careful perusal.

The MECHANICS' MIRROR is also received and filled with useful reading as usual.

The June (and last) number of Vol. XIV of the LADIES REPOSITORY is received. The next volume (XV) will commence with July next. It is to be printed on new type with the usual number of embellishments and attractions. Two dollars a year in advance. Address A. Tompkins, 38 Cornhill, Boston, Mass.

No. 8 of MAUNDER'S TREASURY OF HISTORY concludes the history of Ireland, and contains the histories of Scotland, France and Spain down to 1812. 25 cents per No.

Removals.

Br. C. H. Webster to South Dedham, Mass. Br. E. Dayton to Geneva, Kane county, Ills. Br. Thomas to Randolph, Mass. Br. A. Hitchborn to South Reading, Mass. Br. S. J. Gibson should be addressed at E. Hamilton, Madison county, N. Y.

BLACK RIVER ASSOCIATION.

The Black River Association will be attended at Fulton, Oswego county, on the third Wednesday and Thursday in June. At our last session it was voted that the clerks of societies and ministers be earnestly requested to furnish statistical accounts of their respective societies at each session of this body. It is very desirable that this request be duly regarded; and that each society send two certified delegates. Occasional sermon by Br. J. S. Kibbe. P. MORSE, Standing Clerk.

Luminary please copy.

ST. LAWRENCE ASSOCIATION.

This Association will hold its next annual session in the village of Malone, Franklin county, on the fourth Wednesday and Thursday (24 and 25) of June next. Our several societies, (and there are sixteen in fellowship with this body,) are entitled to two delegates each. Shall we have a full delegation this year? And will the clerks of all the societies send in full statistical information—such as Br. Grosh desires for his next Register, (see Mag. and Adv. No. 19, current year,) and as will enable me to report to him immediately after the close of our meeting? Brethren, one and all, let us remember our next association meeting and faithfully discharge our respective duties appertaining thereto.

W. H. WAGGONER, S. Clerk.
Canton, May 27, '46.

* * Will the Union and Watchman please copy.

OTSEGO ASSOCIATION.

In accordance with adjournment, this Association will meet at Richfield Springs, on the fourth Wednesday and Thursday (24th and 25th) of June. The Council will convene at 8 o'clock on Wednesday morning; public religious services at half past ten o'clock, when the occasional sermon will be delivered by Br. A. C. Barry. The society of Richfield hereby extend a cordial invitation to ministering brethren and friends to come up to

this annual feast. A committee of arrangements may be found at the church. O. WHISTON, Stand. Clerk.

NOTICE.

The Christian Universalist Association for Canada West, will hold its annual session in the village of Bloomfield, Prince Edward District, on Friday, Saturday and Sunday the 12th, 13th and 14th of June next. A general attendance of friends is expected. Ministers and members of all denominations are respectfully invited, and ministering brethren from the States are urgently solicited to attend. Bloomfield is situated about 40 miles south west from Kingston and 4 miles from Pictou, between which place and Kingston a line of steamboats run daily.

Friends will be at the wharf on the arrival of the boats to convey our brethren from a distance to the place of the meeting of the Association. Per order, Bellville, May 15, 1846. DAVID LEAVITT, S. Clk. * * Trumpet, Messenger, and Luminary please copy.

NOTICE.

The Steuben Association will meet at Howard on the first Wednesday and following Thursday (1st and 2d) in July next.

I presume directions are unnecessary. Any person arriving within the bounds of the county may be directed strait to Howard. But I suppose, fashion will have it, that I should say, 'Ministering brethren and friends are earnestly invited to attend.' How is this? Can there be a Universalist preacher, or layman, or sister, who can make it convenient to attend our Association or conference meetings, that must receive a formal invitation before they will venture to meet with us? I believe not. We are always glad to meet our brethren and sisters and ministers, at all times, and especially on occasions like these. And we believe it is so understood, and received, generally. So, if I have made this notice longer than usual, I have expressed my mind.

A. UPSON, S. Clerk.

DEDICATION AND CONFERENCE.

The meeting house recently erected at Edmeston Centre, Otsego county, will be dedicated to the service of God on Wednesday 17th of June.

A Conference of this Association will meet for this occasion and continue during Wednesday and Thursday, 17th and 18th. O. WHISTON, Standing Clerk.

CONFERENCE.

A Conference of the Hudson River Association of Universalists will be held at Porter's Corners, in Greenfield, the third Wednesday and Thursday (17th and 18th) of June. An invitation is extended to all, either in or out of the Association, who can make it convenient to attend.

Porter's Corners is about eight miles from Saratoga Springs, and it is hoped that friends who intend to visit this celebrated watering place this season, as many of them as can, will find it convenient to do so at that time, and meet with us on that occasion. All such will be gratuitously and cheerfully transported from the Springs to the place of meeting and back. Our friends from Greenfield will be in waiting, on the afternoon of Tuesday, the day previous to the meeting; and visiting friends who desire to go, will please report themselves at Huling's Book Store, on Broadway, opposite the American Hotel. J. A. ASPINWALL, S. Clerk.

MOHAWK RIVER ASSOCIATION.

The Mohawk River Association of Universalists will hold its annual session at Newport village, Herkimer co., on the second Wednesday and following Thursday, 10th and 11th, of June next. Services to commence at 11 o'clock, A. M. of Wednesday. Delegates from the different societies are requested to be there so that the Council can convene and organize at 8 o'clock in the morning. Each society is urgently solicited to send two delegates to represent them in the Council. The Clerks of the different societies are also requested to furnish their respec-

tive delegates with statistics of the condition of their societies, the number of members, the amount of preaching they enjoy, and finally their present condition and future prospect.

Our friends at Newport will be in readiness to receive us; come then brethren, from the east, the west, the north and the south, preachers and laymen, and their associates; come all who conveniently can, and hear the occasional sermon by Br. D. Skinner. J. D. HICKS, S. Clerk.

Universalist Books.

Just received from Boston, and for sale at this Office. The new work just published at the Trumpet office, entitled 'Reasons for our Hope,' by J. Victor Wilson, price 75 cents. Paiges Commentary on the Four Gospels, Vols. 1 and 2, \$1.00 each. Ballou's select sermons, 63 cents—do. Lecture sermons, 63—do. on Atonement, 50 cents—do. Notes on the Parables, 50 cents—Family Prayer Book, 50 cents—Mrs. Scott's poems with a memoir, 63 cents—Emmon's Bible Dictionary, 50 cts.—Duties of Young Men, by E. H. Chapin, in miniature form, gilt, 38 cts.—Flower Vase, by Miss Edgarton, 38 cts.—Language of the Gems, 38 cts.—Manuals and Class Books for Sunday Schools.

RELIGIOUS NOTICES.

Br. JOHN D. CARELL will preach at Bridgewater on the first Sunday in July.

Br. ABBOTT will preach in Mottville on the third Sunday in June.

Br. J. T. GOODRICH will preach in Harpersville, on Sunday, June 7th, at 10 o'clock A. M., in New Ohio at 2 o'clock P. M. and at Page Brook at 5 P. M. Also, on the second Sunday at Phettyplace school house in Norwich.

MARRIAGES.

On the 28th ult., by Rev. O. Ackley of Geneva, Mr. WM. BURNETT to Miss JULIA SCRIBNER, both of Phelps.

In Salisbury, March 25th, by Rev. J. Douglass, Mr. JAMES C. LAMBERSON to Miss MARTHA J. DIBBLE, all of Salisbury.

In Stratford, March 26th, by the same, Mr. KERLEY WARD to Miss ROSEY J. PHILLIPS, all of Stratford.

DEATHS.

At Black River, Jefferson co., May 22d, JANE, daughter of Francis and Polly Butterfield, aged 10 years, 1 month. The deceased was drowned by accident, in the river, near her father's dwelling. The body was found and interred on the eighth day afterwards.

The subject of this notice was one of the most engaging, interesting and promising personages of her age—the idol of her parents, and the favorite of all who knew her. Her loss was deeply felt by the entire circle of her acquaintance.

Her funeral was attended at Black River on the 30th, by a large and attentive audience, to whom the consolations of the Gospel were administered by the writer.

As when the crystal dew-drop, trembling on
The fragrant flower, feels the glad influence of
The coming sun and flies to meet his warm
Embrace, so her pure soul, relieved from earth's
Dull cares, called by the gladning smile of God's
Eternal love, has winged its flight to Heaven.

U. M. F.

At Little Falls, May 9th, Miss HULDAH LOOMIS, aged 56 years.

In the departure of sister Loomis from among us, all who knew her have reason of sorrow. Her active benevolence, her unconquerable attachments, her ever-enduring fidelity, her characteristic humility, and her warm and flowing affections, rendered her beloved while she lived; and her firm and unwavering faith in the Lord Jesus, and in the final triumph of the Gospel in reconciling a world to the Father of all spirits, rendered her happy and at peace in death.

Her life was such as to make her live in the affections and memory of the community, now she has gone from the world to sing the song of the redeemed, and with angels to worship our God forever.

Her funeral was attended on the Sabbath following the day of her death, at Salisbury Corners, where a sermon was delivered to a deeply feeling circle of mourning relatives and sympathising friends, by the writer.

J. DOUGLASS.

[Original.]
TO MISS **R**.

BY REV. J. B. SAX.

My heart rejoices much to know,
Sweet lady, ever dear!
That God our heavenly Father, crowns
With blessings every year.
That he's a God of love and truth—
Mercy without alloy
—And that he does desire to fill
All human hearts with joy.
The blessed faith that he will save
By loves' all-powerful might,
All sinners in his own good time,
Gives infinite delight.
But you can not so read his word;
You can not see it so;
Well, why should this our love disturb—
Why stop its genial flow?
"O, let us still each other love,—
Pure friendship, constant love;
Rejoicing in each other's joys,
Till we shall meet above!
Until we meet our Father, God,
And Jesus Christ our Lord,
And all his holy angels bright,
In heaven, where sin's abhorred.
Let not our difference in faith,
Unfasten that bright chain,
Which now so sweetly binds our hearts,
Upon life's heaving main.
But O! what if in future time,
The judgment of our God,
Should break for aye this golden chain,
By his almighty nod!
Could you be happy then in heaven,
And I in fire of hell?
Ah, no! the sorrow you would feel—
—Pardon,—I will not tell!

Cuba, Jan., 1846.

[Original.]

'THE BLANKET IS BY FAR TOO NARROW.'

About a year ago there was quite an excitement in the adjoining town of Westfield, occasioned by the renunciation of the doctrine of endless misery, by the Rev. John Filmore of the Free-Will Baptist order, (formerly of Broome county, N. Y.) and embracing Universalism in its stead. As a natural consequence, as soon as it was known that so important a prop had ceased to give its support to the cheering doctrine, the cry 'to arms!' was echoed from every quarter, and it was declared that Filmore must be 'brought back,' or 'put down.'

A breach being made in their deemed invulnerable wall, it must needs be stopped, and the effort resulted in a challenge for Mr. Filmore to meet the votaries of Partialism, and discuss the question, 'is the doctrine of endless misery taught in the Bible?' or in other words, to show cause for abandoning the old and beaten track. Rev. Francis Strang, the Methodist champion of the far famed village of Priestville, appeared in support of the question, and said: 'Universalists can not support their doctrine but by sophistry, which they are continually using in explaining away the meaning of the Bible.' But he and his party used none! No, good souls! they always take it as it reads. Instance this in answer to Mr. F. on 1st Tim. 2d chap. 4th verse. He says it is true 'God wills that all should be saved; but it depends altogether on the man whether he is saved or not.' And again of Matt. 24, 3d verse, he makes three distinct questions with the answer applying only to the first; and immediately adds, that he thinks 'generation here means the life time of the Jews!' To cap the whole, Mark iii: 29, was shown up. Hell itself was uncapped, and we were carried a good stretch into eternity, and made to see the misery of him who had blasphemed against the Holy Ghost, and whom God in his 'holy wrath,' and 'with righteous justice,' was to keep to torment for ever and ever.

The whole was wound up and kept in balance by repeatedly cautioning us to beware of Universalism, lest we too should have our portion in that lake which ever burneth; forgetting that *all sin* should be forgiven men except the blasphemy against the Holy Ghost, or else implying that the believing and trusting in the lovely attributes of Jehovah, constitutes this heinous sin! But now a mild voice is heard in reply to this masterly effort. His fabled hell and phantom demons soon vanished, and the lovely truths set forth by Mr. Filmore shone the brighter for the severe rubbing they had just received. The debate resulted in convincing the believers in endless misery that debates are *injurious* to the spread of their principles. There are a number of substantial friends to the doctrine of impartial grace here, and the light then unveiled continues to shine with increased lustre. A society has been formed, which is now in a flourishing condition, under the charge of Rev. John Filmore. P. O. address, Westfield, Tioga county, Pa. EDWARD O. AUSTIN.

Harrison, Pa., May 12th, '46.

Original.

WHY DO I WORSHIP GOD?

MR. EDITOR—SIR:—It seems to me that every professed worshipper of God ought to ask himself the question which heads this article; and not only ask but apply it to himself, and if possible, (which I believe it is,) to find out the cause which prompts him to profess to be a worshipper of God. For my part I believe there are at least three principal causes.

First. The love of popularity. There are those who desire to be popular and live in a community whose religion is popular. A majority of the people, for instance, are Methodists: consequently, a love of popularity causes them to be Methodists. But let them remove to some other place, where religion is not popular; that is, where the wealth and affluence of the place do not profess religion; and you will soon find that their religion is not worth transportation. So that it is plain to be seen that their love of popularity will make them religious, or not, just as will best serve their purpose.

Second. Fear united with selfishness. There is, I am sorry to say, a much more numerous class, who, though sincere in their profession, yet, believe that their future and eternal destiny depends upon their actions in this life. Therefore they profess to worship God, not because they feel the duty which they, as creatures, owe to their Creator; not because they feel the duty that they, as children, owe to a kind and indulgent Father; not because they realize that God first loved them, and has always done them good; but because they believe in endless rewards and punishments for the frail acts of human nature committed in this brief space of their being. Therefore, they toil on in all the dread and terror that their creed promulgates, without any of the consoling power of love. Poor souls! how I pity them!

But there is another and *third* class which, blessed be God, is daily increasing. They can see in God a Father, and in Jesus Christ a Saviour. They feel that God is good. They believe that because Jesus lives, they shall live also. They feel that God first loved them; therefore they feel constrained to love him in return.—If they have any fear, it is a fear to offend or dishonor, because they love. They do not trust in their own works or merits for salvation. But they do trust in the all-sufficient grace of Almighty God. Therefore, they are worshippers of one only living and true God.

I believe an application unnecessary. But let the reader reflect and judge for himself.

Clayville, May, 1846.

W. P. T.

One half of the physical and mental labor now performed by mankind, would be amply sufficient (if properly adjusted) to feed and clothe all sumptuously. The cause why it is not so—too much finery and luxuries.

A GOOD MAN

Is respected everywhere by those whose respect is worth having. Whether a member of one church or another, he will be pointed to as an example to those around him. None are so lost to a sense of virtue as not to pay him reverence—all speak to him in a subdued and gentle tone of voice—and each one seems to say, I would like your respect and friendship.

A good man will sooner or later be known as a good man. Water is not more certain to obtain its level than such an one is to ultimately obtain from those around him a true estimate of moral worth.—Deception may seem to prevail for a time—lying and hypocrisy may momentarily obtain an advantage; but the man of truth and solid worth will live and flourish long after those who are guilty of them are 'twice dead and plucked up by the roots.'—And his peace of soul—his joy in believing, and his tranquil and happy state of mind are worth more than silver or gold, for neither of these can purchase them.

O how sadly do those err who think to prosper through falsehood and dishonesty! Until the laws of nature and the human mind are reversed the expectation of all such must utterly perish. They are opposed by the warning of their own conscience, the declarations of the Bible, the eternal principles of right interwoven with the whole frame-work of divine Providence—and by everything good and desirable.

VERY RELIGIOUS.—A bitter sectarian deacon, in commending a young man, a member of his church, said he was a very religious young person. On being requested to state his reasons for that opinion, he said the young man had experienced religion, believed in the trinity and endless damnation, and *hated the Universalists like a saint.* What kind of religion had that young man experienced?—[Trumpet.]

Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom, virtue, nor knowledge, has any vigor or immortal hopes, except in the principles of the Christian faith, and in the sanctions of the Christian religion.

NOTICE.

Br. T. J. Sawyer authorises us to receive subscriptions or donations to the Theological Institute. Any one who may wish can therefore remit direct to this office, and the receipt of the money will be acknowledged in the Magazine and Advocate.

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

Br. S. R. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 2 Carroll street, Buffalo.

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ANNUAL ADDRESS.

*Delivered before the W. N. Y. S. S. Association,
at Alexander, May 13, 1846.*

BY REV. J. S. BROWN.

BRETHREN,—In consequence of the ill health of the brother whom you appointed to address us on the present occasion, we are reduced to the present substitute as an alternative. In the presence of many of my seniors and superiors, and in view of the magnitude of my subject and the importance of the occasion, I proceed to my task not without embarrassment, but with the resolve to perform it according to the ability God has given me, and the opportunity which the brief period since my appointment to this station, has afforded.

‘Train up a child in the way he should go, and when he is old he will not depart from it.’—(Solomon.)

‘Suffer little children to come unto me.’—(Jesus.)

‘But it is good to be zealously affected in a good thing.’—(St. Paul.)

The texts which I have selected may not find an exclusive application to the subject upon which I design to discourse on the present occasion. And yet, embracing as they do the combined wisdom of three great lights of the moral world, they will serve to draw our minds to the mighty enterprise involving the dearest interests of human nature; to wit—the moral and religious instruction contemplated by the institution of Sabbath Schools.

In presenting the claims of these institutions to your consideration and patronage, I undertake it with a profound sense of the greatness of my subject, and the discrimination required to present it substantially in its true light, that it may have its proper bearing upon the minds of this congregation.

Should we, after a proper and thorough investigation, become convinced of the utility of our enterprise, the bearing of our tri-fold text will then be discovered, and, I trust, will force itself upon our consciences and feelings until our hearts, and voices, and hands will be engaged in this work and service of religion and humanity. I do not believe that the human mind can engage in a nobler employment, and one more befitting the high powers with which kind Heaven has blessed us, than in promoting and perpetuating to posterity, and down through future ages, the mild, rational, and benevolent religion of Jesus of Nazareth.

When we look at the several nations of the earth, and observe them where Christianity has taken up its abode—even though it be in its corrupt forms, mingled with false philosophy and superstition—wherever it has even a name to live, it is not difficult to trace the improvement of society, in not only religious theories, but in morality and virtue, intelligence and purity, customs and habits, arts and sciences.

The work of Christianity among the nations, though nominally allied to much that is wrong and degrading—though Persecution has gorged her victims in Religion's name, and Tyranny has assumed her garb, and Superstition has spoken her language, and Ignorance and Bigotry have croaked her phrases, yet her work among the nations has been greatly blessed—her victories sublime and glorious. Go where we may beyond the sunlight of Christianity, to any portion of the globe upon which we live, and man is comparatively degraded. For, where do the sciences tend their lustre, but in the land of Christians? Where are the arts encouraged? Where does literature refine the populace? Where do intelligence, and active enterprise, and social dignity, and domestic happiness, find a home secure, but where Christ and his reli-

gion are named? Where is the art of printing, with its untold wonders, with its thousand blessings, enjoyed as in those lands where the doctrines and precepts of the once lowly Nazarene are taught and practiced? Where is the great spirit of reform and progress in knowledge, in human rights and moral dignity, but where the Gospel comes, with its high standard of moral purity, its bright and glorious hopes, its expansive charity, its olive branch of peace, and its everlasting hostility to ignorance, vice, and wrong? A glance at the map of nations will answer these queries; and that answer will be truly encouraging to all lovers of the Christian textbook. Then, am I not justified in saying, that the human mind can not be engaged in a nobler employment than in perpetuating and extending the blessings of the Christian religion? It is worthy the noblest efforts of the best—yes, of all minds.

Hence, it should be a subject of most serious thought and solemn deliberation to devise those means that will be most effectual in advancing Christianity and rendering it the all-powerful agent in reforming our race and advancing the future generations in wisdom, virtue, and religion. Mankind, as rational beings, should remember, that their race is progressive—that the march of mind is onward, and that it lies in the power of every generation to enlighten and moralize the succeeding one to a higher state than the past or present. And especially is this true in a land of Christian institutions and Christian doctrines.

And now the question arises; what means shall we adopt—what measures shall be put in operation, that we may best secure the progress of the Christian reform—that the leaven of the Christian doctrines may work broadest, deepest, and the most effectual in the minds of those who are to take our places, and are to act in the great field of human improvement. You all anticipate the answer! It is this: place in the hands and instill into the minds of the children and youth that wisdom and those means that will prepare them for life's duties and toils—for its trials and pleasures. If the revelation from the Father of Lights, through his beloved Son, embraces that wisdom which will redeem human nature from the thralldom of sin, ignorance, and error, produce peace and harmony in social life, and elevate man to his true dignity—is it not due to them, who are to take our places, to give them a knowledge of that revelation—throw around them its hallowing influences, and point them forward and upward to a state of ‘high wrought happiness’ which can only be enjoyed by a proper development of the intellectual, moral, and religious faculties with which humanity is blessed? Is it not due to them, that their minds should be instructed in that volume that searches out all the hidden springs of moral action—that enables them to become acquainted with themselves, their duties to their Creator and to the world? It is my candid opinion, that the parents who do not endeavor to provide means for the moral and religious cultivation of their offspring, are neglecting their highest interests, and fall far short of those great duties which devolve upon them from that most sacred and endearing of all relations in this mortal world—that of parent and child.

It is not enough that the musty volume lie untouched upon the dusty shelf; it is not enough that the conflicts of religious sects draw the minds of the young to controversial topics, and make them biblical theorists—not enough, that they all attend church, and hear long dissertations upon fragmentary portions of the Bible—to go away in idle thoughtlessness, or with no practical knowledge of the subject upon which the preacher has spoken.

I speak not disparagingly of these advantages, for they have been blessings to the world; but that ‘Gospel of the kingdom’ should all be woven into the young mind—every precept and commandment should be written on the young heart—all its heavenly hopes should be given to animate the youthful soul, and light even childhood's eye with almost a spirit radiance. Its unbounded and everlasting love should so steadily and affectionately illumine the fair field of mind, that all gentle affections—a universal philanthropy, and a cheerful faith and holy reverence, should spring up, like the sweet rose and the gentle lily answering to the warm effulgence of summer suns.

I believe that all this, and more than this, is due to the child whose birth and education are in a Gospel land. The parent that looks to the moral and religious improvement of his child—that not only sees his own form and features in a miniature there, but looks into the soul, and discovers the image of his own moral feelings and religious nature, and feels anything of the importance of their development and education, preparatory to the great duties for which they are designed, will not fail to unfold, or provide means for unfolding, the spiritual glories of Christ's revelation to his soul. He will make every reasonable sacrifice to bring its varied and far-searching truths to bear upon their moral powers, discipline and refine the feelings, and throw around all subordinate passions the wall of principle. These obligations of parents to their offspring are felt by mankind in all nations, whether barbarous or enlightened; and their manner of performing them is graduated by circumstances, and the degree of intelligence and morality to which they have advanced. The fulfilment of this obligation is as binding upon man as any law of his mental or moral constitution.

The natives of our own forest lands would repeat to their children the legends and traditions of their ancestors, call up their virtues and their valor, and transmit from age to age through many generations their woodland wisdom, and their memorable deeds. These were to make the youth virtuous, perpetuate what they regarded as sacred, and inspire their sons with the spirit of noble daring that moved the bosoms of their fathers.

This custom was true to human nature and paternal feeling. Let the Christian parent—let all who are desirous of the moral welfare of our kindred humanity, so listen to the generous promptings of nature. And in proportion as the Gospel of peace and love is valuable to mankind, as it bears with it the elements of truth and reform, the glad tidings of great joy which shall be to all people, a corresponding zeal should characterize them in whose hands the everlasting Gospel is placed. Its glowing revelations should be written in the hearts of posterity, they should be woven with all the soul's deepest affections, their applications should be pointed out in the thousand vocations of life, and their peaceful, joyful influences on the young and the old, upon the sons of prosperity and the children of adversity, in health and in sickness—through all life's changes. The mind should early learn how calm and serene the untroubled bosom, how happy the life, how peaceful, and glorious the death of him who lives and walks in the light of the Christian doctrine. It is to effect this object, and more than this, that Sabbath Schools are instituted. It is to instill into the youth the pure and purifying religion of Jesus Christ. They are designed to give the children of the land a moral and religious education. Children possess moral and religious natures, and like every faculty which the human mind and body are endowed with,

they require cultivation and activity. In vain shall we expect to advance mankind in the scale of knowledge and happiness as long as the higher, nay, the best powers are left without education.

If those noble faculties are not wisely directed in youth, they are very liable to be perverted and abused. The truth is, parents and friends, those children that play around the hearth of home, that seem indifferent now to all the proceedings of the religious world, those children that smile when you smile, speak your phrases and repeat your actions, indifferent to, and insensible of the fact as we may be, have moral and religious feelings and faculties which require training and nourishing into life.—They have religious sensibilities, and which shall we prefer, to let them remain dormant until passion and the lower propensities shall overpower them, or leave them to be seized upon by pioneers of mania and excitement, carried down the whirlpool of fanaticism, or blindly led away and lost to usefulness and the world, by the machinations of a Joe Smith, or a Wm. Miller? Or will we be wiser? Shall not those intellects be inducted into the Christian doctrines, these feelings of reverence and love be drawn out by a knowledge of the Creator's goodness and the moral government of God? Shall not those passions be subdued by early subjection and habitual obedience to reason, and the moral sentiments? Shall not the young minds learn their duties to God—their relation to the world, the high objects of life, the nature and sanctity of moral principle—the goodness of charity and the beauty and great excellency of all the Christian virtues? When the soul is young, and the affections uncorrupted, ere the passions become boisterous and dictatorial, and the vices of the world are little known, and the temptations of wealth and vanity, and the allurements of depravity in its dreadful forms are unfelt and unnoticed, and the mind is humble and teachable, oh, how propitious the season for moral and religious instruction! How few the obstacles to overcome compared to those thrown up in after years by the force of habit! It is the proper season to store the memory with the rich treasures of that wisdom that came down from heaven to give life to the world. What though the verses committed and rehearsed in the Sabbath school, be not comprehended in all their bearings? they will be treasured up in memory, and all additional knowledge will but reveal this hidden meaning, and as reflection and reason are natural, the first fruits of these early lessons will be more and more enjoyed, while life shall last.

The growing faculties will discover new moral grandeur, the longer these early lessons are contemplated and applied to experimental and practical life. No one can fully realize the probable blessings accruing to the moral world from these causes. How the instructions thus enjoyed, may direct the mind and give it strength and vigor in after years, to battle with the monsters of error and vice! None can tell how many, will thus be saved from the dark ways of iniquity—from the horrors of a gloomy superstition—from the cold gloom of atheism, the blight of bigotry, the dark dungeons of a prison—or worse punishment than these—the curse of a degraded nature, and a guilty heart.

If our Sabbath schools can be supported and encouraged with that zeal that their probable blessings should reasonably call forth, they shall yet wield a far reaching and glorious moral power and influence over the world. They will to a vast extent supply that deficiency in the system of education which has been so long felt, and is so commonly deplored, an education that has done everything for the intellect and genius of man, but left his moral and religious powers to chance and hazard, or given them over to the dark reign of superstition, ignorance, and bigotry.

And I believe that Sabbath schools well organized, and conducted with zeal and devotion, will give lovelier features to the face of society—will to a vast extent elevate the morals of the world, while they strengthen the intellect and subdue the passions. Whenever the Bible is taught in these institutions, children must become acquainted with the Christian duties, their hearts must be made

better, and their minds stored with knowledge whose usefulness will be discoverable in all the changes of life.

In this age of the world there is more to interest children, and lead their minds into the love and service of religion, than in times that are past. The Christianity of the past, as well as too much of the present, has worn a dark, gloomy, and forbidding aspect. Children have no hearts for such a religion as this. It is too repulsive for their tender affections to cling to. But, what child I ask, can not be interested in the religion of love? What child that is instructed in the character of God as good and loving, his government paternal, his laws benevolent, his punishments disciplinary, and a heaven of purity, and love, and knowledge, for all earth's children—what child I ask, can not be instructed in a religion like this? And with this religion, how a sense of duty to God and man, how a cheerful obedience is wrought in the soul! I thank God that the religion of love is working with more energy and effect, than at any other period since the days of primitive Christianity. While I admit the zeal which all other sects exhibit in training up their children in what they believe to be God's truth, I hail the day with heart felt pleasure, when children can be instructed in a theory and practice, that unite and act in harmony to overcome evil with good—when God's impartiality is taught them, and a spirit of universal philanthropy is breathed into their souls in all the lessons and instructions of the Sabbath school. If, then, we would mould the minds of the children of our charge in a faith that works by love, if we would prepare them to battle with sin in a spirit of benevolence, and go forth in the work of reform with cheerful and charitable hearts, teach them while young to appreciate and love the benevolent religion of Jesus. A harsh theology belongs to the past, and it needs no philosopher's eye to learn that every successful reform—no matter what theory may live in the church book—every successful reform of modern times has owed its progress to a benevolent, punctual religion—and it requires no prophet's glance to discover in the signs of the times that the benevolent spirit of reform will outrun a cold and lifeless theology whose overwhelming terrors paralyze the fine sympathies of human nature, and must live more in outward form, than in the living, active energies of the soul. It is plain that the institutions, religious and moral—the literature, the principle of all reform societies, such as emancipation from slavery, intemperance, improvement of prison discipline, and associations innumerable, are all moved to a great extent, and are moving, in the spirit of a benevolent religion. And would you have your children carry on the great work that is now so gloriously commenced, plant deep in their young affections the germs of the mild and charitable religion of Christ. Teach them, while young, that the whole human family have all one Father, who loves them all, and what advances in knowledge and virtue, in all the Christian graces that can adorn the human heart, will, in due time, be seen, and your labors blessed.

To the friends of Christianity, for I speak to Universalists, and if I had advice to give to others, I would say, give your children a moral and religious education, instruct them in what you believe to be truth, and make them wise and good; but to the friends of liberal Christianity, there are but three alternatives—1st, To allow your children to saunter or idle away the Sabbath at home, and leave them to chance, or 2d, Send them to Sabbath schools, where doctrines are taught them, which you regard as derogatory to the character of God, and repulsive to the nobler sentiments of the heart—where the Bible is explained in harmony with the doctrine of retaliation—in short, where partialism and the religion of fear must enslave their nobler powers; or 3d, Educate them to look to God as their unchangeable Father, to man as their brother, and to a state of immortality, where virtue, and love, and truth will reign over the intelligent creation.

How many evils and dangers lurk in the first mentioned alternative can not easily be seen. As

you value the moral and religious welfare of your children, do not neglect them. It is on the idle Sabbath days that the seeds of vice germinate. No never neglect them! Consider how many parents have seen their loved offspring disgraced by crime, become a prey to vicious habits, or the inmates of prisons, through neglect, and their gray hairs are brought down in sorrow to the grave. Moral instruction—a watchful discipline of the mind and heart—are the safeguards from these evils, and the seal of promise that a life of usefulness and happiness, of honor and dignity, is before them.

The second alternative is to teach them in dogmas that will cramp their nobler feelings instead of expanding them. Yet I am happy to say that much that is good and useful is impressed upon the minds of children in all schools, where the Gospel is made the text book. It can not be otherwise in this land of light and intelligence. 'Tis true with good precepts and a training for the path of holiness, great and good safeguards are thrown around the young spirit. But a gloomy faith will cast its clouds of darkness over those souls, and their dismal shadows may linger there through every period of later years.

I approach with pleasure the third alternative—the blessings of a hopeful and benevolent religion. The impressions first made, when the heart is freest to receive them, should be those that would serve to develop the highest and tenderest affections and sentiments, and effect a cheerful and willing obedience to the law of the Lord, whose perfections convert the soul. O, glorious are the results of such a religion!

When upon the days of excursion, these Sabbath school children individually, or collectively, give freedom to their active spirits, and go out into nature's fields, and breathe the pure air, and gather the gay flowers, and read lessons of hope and love in all the works of God, happy are they if their affections are chastened by a refined and purifying religion,—if their Sabbath lessons cast new lustre over the fair fields around them, and nature and revelation encourage reverent and loving hearts, a strong and cheering faith, animating and glorious hopes, and

'Minds with God and man at peace,
Like waters gliding calm at even,
And blending in their quiet face
The softer tints of earth and heaven.'

Then all things, nature, and poetry, and music can be brought into the service of religion, and religion in its turn will lend enchantment to the heavens in their grandeur, to the earth in its beauty, to man in his being and destiny.

In the establishment of Sabbath schools there are three classes of persons particularly interested and upon whom great responsibilities rest. The success of our enterprise will be determined by the action of two of these classes.

All men, as citizens and as Christians, are called upon by every sacred consideration to give their energies and influence for the improvement and welfare of the rising generation.

They but poorly fulfill the mission of men and women who take no interest in the moral welfare of the young. They are strangers to the dearest interests of human nature, and the sweetest sympathies this world knows.

But I shall confine my remarks at present, to two classes of persons very intimately related to the duties of the Sabbath school.

First, *Parents and Guardians.*

Of all persons beneath the sun we should suppose these first would become the friends and patrons of the Sabbath school.

Man may care but little about the moral welfare of his race, beyond his own family and friends.—He may speak lightly of those means which are devised for the intellectual and social elevation of a community. He may be absorbed in worldly pursuits, and overlook the social and religious interests of his fellows, as unworthy of his attention or time.

There is a barbarism I know in this indifference. There is a culpable sordidness and selfishness unworthy of an intellectual being in this carelessness

of human welfare! But a parent can never, it seems to me, feel that indifference toward the moral and religious wants of his child. There are ties and sympathies that spring up from the very center of his being, that are fastened to the heart of the smiling image at his feet, and they plead for the moral and spiritual elevation of those trusting creatures, that grow up beneath a mother's smile, and feel the mighty inspiration of a father's love—a father's tears! Oh the strong pleadings of nature demand unremitting attention and care in the development of the moral powers of the child!

The first duty of the parent is generally understood to be the feeding and clothing of his offspring. And the man that will not do that is called a brute, and unworthy the name of parent. Yet, the father or mother so unnatural as to neglect the physical welfare of their children, does them no greater injustice, and practices no greater cruelty, than in allowing their moral and religious powers to remain uncultivated, to be overgrown with passion, lust, and all the brutish feelings. A glance at the consequences of such neglect will convince us at once of the truth of this remark.

A life of crime is certainly as much to be deplored, as suffering or death in infancy. The doom of a prison is more dreadful than coarse fare in childhood, or shivering in cold or storm. The sottishness of the drunkard, or the grovelling of the thief and robber, are worse to be endured than any evils that poverty or want can inflict upon human nature. Now if these be the result of early neglect in the training of the child, if parents have been regardless of the moral well-being of those who are intrusted to them, let them reflect upon the results of that indifference, and may their souls feel the remorse and shame which their negligence and folly should call down upon them. Parents toil from morn till eve, year after year, to provide means for the support of those who are dependent upon them—to feed and clothe the bodies of their children. Well this is natural impulse, and it is well. But remember that moral nature requires an aliment upon which to subsist, or like the body of the neglected child it will famish and die. How many interesting children I have seen in prattling infancy, the pride of their father, the delight of their mother. Nature had been lavishing the bestowment of her gifts. Every feature seems lighted up with a young intelligence. The perceptive powers catch impressions from the varied forms of nature, but through neglect of the mental and moral faculties, in consequence of paternal indifference, the infancy of the child passes away, and with it goes all its beauty, its intelligent features, its artful smiles, and brilliant wits, all gone. The body has grown, but the mind has stood still. The passions grow with the physical powers, but the mental and moral qualities become as it were an uninteresting vacuity—a blank; and the green, awkward youth appears the most uninteresting, insipid, and stupid creature in return!—How many such have we not seen! Families thus allowed to depend on chance, or natural tendencies, or social influences, are thrown upon a hazardous ocean. They may avoid the rocks and shoals that beset them on every hand, and they may be dashed into a whirlpool ere half the journey of life is gained. At least they will make a poorer voyage than they would under more auspicious direction, and beneath brighter skies. In appealing to parents for their encouragement of Sabbath schools, I would only call nature into action. I would only ask them to reflect upon their relation to the young beings of their charge. Education, whether intellectual or moral, ought to be closely guarded by a parent's love. A word, a look, a smile, a tear from that source, will stir far profounder depths in the heart of the child than sermons from any other being. There are some duties that peculiarly devolve upon parents, as connected with a Sabbath school, and should be attended to as a matter of necessity. Though they will be discovered at a glance, and it seems a work of supererogation to mention them, yet I believe, with all their obviousness, they are sometimes liable to be neglected: Regularity in attending church, and in conveying children to their place of worship,

and to their school. If there be any reason in what has been said—if there be any virtue or benefit derived from the Sunday school, regularity in attending comes as a matter of course. Here is a parental responsibility. I know the inconvenience that sometimes attends those who reside at a distance from the church; but muddy roads or a shower will only test your earnestness in this matter; and to remain at home once or twice from these causes, is but to tell your children that you deem the Sabbath school of but trifling consequence.—You can convince them of it in no better way; and once convince them of this, and all you can do for the school will be labor lost, so far as your family are concerned. Let parents attach an importance to this matter. Let them be willing to make some sacrifice of ease or comfort to secure the prosperity of the cause in which they are engaged—let their personal presence give countenance to the undertaking, and let their own minds be deeply interested in the instruction and moral improvement of the pupils in charge. Here would arise a mutual benefit. The old will derive encouragement from the prospects and improvements of the young.—They will catch purity and new affections from the innocence, life, and virtue of the youth—and nothing will so soften the heart, and refine the feelings, and exalt the motives of man, as an interest in the moral cultivation and spiritual improvement of children and youth.

Our Sabbath services will possess new interest from associations like these, and religion will clothe herself in her loveliest attire, and speak in more enticing and enrapturing tones. These hints to parents I deem sufficient. I would only unseal the fountain of their feelings in behalf of the well being of their offspring, and their wisdom will be set to work to throw around the young mind and heart such influences as will lead to mount Zion, to tread the courts of the new Jerusalem, which came down from heaven, a fit residence of the human heart.

Second, *The responsibilities resting upon Teachers.*

And by the term teachers, I mean all who have charge of the school, including preacher, superintendent, and those who have classes under their instruction. I would say much upon this branch of my subject. For the success of a Sabbath school must greatly depend upon the mental and moral qualification of those under whose wisdom it is controlled. It is necessary they should feel the responsibility resting upon them. Not to regard the station they occupy as one of minor consideration; but as fraught with interest as dear as the human heart, as valuable as virtue, as glorious as religion.

It is the duty of the teacher to cherish a strong love of the Gospel and religion of the Saviour.—How poorly are we qualified to teach without an earnestness and interest that will awake the same feeling in the breast of the child!

2d, It is the duty as it must be the pleasure of the teacher, like our beloved Master, to look with tenderness and affections upon little children, and especially those who look up to them for guidance, for example, for instruction.

Oh, what a field opens before him or her who would lead the mind of children to the contemplation of religion, to the love of virtue, to a knowledge of life's obligations. What affections can they awaken, what sympathies can they arouse! They may leave impressions that will linger around the heart of the child—that will brighten as years roll on—and speak in the character and conduct of their lives, through all the varied scenes of after years.

These children have memories. The words of truth, of love sincere, the rich voice of the Saviour that shall speak from your hearts—shall awaken sensibilities—shall inspire with glowing affections the hearts of these little ones, that will bless them in prosperity or adversity that may be the lot, and cheer and gladden their souls to the latest days of their lives!

Oh, in the humble task of the Sabbath school teacher, there are rich laurels to be won. How grateful would it be to the heart of a man or woman,

if when a few seasons shall come and go, and these little ones, inspired by the deep lessons of childhood, shall rise to a virtuous—a lofty eminence of intellectual and moral greatness—and in the glory of their most useful days, they could point to the humble teacher whose love-lit eye and voice of wisdom first breathed the inspiration of religion into their souls. Oh, young man, or young woman! a tear of gratitude from such a source would be worth the richest pearl of ocean, the brightest gem of earth! Amen.—[Luminary.

DEATHS.

At Oriskany Falls, May 22d, of consumption, OCTAVIA, LOUISA, wife of Elisha Fowler, Esq., and daughter of Levi Carpenter of Bridgewater.

Although Mrs. F. had been afflicted with ill health for a long time, yet until within a few weeks of her death hopes were entertained of her being spared to her family and friends for many years. But alas! the insidious destroyer seems only to have masked his ravages, to inflict a more poignant wound. Endowed with every virtue that can make a wife amiable, a mother beloved, or a neighbor respected; her death has inflicted a wound that will not easily be healed. But the affliction is somewhat alleviated by the reflection, that to her death had no terrors. She bore her sickness with the most perfect patience, frequently expressing gratitude for attentions paid to her, and talked of the prospect of death with the calmness of a true Christian.

COM.

In Marshall, June 5th, OLIVER SABIN, aged 73 years.—A short time has elapsed since the deceased buried the wife of his youth—the partner of his age. He has now gone to be reunited with her in stronger and holier ties in that celestial paradise where age brings no infirmities and time causes no separation; where sorrows and sighing and pain shall flee away and God's own hand shall wipe away every tear. Through life he was a faithful follower of the Saviour, a lover of his Gospel, a believer of its doctrines of free grace and universal salvation, and a liberal contributor to its spread among mankind. Through life the Gospel was his beacon light to a better and happier clime, and in the hour of dissolving nature his support and consolation.

The funeral was attended by a large concourse of relatives and sympathizing friends, and a sermon preached by the writer. Br. C. A. Skinner took part in the services.

J. W. McMASTER.

In Lee, May 15th, of consumption, DANIEL NEADIT, aged 47 years. Mr. N. had suffered long and severely, and longed for the time to come that would liberate him from his sufferings. The time came and found him ready and willing. In conversation with a neighbor a few days before his decease, he spoke calmly and confidently. The future had no terrors for him—he felt assured that he should be there as here in the hands of a just God—a Father—a Saviour. The consolations of the Gospel were ministered to a numerous circle of relatives and friends, as he a few days before his death requested, by the writer. S. J.

In Cedarville, May 28th, Mrs. ORPHA, consort of Solomon Morgan, aged 30 years.

In early life Mrs. Morgan was a firm believer in Methodism—but as she grew in knowledge and grace, her views of God and his government became more elevated—till at length by the eye of faith, she saw God as the Father—Friend—and Saviour of the world. In all the departments of life she was a true woman—and she died, a true Christian.

Funeral on the first day of June, and a discourse from Rev. E. M. Woolley was delivered to an immense concourse of friends and mourners. May God lead them all as gently, and confidently to the grave, as he did our departed and lamented Orpha.—Com.

At Palermo, Oswego county, on the 30th ult., Mr. MARVIN PEARSONS, aged 45 years.

Also at the same place, on the 31st, Mr. JESSE HOLBROOK, aged 82 years.

The funeral of both was held in the Baptist church, June 2d, and to a large circle of mourners and a crowded audience, the consolations of the unlimited Gospel were presented by the writer, assisted by Elder Gardner.

M. B. SMITH.

In Gainesville, June 4th, LAURA B., infant daughter of John and Harriet I. Tousley, aged 8 months. The funeral was attended on the following day, and a sermon delivered by the writer, assisted in the services by Rev. H. S. Fish of the Christian connexion. May God bless the mourners

H. VAN CAMPEN.

[Original.]

THE MOURNERS.

BY REV. THOMAS L. HARRIS.

I.

Where'er we wend our way we view the mournful ones of earth;
 They tread with bounding feet no more the glittering halls of mirth;
 Around their trembling forms are drawn the weary weeds of woe;
 Their sighs, like cold November rains, in mournful cadence flow,
 From the dead hopes and faded joys of bright departed years,
 They twine a garland for the brow impearled with many tears,
 Upon the grave of buried loves they sit awhile and sigh.
 Then mid the ruin-mantled waste of Time lie down to die.

II.

They close their tear-dimmed eyes upon God's calm and holy light,
 And dwell within their misery as in a starless night.
 The glory of the crimson morn, the music of the spheres,
 Falls vainly on their lonely way and on their tuneless ears.
 They nurse their hopeless sorrow till of life it grows a part,
 And like a cold and mighty snake twines round the bleeding heart,
 And then its hissing tones descend in drops of fiery rain,
 And scathe, as lightning flashes blast, the weak and wandering brain.

III.

The mourners chant with voices low, a wild and dirge-like strain,
 That moans, as on a rocky shore, the solemn sounding main,
 It breathes in April's violet breath and Summer's angel hymn,
 It mingles with the blush of dawn and evening twilight dim,
 Thus swells upon the wailing wind their melancholy lay:
 The night of woe hath veiled the smile and splendor of the day;
 The joys of life, its blissful dreams and radiant smiles are o'er,
 The rose of human love may bloom for us no more, no more!

IV.

Arise, be strong, O Mournful Ones, the Future is your own,
 There love may weave her rosy nest, there joy erect a throne,
 What though the first frail buds of Spring in dust lie cold and low,
 Still weave the incense-breathing blooms of life's rich Summer glow,
 The blissful ones, the glorified, build up their own bright state,
 Then on the path of light and love press joyous and elate;
 Rise fearlessly on eagle plumes—see through the parting gloom
 Elysian climes, and loving hearts, and groves of song and bloom.
 New York City.

MINUTES

Of the Proceedings of the New York State Convention of Universalists for 1846.—Concluded.

REMARKS.—The first thing which seems to demand attention, and may I be allowed to say, also, to require a word of reproof, is the limited representation in the Council. There are now sixteen Associations in the State, each entitled to four delegates—2 clerical and 2 lay—in all 64. By a reference to the Minutes, it will be seen that only 19 clerical, and 12 lay delegates were present—less than half the number entitled to seats! Brethren, 'these things ought not to be.' It is needless to look for that full measure of prosperity to our cause, which we profess so ardently to desire, without we can make some little personal sacrifices, to promote its interests—at least, so far as to discharge our duties in these convocations of its ecclesiastical bodies. These annual social gatherings are of great benefit. They reciprocally warm and invigorate each and every heart. Let one quarter, one

third, or one half of the members absent themselves, and it throws a chill over the zeal and ardor of the remainder. This result is inevitable—it follows in the very nature of things. But let our Councils be full—let them be animated in their deliberations by the attendance of 'great numbers of the people,' and every heart is strong.

In the matter of Statistics, also, there is great remissness. But a solitary report on this subject was submitted at the present session, from all this Empire State. That Report was from the Standing Clerk of the St. Lawrence Association—Br. Waggoner. It represents the cause in that Association as in good condition—the principles of our faith are continually gaining ground, and prospects becoming more cheering. 'The Association numbers 17 societies—three more than at last year's report. Three new houses are going up to be finished before the close of the year. Preachers are active, friends steadfast, the Death Penalty, few remaining advocates, and Temperance—'no license'—a large majority.'

It is greatly to be regretted that so little attention is paid to this subject. The Standing Clerk of this Convention will find himself but poorly prepared for a proper discharge of his duties, towards the General Convention. Will not societies, and Associations, be persuaded to give greater heed to it? It is important in many respects—particularly for our own encouragement in our struggles with the many difficulties with which we have to contend as a denomination, and to enable us to give an official refutation of some of the slanderous representations of a bitter opposition.

By the Minutes it will be perceived that some action was taken in reference to the Theological Class under the charge of Br. Sawyer, at Clinton. This being an important movement, I can not suffer the occasion to pass without a brief word, in allusion to it. In the Council it elicited considerable remark, all decidedly testifying to its importance, and the necessity of some efficient action in elevating the standard of ministerial qualifications. It was argued that the growing importance of our cause, the spirit of the age—every thing, in short—demanded it. The experiment of a School had been commenced—(by individual effort)—and had been prospered beyond expectation thus far. It was now the duty of the denomination to lend a helping hand, by some concert of action in its behalf. It was proposed that a Board of Trustees be appointed, to look after its interests, to obtain funds, &c., &c. Before the question was put, however, Br. Sawyer addressed the Council at some length, embodying some plain, common sense remarks, which it is hoped will be remembered by every one who listened to them. He urged upon the Convention mature deliberation upon the step they proposed to take, showing conclusively that it was useless—yea, worse than useless—for them to move at all in the matter, unless they had fully counted the cost, and had deliberately resolved to go through with what they should undertake. It was a work in which no man should engage thoughtlessly—the hand once to the plough, the watchword must be onward, until the work was accomplished. Better—far better—leave the Class in its present unpretending situation, than give it any degree of notoriety, merely to pine away under denominational neglect. He hoped every one voting would realize all these things. The question on appointment of Trustees was put and carried with but one dissenting voice; and that brother immediately explained—that the importance of the action, and a fear that it might not be efficiently sustained, was all that withheld his vote; but that now it had passed, the measure should have his whole heart and soul in its support.

It is believed the affairs of the School are entrusted to efficient hands. And now it only remains to be seen whether the Universalists in the State of New York will actively co-operate in this measure, and give of their substance and influence to bear it on to a triumphant termination. There is ample ability—only secure concert of action, and that promptly. In six months, or a year at farthest, the Theological School may be placed in an enviable condition—may be made an ornament to our cause in this State, and a source of inestimable benefit to the

denomination at large. Brethren of the Empire State, will you suffer a word of exhortation in this matter, and promptly respond to it.

Intimately connected with the preceding subject, is the interest of the general Literary and Scientific Institute, at Clinton. It will be remembered that last year some steps were taken to bring this institution under the more immediate patronage of the denomination. These incipient measures have been attended with all the success that could reasonably be expected—perhaps more than could have been justly anticipated at the time. Within the year the valuable labors of Br. Sawyer have been secured as President of the Institution, a visible change has taken place in its prospects, confidence is increasing, and the school enlarging. With a property, worth at least, ten thousand dollars above all claims, admirably located for the accommodation of the whole State, and a denomination boasting its two hundred and fifty societies, one hundred and fifty meeting houses, and one hundred and thirty nine preachers, within the bound of that State, what can hinder the school in its onward course to all desirable prosperity? Nothing—but our own supineness!

The able Address on Education, by Br. Sawyer, on Tuesday morning, presented some wholesome and important truths for our consideration, as a denomination. When published, we hope they will meet the eye of every Universalist in the State, and be an instrument in bringing forth fruits worthy of the great theme of the Address. The average of One Dollar each, from every Universalist in the State, and those who would prefer supporting such an institution to most others in the State, would endow it in a manner, that it might demand its collegiate privileges, and place it upon a footing with any College in the State. Can any one doubt the favorable influence—the immense advantage to us—of such a state of things? Let every preacher take up the subject seriously in the field of his labor—let every active friend of our cause consider himself a committee to press this subject among his friends, and the work is accomplished ere the most sanguine of us could hardly look for it. I pray heaven that the denomination in this State may enter into this work, heart and soul, and thereby erect a monument to their zeal and munificence worthy of the blessed faith they profess to love above all things else, and which they would thereby most signally honor in practice.

The action touching Fellowship with the Convention, will be seen to be important so far as it has a bearing on the Relief Fund, or a participation in its benefits. Some Specific Rule should be adopted, and it should be uniform through the State—that is, the same in all Associations. Then, no question could arise on the score of Fellowship, or of claims to the benefits of the Fund. The Rule may be very simple and easy of application.

Finally, the present Convention has been a very pleasant one. Never, I may safely say, have I listened to more energetic and faithful preaching, than on this occasion. Every thing was conducted in harmony—the public services were all largely attended, and every countenance bore evidence of inward joy and rejoicing in the rapid progress of the cause of impartial and efficient grace.

The brethren in Newark, I should say in closing, opened their hearts and homes liberally to our accommodation, for which they will be gratefully remembered by those sharing their hospitalities. P. PRICE.

SECOND ANNUAL REPORT

Of the Trustees of the New York Universalist Relief Fund, for the Conventional year 1846.

To the Council of the New York State Convention of Universalists, to be convened at Newark, Wayne county, N. Y., Wednesday, May 27th, 1846.

The Trustees of 'The New York Universalist Relief Fund,' beg leave respectfully to

REPORT:

That since their last Annual Report to the Convention, the Principal of the Relief Fund has been paid over to this Board, by the Executor of the last Will and Testament of the late Cornelius Harsen, and has been invested according to the terms of the Bequest, on Bond and

Mortgage, as per certificate of the Treasurer, in his Annual account current; six per cent, being the best terms that could be obtained under the conditions. This, the Convention will perceive, lessens the yearly income of the Fund, from what it had been yielding, the sum of Sixty Dollars—7 per cent being the rate allowed by the Executor. But the terms of the Will are imperative—the object of the Donor evidently being to make the Fund *secure*, rather than to obtain the highest possible rate of interest.

In the Treasurer's account, transmitted herewith, the Convention will observe that the Fund is credited with items of interest at 5 per cent. A word of explanation in reference thereto may be necessary. At the close of the former Conventional year, on some consultation as to the proper disposition of the surplus funds in the Treasury, the Treasurer of the Board proposed to allow five per cent upon all balances that might be in his hands, he being in a situation to use it in small or temporary investments, at little hazard—a hazard which he was willing to take entirely to himself. The Board gratefully accepted the proposition. By the Treasurer's account, it will be seen that the sum of \$23.11, has been added to the Fund, during the past year from this source alone. The whole amount now in hand, as will be seen by said account, is Six Hundred and Thirty-Three Dollars and Twenty-eight cents.

In relation to the recommendation of appropriating to the Widows of the late Revs. W. I. Reese and Isaac Whitnall, contained in their last annual Report. The Board beg leave respectfully to state, that the business upon which they had then but just entered, was new to them. On the applications before them they instituted such inquiries as the circumstances seemed to require, and which proved so far satisfactory as to induce the recommendation which followed. But it is obligatory upon them, here to state, that the question of Fellowship did not occur to them as a distinct inquiry—the necessities of the applicants was the leading idea in the mind. When, therefore, the subject was referred back to them for reconsideration, they immediately instituted such investigations as the cases seemed to demand. These investigations were entrusted to Rev. T. J. Sawyer, who subsequently reported to this Board, adverse to the applications, which report, after mature deliberation, was adopted unanimously, and ordered to be published for the benefit of all concerned, a copy of which is transmitted herewith.

The Board recently received a new, or a re-application from Mrs. Reese, backed by the most flattering testimony from highly respectable individuals, as to her worthiness, necessities, &c. They have again taken the case into consideration, but though fully satisfied of the necessity of the case, and the worthiness of the applicant, they are *not* satisfied that it comes within their jurisdiction, or the purposes of this Fund; the terms of the bequest, in their apprehension, being very explicit. So they are constrained, again, to reject the application.

In addition to the foregoing considerations, the members of the Board are extremely averse to establishing, in the outset of their labors, any doubtful *precedent*—any rule that may hereafter involve difficulty, or jeopardize, in the least, the interests of this Fund to the denomination. And they feel confident, that when their motives are understood and are properly appreciated, they will receive the hearty co-operation of the Convention, and individual members of the denomination in this State, in every effort to guard this Fund as a most sacred treasure, confided to the Convention, for the purposes named in the bequest.

Feeling, however, that the case under consideration is a peculiar one—that a similar one can never probably again occur—and with a view of contributing to the immediate relief of the applicant, the Board would respectfully suggest to the Convention, the propriety of a private subscription to her aid during the session, or, perhaps, a collection at the close of some of the public services. In this way she might realise nearly, or perhaps quite as much, as was proposed to be appropriated, and at the

same time avoid all doubtful action in respect to the Fund.*

The Board beg leave further to state, that they have three applications in addition to the one above named—the first from Mrs. Clarinda Wilcox, widow of the late Rev. Oliver Wilcox, of Ellisburgh, N. Y.—the second, in behalf of Mrs. Mary Eaton, widow of the late Rev. Joseph Eaton, of Portland, Chautauque county, N. Y.; and supplementary thereto (as Mrs. Eaton has since deceased) in behalf of Julius Savillion Eaton, only surviving child of the said Joseph and Mary Eaton—and third, from Mrs. Jerusha Smith, widow of the late Rev. Elijah Smith, of West Bloomfield, N. Y.

In respect to the first named case, the Board would recommend to the Convention, the appropriation of One Hundred Dollars, from the proceeds of the Relief Fund, for the benefit of Mrs. Clarinda Wilcox, payable to her order, or as the Convention may authorise—Fifty Dollars of it immediately after the action of the Convention, and the remaining Fifty Dollars, on the first of November, 1846—suggesting, at the same time, if the Convention deems it advisable, discretionary powers to the Board—as to any farther appropriations in this case, (within some specific amount,) prior to the next annual session of the Convention in 1847.

In respect to the second case, the Board being entirely uninformed as to the situation of the friends and relatives of this orphan child, and being also in some doubt as to the extent of claim on this gratuity, where immediate connections are able to assist; and anticipating some further information in the case, which may be brought before the Convention during this session, they can only feel warranted in making a *conditional* recommendation—or rather *suggesting* to the Convention, the appropriation of Twenty-five Dollars from the proceeds of the Fund for the benefit of Julius Savillion Eaton, if the facts and circumstances which may come before it, shall, in its estimation, warrant it—the amount, if granted, to be payable to the order of the guardian of the child, or such person as the Convention may authorise to receive it. In this case, also, being a peculiar one, the Board would suggest discretionary powers from the Convention; though they feel constrained in this public manner to record their conviction that the Rule of Discretionary Powers to the Board should be used with great caution—should not be resorted to except in the most extreme cases. And they are only induced to make these suggestions now, through a desire of avoiding, as far as possible, delay in the administration of the benefits of this Fund in the cases under consideration. And thus feeling, they would respectfully recommend, if any action is now taken, that it be upon the understanding that it is the last. The necessity, if any shall be thought to exist, for its exercise now, results more from the necessarily imperfect operations of a new organization than from any other cause. The Board confidently trusts, that with the appeals that have already been made; with the 'Circular of Directions' which it has issued, and the entreaty which it hopes the Convention will at this session send out on the subject; in all future applications, every necessary particular will accompany them, and thus enable the Board to act promptly and decisively, without any further discretionary instructions from the Convention.

In respect to the third case, the Board does not feel warranted in any specific recommendation. It is in possession of no information on the subject, save the first application, although a letter was addressed the applicant soon after the receipt of the application, and subsequently the Circular; as also the Circular to another individual named. Whether they have all failed of reaching their destination, or the occasion for the aid has passed by, the Board is entirely unable to determine. To provide against the former contingency, the Board can only suggest to the Convention, if any definite information comes before it, an appropriation, according to the circumstances, not exceeding the sum of Fifty Dollars.

*A private subscription was proposed in Council, by Br. T. J. Sawyer, and some \$38 to \$40 obtained—we did not learn the precise amount, before leaving. The design was to make it \$50, if possible.—P.

It should, perhaps, be stated, that one other application was received last summer, for aid to a sick clergyman, but as the Board was not authorized to make any appropriations, it was suggested that friends should aid in the case, in advance of the action of the Convention, submitting the required vouchers to the Board, and they would recommend at this session. But the Board has received no further information in the premises, and so is not prepared to act.

In conclusion, the Board would respectfully suggest to the Convention some action, fixing a rule of Fellowship with its body; or of recommending to the several Associations under its jurisdiction, a uniform rule, by which the question of Fellowship shall be definitely understood in all future applications for aid from the Relief Fund.

All which is respectfully submitted,

JACOB HARSEN, *President*.

PHILO PRICE, *Secretary*.

New York, May 22, 1846.

TREASURER'S REPORT.

The N. Y. Universalist Relief Fund in account with
ABNER CHICHESTER, *Treasurer*.

1845, May 22—By Balance on hand as per account rendered,	\$259.00
July 12—3 months interest of J. Harsen to 10th inst.	105.00
“ 12 months interest at 5 per cent.	12.95
“ 10 “ and 10 days interest	4.51
Oct. 10—3 months interest of J. Harsen to date,	105.00
7 months and 12 days interest,	3.23
1846, Jan. 10—3 months interest of J. Harsen to date,	105.00
4 months and 12 days interest	1.92
Feb. 11—Interest from J. Harsen from Jan. 10 to date,	36.17
3 months and 11 days interest,	50
Amount on hand,	\$633.28

On the 11th of February, 1846, I received from Dr. Jacob Harsen, \$6000, the Principal of the Legacy of the late Col. Harsen, and on the 15th of April, 1846, it was invested according to the conditions of the Will, on Bond and Mortgage, at 6 per cent. for 3 years, to Anthony P. Halsey, Esq. ABNER CHICHESTER, *Treasurer*.
New York, May 22, 1846.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, *Cor. Editors*.

UTICA, FRIDAY, JUNE 19, 1846.

WEALTH.

There are three different questions propounded by three different classes of people when a stranger makes his appearance in any community—Is he rich? Is he popular? Is he honest, industrious, and intelligent?

The first of these questions is asked by misers; by those who make gold their meat and drink, and god, and whose thoughts are confined to a small space upon this sphere where, the Deity has given them an existence.—They judge one by the length and width of his purse, regardless of all principles of integrity or any other virtue which should find a home in the bosom of man. And though it is a thought any thing but pleasant, yet this class of persons is rapidly increasing, and we fear that the day is not far distant when by them a death-blow will be given to the civil and religious liberty of the land. Time will determine. But how far below the dignity of man and how far from every principle of sense and judgment to select one of the lower propensities of the mind, and make its action the criterion by which to judge the man. To place the stamp of scorn and contempt upon that individual who can not look into his purse and find there an almost exhaustless mine of gold! To treat with cold neglect the child who may be so unfortunate as to have parents who are compelled to stem the strong tide of poverty! To bar the door and shut out all intercourse with those whose sun-burned brows tell of labor

and toil, of bread earned by the sweat of the brow! To witness all this, we say, and not unfrequently to observe it in the disposition of the disciple of Him who, when upon earth, had not where to lay his head, is sickening to the soul and nearly or quite sufficient to make one ashamed of the name of humanity. And how ruinous in its nature and tendency; what a wonderful power it exerts upon the rising generation. The more prevalent the disposition to regard gold as the only principle of true wealth, and to make it a rule by which to measure the man, the more does the youth lend his powers to acquire it that he may make a respectable appearance in the world, and free himself from the scorn and contempt of those who are looked upon as the aristocracy of the land. This being his aim he neglects the improvement of his intellectual and moral powers, and the result is that he lives in profound ignorance all of his days, or ends them within the walls of a gloomy prison, and all the result of the wrong example set before him in the morning of life by those of miserly disposition. But there is a God in heaven above whose ways are not as the ways of man; 'justice and judgment are the habitation of his throne.' So go on ye gold-loving, gold-serving, and gold-worshipping vassals. The time shall come when the sun of your existence will near the horizon with but little promise for the morrow. The shadows of that lonely vale will gather around you, and while the worms are preying upon your persons, your gold will be scattered to the four winds by some graceless young scape-gallowses who would even dance upon your graves with no compunctions of conscience.

Is he popular? The class propounding this question respecting the newly appeared stranger, is composed of these fawning sycophants who sacrifice every thing noble that they may obtain the good opinion and will of those moving in what are called the higher circles. This is the method taken by them to get along in the world at a more rapid rate than they might were they to adhere strictly to truth, and depending upon their own powers, to follow their own convictions of right and duty. What are the principles upon which the stranger acts? Are they those of strict and sound integrity? What the character which he has maintained before the world?—A character graced by the beauties of morality, virtue, and religion? or one shaded by the darkness of vice and iniquity? Nothing of the kind is ever thought of.—They care nothing for character, or talent, or principle, or anything else; if so be that the stranger is popular it is amply sufficient; and they are ready to run, hat in hand, to bow before, and do him homage. Popularity with them is the pure gold of Ophir. With popularity wealth is poverty, for they are rich only when they can number the many in their train. Well; all kinds of people are necessary to constitute and complete a world, and we have them in this, and these fawning sycophants seem to occupy no little space upon the stage, and perhaps before the close of the act, we may know the part which they were designed to play.

Is he honest, industrious, and intelligent? This is the noblest question, and propounded too, by the most noble of earthly beings; not by him who is a slave to a mineral dreg from the earth or to an opinion formed in the breast of some who care but little for the laws of Heaven or earth; but by one of Nature's freemen, an honest and upright man. The criterion by which he judges another is not the abundance of 'filthy lucre' or the mad cry of the excited throng; but his opinion is built upon the discovery of that principle upon which one may rest secure amid the trials and afflictions, strifes and contentions, which anon rend society in twain and scatter mildew and blight and death in their pathway. Whenever he discovers this principle of integrity accompanied by industry and intelligence there he bestows his grateful acknowledgments and looks upon the possessor as one highly worthy of the name and nature of man.

Here is the only true wealth within the boundary of the universe of God. It is a fountain whose waters never fail. A source from whence may be drawn the richest blessings ever thrown upon the head of man. All the

diamonds from Golconda are worse than poverty, are but a plague and a curse to him who is destitute of honesty, industry, and intelligence. These are truths which no man can deny; facts as plain as the noon-day sun, and yet in full view of them, too many parents will and do instruct their offspring in a way directly opposite; that wealth consists in the abundance of gold and that nothing but this can carry one safely and smoothly through the world. Gold is good in its place but it never was designed for a God, and he who makes its accumulation the end and aim of human life and those who teach their offspring and fellow creatures in such a manner, may be fully assured that the direction pursued is far from ending in happiness and peace, and they will find to their sorrow more thorns than flowers by the way side. So mote it be.

S. J. G.

AN ORTHODOX DOCTRINE—ITS INFLUENCE.

It were needless to attempt to sustain the position either by arguments or citations from their writings, that it is a cardinal doctrine of modern orthodoxy, that the wicked are more blessed of heaven in this world than the righteous. It is a constant theme in the ministration of all their public advocates from him who wears the tiara on his brow, through all the grades of the ministry down to the humble exhorter of less note, but no less zeal. It is, however, on the influence of this doctrine I wish to offer a remark rather than on the doctrine itself.

Universalists have always contended that the doctrine presented an unjust view of the government of God, and is detrimental to the interests of virtue. Its tendency is, say they, especially as all are in pursuit of happiness, to produce a spirit of irreligion which will grow deeper and broader, till it ends in blank atheism itself. To this charge the advocates of the sentiment can take no exception, if it can be sustained from the admissions, sometimes more than that, labored attempts to prove it, of distinguished men in their own ranks. Of the testimony of their own witnesses they have no right to complain.

Dr. Lewis, in his 'Platonic Theology,' pp. 244—5, furnishes the examples we want in this place. 'The sentiment,' says he, (that the wicked are more prosperous than the righteous,) 'may be frequently met with in classic antiquity. It has formed the constant complaint of the virtuous when desponding, and the standing objection of the skeptic.' 'Some minds, otherwise serious and thoughtful, have been almost driven to atheism by it.'—'But, while it has disturbed the pious in the desponding moods, it has formed the standing jest of the scoffer.'—These extracts speak for themselves. No remarks can make them plainer.

I will not at this time avail myself of the materials Dr. Lewis has furnished, to show the identity of this doctrine with heathenism. Of the fact, the reader has got a hint in the first extract. His quotations from clerical writers fully sustain it. I only add that himself has furnished the proof of our oft repeated declaration, that the distinctive doctrines of Limitarianism, (endless misery and its kindred,) originated in, and were borrowed from heathenism. Well may it disappear before the light of truth!

The attempt to show that the doctrine is embodied in Scripture, is vain. In their ignorance, some of the scripture writers thought so; but when they saw the truth, they acknowledged their error. The so oft quoted language of Asaph, xliii Psalm, is full to the point. He thought the wicked more prosperous than the righteous—more blessed of heaven, but when he went into the sanctuary, then understood he their end. He saw that their feet were placed on slippery places, that they were cast down into destruction as in a moment—they were utterly consumed with terrors. The opinion that this doctrine of the unequal ways of Providence leads to atheism, is confirmed by this chapter. Asaph says that his 'feet were almost gone'—his 'steps had well nigh slipped.'—By this I understand that he had well nigh come to reject the moral government of God over mankind—to reject him also. Such a government as he thought he exercised, he felt was unworthy a Supreme Being, and with dis-

trust came disbelief. Such was its effect then—such it is now—and such it always will be.

S. J.

The following letter to the Editor of the Luminary we copy by request, and we cordially commend it to the serious consideration of all Partialists, and especially all Methodists. May its perusal do them good. Ed.

ANOTHER CONVERT TO THE TRUTH.

Br. HAMMOND,—My religious views have undergone a change. Once I was a Methodist. I embraced the doctrines of the M. E. church about fifteen years ago; and for about twelve years I adhered to it faithfully, during which time I was ever found an ardent supporter and a devout advocate of the doctrines and discipline of that church, as my numerous friends and relatives will testify. For about two years, I labored under strong convictions and fearful misgivings, about the propriety of adhering longer to the sentiment I had embraced. The consequence was, serious reflection and investigation of the Scriptures, which convinced me that the doctrine of endless misery was not from Heaven, but is the offspring of superstition and ignorance, more worthy the name of a relic of heathenish darkness than of enlightened Christianity. I, therefore, a little more than a year ago, threw overboard the dogma of ceaseless woe, and embraced the doctrine of the Restitution. Some of the reasons that have induced me to abandon my former views, I will proceed briefly to state.

When I first became acquainted with the Methodist people, they were a humble, devoted class of religionists, and so very plain in their dress that a congregation of them could be readily distinguished almost as far as they could be seen. But what a contrast do they exhibit now? Will any candid person pretend to say they have not sadly fallen off in this respect, from the teachings of the venerated Wesley? Let plain common sense answer these questions.

The second article in the Methodist discipline, contradicts the express letter of the Scriptures, thus: 'Christ truly suffered, was crucified, dead and buried, to reconcile his Father to us.' 2 Cor. v: 18, 19, 'God hath reconciled US to himself by Jesus Christ.' 'God was in Christ reconciling the world unto himself.' If any of my Methodist friends can put the above two items together, and make them harmonise, they can do something that I can not.

There are some features in the government of the M. E. church that savor strongly of aristocracy. Will any deny this? Let the question be asked, have the people any freedom in the choice of their ministers? Where can the Methodist brother be found that can answer this question in the affirmative. Others might be mentioned, but let this suffice.

The natural tendency and legitimate effect of a belief in endless misery is to contract, limit, or compress all the finer feelings of the heart, all the benevolent feelings of the soul within the narrow compass of their sect or party. Who can deny this?

The first article of the Methodist faith teaches the doctrine of a trinity of three persons in one God; which I reject as being unscriptural, irrational and absurd. The Scriptures teach that 'to us there is but one God the Father. There is one God, and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.'

In common with all orthodox people, the Methodists teach the doctrine of the unceasing wretchedness of a part of our race, without any mixture of mercy; and that, too, without reforming the punished, without benefiting God himself, and without improving the condition of any created being, which I reject as wholly unbefitting the character of him who came 'to save men's lives and not destroy them;' and who, it is said, chastens us only 'for our profit that we might be partakers of his holiness.'—And here I would most seriously inquire of my Methodist brethren and friends, if they are not serving God all their life-time subject to bondage through fear? Ask yourselves this important question. Am I not moved by the

fear of hell to serve my Maker? And can my heart be made perfect in love while governed by such a motive?

Once I served God for the same reason, and on the same principle that I would an earthly monarch, that is, fond of the exercise of tyrannical and despotic power; but now I serve him with a far different purpose. Once I supposed that the fear of an endless hell sometimes drove men to repentance; but now I believe 'the goodness of God leads men to repentance.' Once I supposed that the righteous would scarcely be saved from an endless hell; but now I believe 'the Lord will not cast off forever; but will have compassion according to his mercies.' Once I believed in, and professed a religion that was manifested in loving my friends; but now I believe in a religion that requires me to love my enemies. I am conscious that for this step I shall be met on the part of my former friends and brethren, with coldness and indifference; and perhaps, in some cases, with rebuke. I am sensible too, that by some my motives will be impugned, and that I shall be accused of selfish and mercenary purposes in abandoning my former belief and embracing my present one. I am well aware also that the cry will be raised that I have backslidden, &c. Now all this I expect. For this I am prepared. I have counted the cost and weighed well the consequences. I owe them no ill will, nor entertain any other feelings toward them but that of kindness. I sincerely desire their welfare in every respect. It is an object of my most anxious solicitude, that I may be enabled through the strong consolation afforded me by the Gospel of Christ, to endure all the reproaches heaped upon me with a good degree of patience and forbearance, as well as fortitude and resignation. For 'with me it is a very small thing that I should be judged of man's judgment.'

One more objection and I have done. Endless misery is seriously defective, and utterly incapable of affording consolation to the afflicted, of sustaining and comforting the bereaved soul, that is borne down with grief and sorrow. To him that has been called to part with those that bound him to earth, this doctrine is wholly insufficient to afford the necessary relief. I speak from experience when I declare that with me it has been 'weighed in the balance and found wanting.' Not so with a belief in God's impartial and efficient grace. 'I view it,' (to use the language of a forcible and elegant writer) 'as the only light that can dawn upon the darkness of the grave, and the only sure foundation of substantial and unchanging bliss in life. I feel and I know that it can bear the joyful cup of consolation to the prisoner in the dark dungeon of despair, and cause the song of deliverance to the captive to come up from the pit, sweet as the music of angels in the paradise of God. It has been the joy of millions in all the varied circumstances of human life. It has been the stay and staff of the aged, the comfort of the afflicted, and the support of the poor and destitute. It has been with the sick and dying, and made the dying bed feel soft as downy pillows are. Yea, and it has lingered around the house of affliction, where bereaved affection mourns its sundered ties, and mothers weep for their children, that are not. The lone's widow's tears have ceased to flow, as she has caught its inspiring spirit, and the orphan's feeble moan has been hushed by its soothing voice. In the strength of its faith, the aged pilgrim with ripened locks, has leaned upon his staff over the grave of his darling child, and joyed in the reflection that soon, very soon, he should meet the lost one in heaven. Nor is this all; it has shorn death of his terrors, and stripped the grave of its darkness, and put the song of victory upon the quivering lips of millions in the last agonies of the dying moment. Oh! then whatever else you may deny me, give me the privilege of enjoying this most precious faith, and it shall be enough for me.'

Ellisburgh, April 1, 1846.

ORRIMAL B. SCOTT.

Removals.

Br. A. R. Bartlett, we are sorry to say, has determined to decline the unanimous invitation of the Bath Society to continue its Pastor, and will remove his family to Utica, N. Y., at which place he should be addressed.—

Br. B. is impelled to this course on account of his health. The sea atmosphere is unfriendly to his complaints, and he must go into the interior. We regret this very much. Br. B. is one of our best men, and we had hoped the cause in Maine might have enjoyed much advantage from his permanent connexion with it. May the good Lord go with him, and bless him with a speedy restoration to health, and with great success as a minister of the New and Better Covenant.—[Banner.]

Br. E. W. Locke, late of Maine, but later of Hudson, N. Y., has accepted an invitation to preach the Gospel to the Universalist Society, and such as attend worship with it, in Rockport, Cape Ann, Mass.

Br. E. Guild having removed from Prompton, Pa., to South Bainbridge, Chenango co. N. Y., wishes to be addressed at the latter place.

ANOTHER CONVERSION TO THE TRUTH.—Our readers will be interested in the perusal of the following communication from Br. Worden.

RENUNCIATION.

Nicholville, June 8th, 1846.

Br. SKINNER—Permit me, through the medium of the Magazine and Advocate, to inform our brethren of another renunciation of the cruel system of Partialism. A worthy brother, by the name of Lyman Perry, residing at the Natural Bridge, in Jefferson county; formerly one of the most substantial pillars in the Christian denomination, has (as I am credibly informed) renounced the horrid dogma of endless damnation, and become a believer in the Bible; or in 'the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.' Br. Perry has already commenced proclaiming the glad tidings of a world's salvation, and he is to preach in the village of Lockport, Jefferson county, on the 21st of June inst. We do not desire that all Partialists should fall into our ranks; neither can they, until they become more enlightened, and more moral. But Br. Perry is just such a man as we want: and we hope that others as soon as they shall become worthy of the name *Universalist*, will exchange their *creeds for Bibles*; enlist under the great captain of a world's salvation, and fight manfully the 'Battles of the Lord' A. H. WORDEN.

Harpers Publications.

The POEMS of Henry Wadsworth Longfellow, complete in one volume. Price 50 cents. We claim not to be a judge of poetry, and therefore shall not pronounce upon the merits of the work here named. The Author is extensively known and read, and the patrons of light literature of the best Monthlies in this country, will appreciate such a work from the pen of a favorite author. These poems and ballads are put up in a neat 8vo form, paper cover, and occupy 117 pages.

Part XV of a Dictionary of PRACTICAL MEDICINE, containing a digest of eight different diseases, occupying 143 closely printed octavo pages. 50 cents.

A YEAR WITH THE FRANKLIN, or 'Suffer and be strong,' by E. Jane Cato. This is a neat 12mo volume of 276 pages, and appears to contain much excellent reading and moral instruction in the shape of an interesting tale.

No. 81—82 of the ILLUMINATED SHAKESPEARE, concludes 'Antony and Cleopatra' with notes. 25 cents.

No. 80 of the Library of Select Novels is the 'FEMALE MINISTER,' or 'A Son's Revenge.' One shilling.

No. 84 is the 'CONFESSION OF A PRETTY WOMAN,' containing some 200 pages octavo for 25 cents. All of the above to be had at G. N. Beesley's.

TO CORRESPONDENTS.—Br. Goodrich, we have not received the further communication you promised on the subject of a Country Pastor and District School Libraries.

Rev. Mr. Armitage and Elder D. Holmes are both received and shall have a place soon, probably next week.

Br. Tompkins—Send thirteenth (13th) volume, and also next (15th) volume Repository to Miss Elizabeth Brown, this city, credit her \$2.75 and charge A. W.

Br. S. Jenkins has closed his engagement with the society in Lee. Until further notice, his P. O. address will

remain as heretofore, Lee, (Stokes P. O.) Oneida county, N. Y.

☞ A few hundreds of the Register and Almanac for 1846 yet left, and for sale at this office.

☞ A few copies of the Rose of Sharon for 1846 for sale at this office.

NOTICE.

The Steuben Association will meet at Howard on the first Wednesday and following Thursday (1st and 2d) in July next.

I presume directions are unnecessary. Any person arriving within the bounds of the county may be directed strait to Howard. But I suppose, fashion will have it, that I should say, 'Ministering brethren and friends are earnestly invited to attend.' How is this? Can there be a Universalist preacher, or layman, or sister, who can make it convenient to attend our Association or conference meetings, that must receive a formal invitation before they will venture to meet with us? I believe not. We are always glad to meet our brethren and sisters and ministers, at all times, and especially on occasions like these. And we believe it is so understood, and received, generally. So, if I have made this notice longer than usual, I have expressed my mind.

A. UFSO, S. Clerk.

ST. LAWRENCE ASSOCIATION.

This Association will hold its next annual session in the village of Malone, Franklin county, on the fourth Wednesday and Thursday (24th and 25th) of June next. Our several societies, (and there are sixteen in fellowship with this body,) are entitled to two delegates each. Shall we have a full delegation this year? And will the clerks of all the societies send in full statistical information—such as Br. Grosh desires for his next Register, (see Mag. and Adv. No. 19, current year,) and as will enable me to report to him immediately after the close of our meeting? Brethren, one and all, let us remember our next associational meeting and faithfully discharge our respective duties appertaining thereto.

W. H. WAGGONER, S. Clerk.

Canton, May 27, '46.

** Will the Union and Watchman please copy.

OTSEGO ASSOCIATION.

In accordance with adjournment, this Association will meet at Richfield Springs, on the fourth Wednesday and Thursday (24th and 25th) of June. The Council will convene at 8 o'clock on Wednesday morning; public religious services at half past ten o'clock, when the occasional sermon will be delivered by Br. A. C. Barry.—The society of Richfield hereby extend a cordial invitation to ministering brethren and friends to come up to this annual feast. A committee of arrangements may be found at the church. O. WHISTON, Stand. Clerk.

MARRIAGES.

In Brookfield, on the morning of the 8th inst., Mr. SAMUEL DEWOLF, Merchant of Bridgewater, to Miss ELIZABETH SCOTT, of the former place.

In Trenton, May 24th, by Rev. Mr. Buckingham, Mr. JAMES REED, to Miss LOUISA PAYS, both of Russia, Herkimer co.

In Auburn, by Rev. J. M. Austin, Mr. CHARLES SAMPSON, to Mrs. RHODA ANN BARBER. Mr. HENRY M. STONE, to Miss LYDIA B. PARRISH.

In Scipio, by the same, Mr. HORACE CLOSE, to Miss MARY W. WHITFIELD.

In Mentz, by the same, Mr. OTIS S. TRUSANT, of Aurelius, to Miss HARRIET E. SANDERS, of the former place.

RELIGIOUS NOTICES.

Br. J. M. AUSTIN will preach in Watertown next Sunday 21st inst.

The EDITOR will preach at Canajoharie next Sunday, and at Oran the Sunday after next.

Br. JOHN D. CARGILL will preach at Bridgewater on the first Sunday in July.

[Original.]
SONNET.

'They shall not hurt nor destroy in all my holy mountain,
for the earth shall be full of the knowledge of the Lord.'—
ISAIAH.

Oh, when shall dawn the happy day of promise,
The time foretold when tears shall be no more;
When dark Calamity shall vanish from us,
And human woe and suffering be o'er?
Hasten, O Lord, the time by thee appointed,
When Zion's blest deliverance shall come,
And th' peaceful kingdom of thine own Anointed
Cause the wide earth a paradise to bloom.
Then shall ascend from every grove and fountain
Sweet choral songs, Messiah to adore;
Then shall abound with peace each vale and mountain
And joy reverberate from shore to shore;
And fallen man, subject to pain and sighs,
Regain his native sphere, his long-lost Paradise.

PRIVATE SCHOLAR.

[Original.]
MINUTES

Of the Proceedings of the Central Association of Universalists of New York, for 1846.

The Council met at Lebanon Centre, Madison county, on the 3d inst.; and organized by choosing Br. HORACE USHER, Chairman, and Br. J. J. AUSTIN, Clerk.

United in prayer with Br. S. Jenkins.

Received credentials of delegates; when it was found that the societies of Lee, Stockbridge, Hamilton, Lebanon, Madison, and Marshall were represented.

Delegates present.—Lee, L. D. Baker; Stockbridge, C. M. Foster, John Quackenbush; Hamilton, Horace Usher, H. Smith; Lebanon, C. Buel, Josiah Lasell; Madison, O. Peckham, B. Bridge; Marshall, M. Hubbard, O. B. Gridley.

Clerical members of the Council.—S. Jenkins, S. J. Gibson, J. J. Austin.

The minutes of the last session were read and approved.

The committee on fellowship and ordination reported no application; report adopted.

Voted, That the chair appoint a committee of three to nominate officers for the ensuing year; in accordance with which,

Brs. C. Buel, S. Jenkins and J. J. Austin were appointed said committee.

Voted, That Br. L. D. Baker be the committee on adjournment.

The following resolution was here introduced by Br. J. J. Austin, and accepted for discussion.

Resolved, That the preamble and resolution touching the plan of reorganization presented to the United States Convention, which were passed by this body at its last annual session, be hereby repealed.

The above resolution was finally lost by a majority of one.

Thursday morning.—United in prayer with the Clerk.

The committee for nominating officers for the ensuing year, offered the following report; which was accepted and adopted.

Committee on fellowship and ordination.—Brs. S. J. Gibson of Hamilton, Jesse Baker 2d of Lebanon, B. Everett of Litchfield.

Committee on discipline.—Brs. Job Potter of Waterville, P. Fake of Clinton, O. W. Story of Lee.

Delegates to Convention.—Brs. T. J. Sawyer, S. J. Gibson, clergymen; L. D. Baker, S. A. Grosvenor, laymen, with power to appoint substitutes.

Preacher of occasional sermon.—Br. T. J. Sawyer, with power to appoint a substitute.

Voted, That visiting brethren in the ministry be invited to take part in our deliberations.

Committee on discipline reported no complaint; which was adopted.

Voted, That Brs. Usher, Woolley and Sawyer be a committee, for the purpose of ascertaining whether the fund belonging to this Association may, or may not, be united with the 'The New York

Universalist Relief Fund'; and this committee report at the next annual session of this body.

The committee on adjournment reported an application from the Stockbridge society.

Voted, That the Clerk prepare the minutes for publication, with such remarks as he may deem proper.

The business being thus disposed of, it was Voted, That this Council adjourn to meet at Stockbridge, on the first Wednesday and following Thursday in June, 1847. Per order,

J. J. AUSTIN, Clerk.

REMARKS.—This was in many respects a pleasant and profitable session of the Central Association. The principal obstacles were, the want of full delegations from all our societies, the absence of the Standing Clerk, and of some clerical members of the Association. Brethren, these things ought not to be! Brs. Stewart and Shipman were with us from sister Associations; and discourses were delivered to attentive congregations, by Brs. Gibson, Stewart, Jenkins and Shipman. Our prayer is for Zion. J. J. A.

[Original.]

ANECDOTE.

At the close of a recent discussion in Westfield, Pa.,* a large, dogmatic, self-important doctor of physic, standing in a conspicuous place, being somewhat discomfited at the result of the debate, remarked, that he 'should like to be used up in that way,' and that 'if any one doubted his qualification he could have the privilege of trying it, but he had better not come unless he was well loaded.' Mr. B—m standing by, a small, and not very prepossessing person in features, though having a good heart, says, 'I suppose he may if he has plenty of ammunition,' holding up a Testament. 'He had better be loaded,' says L—. 'May be he can load as fast as he fires,' says a bystander. 'Mr. L—, will you tell me what sin is?' says B—m. 'Transgression of the divine law.' 'What is the penalty?' 'Eternal death,' says L—, frowning. 'Who has transgressed the divine law?' 'All have.' 'Then all the difference in your views and mine Mr. L—, is, you believe in universal damnation, and I in universal salvation.' 'Very well done,' says one bystander, 'for an empty gun'— 'shoot again, B—m,' says another;— 'he shoots close for so short a piece,' says a third;— 'and to load too,' echoed from a corner;— 'how he hurt him,' said several voices;— till shocked and ashamed of his egotism, Mr. L— was glad to escape. E. O. A.

* The one held between Rev. J. Filmore and Rev. F. Strang.

THE TWO BROTHERS.

The following beautiful Arabian legend we copy from the 'Voice of Jacob':

The site occupied by the temple of Solomon was formerly a cultivated field, possessed in common by two brothers. One of them was married and had several children; the other was unmarried. They lived together, however, cultivating, in the greatest harmony possible, the property they had inherited from their father.

The harvest season had arrived. The two brothers bound up their sheaves, made two equal stacks of them, and left them on the field. During the night the unmarried brother was struck with an excellent thought. My brother, said he to himself, has a wife and children to support; it is not just that my share of the harvest should be as large as his. Upon this he arose, and took from his stack several sheaves, which he added to those of his brother; and this he did with as much secrecy as if he had been committing an evil action, in order that his brotherly offering might not be refused. On the same night the other brother awoke and said to his wife, 'My brother lives alone, without a companion; he has no one to assist him in his labor, nor to reward him for his toils—while God has bestowed

on me a wife and children; it is not right that we should take from our common fields as many sheaves as he, since we have already more than he has—domestic happiness. If you consent, we shall, by adding secretly a certain number of our sheaves to his stack, by way of compensation, and without his knowledge, see his portion of the harvest increased.' This project was improved and immediately put into execution.

In the morning, each of the brothers went to the field, and was much surprised at seeing the stacks still equal. During several successive nights the same contrivance was repeated on each side; for as each kept adding to his brother's store, the stacks always remained the same. But one night, both having stood sentinel to dive into the cause of this miracle, they met, each bearing the sheaves, mutually destined for the other. It was thus all elucidated, and they rushed into each other's arms, each grateful to heaven for having so good a brother.

Now, says the legend, the place where so good an idea had simultaneously occurred to the two brothers, and with so much pertinacity, must have been acceptable to the God. Men blessed it, and Israel chose it, there to erect the house of the Lord! —Lamartine.

The Star in the West, published in Cincinnati, Ohio, speaking of Br. Rogers' health, says:

Br. Rogers arrived in the city last Monday. Although I had known of his very severe sickness through letters and papers from the East, I was not prepared to see him so reduced in flesh and strength. He is yet in a very feeble condition.

Will those few persons who are still indebted to him for books send him immediately the amount due, as they may well suppose that his protracted illness makes it important that he should receive all that belongs to him. He has probably done more for Universalism in the West and South, than any other man, taking into view his extensive preaching tours and the general circulation of his books but he has hardly realized money enough meanwhile to meet his expenses, and we hope that our friends will remember him in a substantial way now that he is lingering with a severe sickness, unable to preach as formerly. We have written this without consulting any one—but trust it will not be passed carelessly over by the 'household of faith.'

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

Br. S. R. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street, Buffalo.

Br. T. J. Sawyer authorizes us to receive subscriptions or donations to the Theological Institute. Any one who may wish can therefore remit direct to this office, and the receipt of the money will be acknowledged in the Magazine and Advocate.

TERMS.

A WALKER, PUBLISHER AND PROPRIETOR.

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NO. 26.

Original.
THE SAVIOUR.

BY REV. J. B. SAX.

Jesus Christ, who calls himself, generally, the Son of Man, is called a *Saviour* many times in the Bible. The great object of his mission upon earth, is represented to be to *save*. In fact, the leading idea connected with his character and office, is that of saving; and he is more frequently designated now by the term *Saviour*, than by any other title. All who profess to be his followers, delight in speaking of him by that name; and congratulate themselves on being the disciples and imitators of one, who came not to waste, destroy, and desolate, but to *save*. All who profess to preach his Gospel, proclaim him as a *Saviour*; and are accounted his ministers—instruments in his hands, for the accomplishment of the great purposes for which he lived and died on earth. In his character of *Saviour*, he is to us the fountain of righteousness and truth—the source from whence we derive true knowledge and holiness—the well of living waters from which we quench our burning thirst—the bread of life which came down from heaven, to feed our fainting spirits—the glorious sun of righteousness, which enlightens, with its refulgent beauty, the dark labyrinths of our benighted minds—the quickening spirit that stirs and awakens the dormant life within our souls, and brings us up from the dismal shades of moral death, to the pure light of that life eternal which we have in the Son of God.

As it is in this character that he gives rest to the weary, and those that are heavy laden—comfort to the afflicted—consolation to the mourner;—that he raises up the bowed down—binds up the broken hearted—proclaims liberty to the captives, and the opening of the prison doors to them that are bound;—gives unto them that mourn in Zion, beauty for ashes; the oil of joy for mourning; the garment of praise for the spirit of heaviness; that his disciples might be called trees of righteousness, the planting of the Lord, that he might be glorified. It is in him as a *Saviour* only, that we can rejoice with such joy unspeakable and full of glory. It is because he is a *Saviour* that faith in him gives his disciples so great an advantage over the children of the world. It is because of this that our faith will comfort us in the hour of adversity when misfortunes come thick and fast upon us and all the elements of this world seem to be directed against our welfare and happiness; that it will support us at the death-bed of a beloved friend, when his pulse grows feeble, and the hectic flush is on his cheek, and will sustain us as the hour approaches, when we must bid adieu to all things we have loved and cherished here below, through a long life, and set out on our journey to that undiscovered country, from whose bourne no traveller ever returns; that it will enliven our passage to the narrow house, and strew our pathway with roses as we journey through the dark valley and the shadow of death.

Aye, there is a higher strain. Salvation! the saving power of Christ! is to constitute the burthen of that rapturous song which is to be sung around the burning throne, by that great multitude which no man can number, of all nations, and kindreds, and people, and tongues,—clothed in white robes and palms in their hands, crying with a loud voice and saying, salvation to our God who sitteth upon the throne, and unto the Lamb forever and forever. The rapt seraph which adores and burns, the radiant cherubim together with angels and archangels and the spirits of all men made perfect, will

never cease to chant the praises of Christ as the *Saviour*, and to sing the glories of redeeming love. These bright spirits will each day string anew their golden harps, tune their heavenly voices, and strike up louder and louder anthems of praise and glory to the *Saviour of the world*. As they continually roam on the flowery banks of the spiritual Jordan, sweeping the melodious chords of their celestial lyres, and with hymns of everlasting joy upon their tongues, the chorus of their rapturous hosannahs will be,—*Christ the universal Saviour*.

The saving power and grace of Jesus, is what so pre-eminently distinguishes him from all other men who ever lived on earth; he came to save, and with power to save, and he came to save only, which can be said of no other human being or angel. Very justly then may we call him the *Saviour*; and most devoutly ought we to love that glorious being, who gave his life for the purpose of saving a world from sin, and death, and the grave. May we ever obey his law.

Cuba, N. Y.

[Original.]

MINUTES

Of the Proceedings of the Mohawk River Association.

Met pursuant to adjournment, at Newport, June 10, 1846. The Council was called to order by Br. J. Douglass, Clerk of the last session. United in prayer with Br. J. H. Tuttle. Appointed Brs. D. Skinner, Moderator and J. Douglass, Clerk.

Received credentials from delegates, when the following Brs. came forward and took their seats as members of the Council. From Russia, George T. Graves and William G. Taylor. Eatonville, Leonard Eaton and Daniel Brayton. Newport, E. P. Voorhees and Ely Fortune. Salisbury, John Wiggins and Freeman Bliss. Frankfort and German Flats, J. B. Digert and A. Keeler. Leyden, Sanford Coe and Ira Thayer. Heard reports from standing committees—on discipline, reported that no complaint had come before them during the past year—on fellowship and ordination, no application. Br. J. Douglass, in absence of the Standing Clerk, reported that two Conferences had been held during the past year—one at Paine's Hollow, a glorious meeting, and one at Salisbury, a good meeting. The following Committees were then appointed—on fellowship and ordination, Brs. P. Hathaway, J. Douglass, and J. B. Digert. On discipline, D. Skinner, P. Philleo, and J. D. Hicks. To nominate delegates to the next State Convention, and to designate a Br. to preach the next occasional sermon, D. Brayton, G. T. Graves and P. Hathaway. Voted that the Standing Clerk be authorized to receive requests and appoint Conferences for the ensuing year. Adjourned to Thursday morning at 8 o'clock. Thursday morning. Called to order by the Moderator. United in prayer with Br. P. Philleo. The Committee appointed for that purpose, reported the following Brs. delegates to the State Convention to be held at Scipio, Cayuga county. Clerical, Brs. J. D. Hicks and P. Philleo. Lay, Sanford Coe and J. B. Digert.—Report accepted. The Committee to nominate a Br. to preach the next Occasional Sermon, reported Br. J. Douglass, of Salisbury, and recommended that it be preached on the second day of the meeting. Report accepted. Resolved, That the different preachers in this Association, be requested to take up a collection in their respective societies, on the first Sunday in January, on which they hold meeting, for the purpose of defraying the expenses of the delegates to the State Convention. Voted that a committee be appointed to take into consid-

eration the subject of a MISSIONARY SOCIETY, and report to this body during its present session. Brs. P. Philleo, D. Brayton, and D. Skinner, were that committee. Br. J. Douglass introduced the following resolution, which was adopted. Resolved, that every preacher in this Association, be instructed to bring the subject of SABBATH SCHOOLS before his society, in at least one sermon delivered upon the subject, and urge their importance and usefulness upon the serious consideration of his congregation. Voted that Br. J. Douglass be appointed to prepare the minutes for publication in the Magazine and Advocate. Adjourned to meet at intermission at the church. Intermission—the Committee on Missionary cause reported through Br. D. Skinner in somewhat extended and very appropriate remarks, favorably to the enterprise, and asked leave to sit again; whereupon it was voted that the committee have leave to sit again, and that they be empowered to more fully mature a plan for the organization of a Missionary Society; to appoint Trustees in the different neighborhoods throughout the Association; and if the means shall warrant, employ a Missionary, and set him carrying 'glad tidings of good things' to every nook and corner of the Association. Adjourned to meet at Talcottville, in the town of Leyden.

D. SKINNER, Moderator.

J. DOUGLASS, Clerk.

STATISTICS.—Accompanying the credentials, were the following statistics. I give a compend.

Russia.—This Society was organized Jan. 25, 1845. No. of members, 32—enjoys preaching one quarter of the time by Br. J. D. Hicks—meetings increasing in attendants—has a new brick church nearly finished, 42 by 32; cost, \$1,700.

Eatonville.—This society was organized about 1814, or 1815, and has generally enjoyed preaching since that time. Our friends here have a church organization, to which fifteen members belong; a newly erected and commodious house, of which they own three quarters. Br. P. Hathaway is their present Pastor, and their congregations are generally good.

Newport.—This Society has fifty three members, preaching one half the time by Br. P. Hathaway; their present condition is prosperous, and prospects for the future bright and promising. They own with the Unitarians, a very nice and commodious church.

Salisbury.—No. of members, 40—preaching half the time by Br. J. Douglass. No Sabbath School at present. There are two villages in the town of Salisbury, and a Union church at each place. In our village we own one half of the church, and in the other one third by agreement, and probably about two thirds by subscription. Our society is not as strong as formerly, owing to deaths and removals, but is in a good condition, and hopes and prays for a refreshing from the Lord. Congregations generally good.

Frankfort and German Flats.—This Society owns a beautiful church, possesses considerable spirit and strength, has large congregations, though are destitute of preaching at present, but are about engaging. Statistics not full.

Leyden.—This Society has for some time been *slumbering*, but Br. Hathaway has lately paid them a resurrection visit, and I have no doubt the people will hear his voice and come forth. He is to preach to them a part of the time. They own a church or a part of one, I am unable to say which is the truth—statistics not full. Will the Clerks be more particular another year. For the benefit of Br. Grosh, I will add a little information upon my own responsibility.

At Deveraux, 6 miles east of Salisbury, I preach one quarter of the time. We have a *very spirited* congregation, a Bible Class on each Sabbath on which they do not have preaching, have appointed a time when they will organize a church and society, and hope toward God that they will continue to grow in 'grace and in the knowledge of the truth;' to grow in spiritual strength and numbers, be blessed and prosperous, and prove an honor to the cause of truth and righteousness. Last Sabbath I conferred the ordinance of baptism upon Br. and sister Hyatt, and hope when our church shall be organized, to welcome others. At Paine's Hollow I preach one sermon once in four weeks, and our prospects at this place are cheering. We have once given out notice here of a meeting to form a society, but owing to storm, we were unable to accomplish our object.

We mean to try again. There are circumstances connected with our past preaching history at this place, that I think would not be uninteresting to the friends of our cause, but perhaps they belong in a different place than statistics, therefore I will not now venture to give them. I also preach in two other places, out of the Association, which I would be glad to speak of, but inasmuch as they are out of our Association, I will omit them.

The present session of our Association was favored with beautiful weather, beautiful roads, and with large and attentive congregations.

Sermons were preached by Brs. Skinner, McMaster, Douglass, Jenkins, Thing, and Tuttle.

The singing was sweet and well executed, and raised our feelings high in adoration of the Parent of all good and Father of us all.

Flute, organ, voices, were all tuned to arouse in us unison of feeling to ascend to the Heaven of heavens and Holy of holies, to rest in the loving God. The preaching was good, (unless I except, as did Br. Skinner, in speaking of the State Convention, one discourse,) and I believe we all went home better and happier for having waited before the Lord.

Our business in council was transacted with unanimity and candor, and our brethren, we trust, strengthened by coming together.

I would call special attention to our move in relation to the Missionary cause, and hope our friends, throughout the Association will be ready and anxious to second the enterprise, with *heart, hand, and purse*. I hope all of our preachers will comply with the request expressed in the Resolution in regard to *Sabbath Schools*. The *young* must be taught or the *old* will remain ignorant—youth must receive *correct religious sentiments*, based upon reason and the nature of God, on the traces of error and prejudice will stick to them in after life, like that witchery and superstitious feeling which the old who formerly inhabited New England, tell us they can not remove by all the powers of their reason, the impressions made upon their minds when young, being *immovably strong*. May the Lord nourish and protect the *young*, and the *old* will bless themselves and the world.

J. DOUGLASS.

NIAGARA ASSOCIATION OF UNIVERSALISTS.

Met at Clarendon, Wednesday morning, June 3d, 1846. Br. T. J. Smith appointed Moderator, and G. W. Gage, Clerk, *pro tem*. Delegates present handed their certificates, and took their seats.

Adjourned to afternoon.

In a call for the report of committees, the committee on discipline report no definite cause of complaint.

Missionary committee, consisting of Brs. J. Chase, T. J. Smith and U. Clark, report that they have visited most of the destitute sections within their respective vicinities, and find that in almost every place there is a deep interest manifested to hear the gospel, and it is believed that the field is fully ripening for a glorious harvest.

Brs. T. J. Smith, L. Spaulding and Dea. E. Lewis, (two lay,) reappointed committee on discipline.

Brs. T. J. Smith, S. W. Remington, C. Lee and S. B. Murdock, (two lay,) delegates to the

next State Convention, with power to appoint substitutes.

Br. J. Chase appointed to deliver the next Occasional Discourse.

Committee on adjournment report in favor of Lockport, and report adopted.

Adjourned to Thursday morning. Prayer by Br. Hiscock.

On motion of Br. Chase,

Resolved, That article 14th of the Constitution of this Association, be expunged, and that in place thereof we substitute the following:

Art. 14. *Resolved*, That this Association reserve to itself the right to alter or amend this Constitution at any regular meeting, by a vote of two thirds of the members present, said alteration or amendment to take effect immediately upon its passage.

Committee on amending the Constitution of this Association report progress, and ask for another year to deliberate. Report adopted.

Committee on letters of fellowship, report in favor of granting a letter of fellowship to Br. E. Case, of Lockport.

Unanimously voted.

On motion of Br. Chase,

Resolved, That we earnestly recommend that every society in this Association, who have not done so already, immediately proceed to organize Sunday Schools, and to give every practicable encouragement to these nurseries of truth and good morals.

On motion of Br. U. Clark,

Resolved, That we commend the subject of denominational education to the attention of the friends within this Association, and that we urge the claims of the Clinton School Institute, and the Theological Seminary nearly connected therewith.

Brs. J. Chase, T. J. Smith and U. Clark appointed a committee on fellowship and ordination.

On motion of Br. G. W. Gage,

Resolved, That this Council recommend to the different societies the necessity of aiding in the formation and support of choirs in their own precincts.

Minutes read and approved.

Moved that the Standing Clerk prepare these minutes for publication in the Magazine and in the other denominational papers.

All the active societies within the limits of this Association were represented except Chili. Delegates from Lockport, J. Gray and S. B. Ballou; Middleport, Wm. S. Fenn and G. W. Gage; Ridgeway, L. Barrett, Wm. Murdock; Gaines, J. Proctor, J. Murdock; Barre, Wm. Wright, T. Clark; Clarendon, S. Wetherby, B. G. Petingill; Churchville, A. Goodrich, J. Emerson.

Highly favorable reports were given in regard to the general prosperity of our cause.

Ministers present: J. Whitney, J. Chase, T. J. Smith, S. W. Remington, W. B. Cook, T. L. Clark, J. R. Johnson, A. B. Copeland, L. L. Spaulding, A. G. Abbott, J. W. Hiscock, E. Case, U. Clark.

Sermons were preached by Brs. T. J. Smith, U. Clark, A. G. Abbott, L. L. Spaulding, T. L. Clark, J. R. Johnson and J. Chase.

The weather was fine; the meetings pleasant and profitable; and the business of the council done with unanimity of feeling.

Adjourned to meet at Lockport in June, 1846.—[Luminary.

U. CLARK, Standing Clerk.

BUFFALO ASSOCIATION.

The Annual meeting was held in Aurora, on Wednesday and Thursday, the 10th and 11th of June, 1846. The Council was organized on the morning of the 10th, by choosing Br. THOMAS THURSTON, of Aurora, Moderator, and Br. WM. ANDRE, of Boston, Clerk. The following members appeared and constituted the Council—Rev. S. R. Smith, Buffalo; Rev. D. Pickering, do.; Rev. L. S. Everett, do.; Rev. S. A. Skeele, Cowlesville; Rev. G. S. Gowdy, Boston; Rev. S. Goff, Aurora; Rev. E. W. Reynolds, Java Village.

Rev. W. B. Cook, of Alexander, and Rev. G. S. Abbott, of Jefferson county, were present, and took part in the proceedings.

Delegates from Societies. Peres Cobb and William Andre from Boston; Job Leicester and Benjamin North from Cowlesville; G. A. Moore from Buffalo; P. Sampson from Concord; Humphrey Barker and Philetus W. Warner from Java Village.

After organizing, and appointing a committee to arrange public services, the Council took a recess until after the close of the public services of the morning.

Soon after re-assembling, and when about to proceed to business, news came, that a carriage, containing the daughters of Brs. S. R. Smith and Thurston, and others, had been overturned, the horse attached to it having been frightened, and fears were entertained that they had been seriously injured. Proceedings were immediately suspended, until the result was ascertained. Fortunately no lives were lost, and but one, a daughter of Mr. T. was materially injured. Thankful that it was no worse, the Council proceeded with its business. A request from the *First Universalist Society in Java* for the fellowship of the Association was received, and granted.

Brs. Everett, Goff, and Gowdy were appointed a committee to report on a proposed amendment of the Constitution. The committee subsequently submitted an amendment of the 2nd Article, so as to render it necessary for those who may be desirous of becoming members, to ask for admission in due form, and continue amenable to its rules until regularly discharged. The proposition was accepted, and lies over to be finally acted upon next year.

The Committee on fellowship and ordination reported that there had been no application—and the Committee on discipline stated that there had been no complaint, and that they knew of no cause of complaint.

A committee of three, consisting of Brs. Andre, Moore, and Clark, was appointed, to nominate the officers of the Association for the ensuing year; and Brs. Gowdy, Goff, and Clark, were appointed a committee on adjournment, and to take into consideration the expediency of holding Conference meetings within the limits of the Association.

The subject of Conferences was discussed in the evening, and the following Resolutions were submitted to a large congregation assembled and unanimously adopted.

Resolved, That the religion of the Gospel is pre-eminently a social religion, and is calculated to strengthen and give a right direction to the human affections.

Resolved, That Conference meetings in which all can enjoy equal freedom to speak of the things that concern our peace, are well calculated to aid the regular administration of the word of life, to improve the spiritual and moral condition of the people, and to secure to those who take part in them the blessings of the Gospel of peace.

Resolved, That this congregation approves of the plan of holding stated meetings of the kind, as often as circumstances will allow, within the limits of this Association, and that we will earnestly seek for higher qualifications for a devoted Christian life, by the use of such means as God in his providence may afford.

The following officers of the Association for the ensuing year were nominated by the committee appointed for that purpose, and duly elected.

Committee of Discipline. Rev. G. S. Gowdy, Thomas Thurston and Benjamin Caryl, Esquires.

Committee on Fellowship and Ordination. Rev. L. S. Everett, Rev. S. R. Smith, and Peres Cobb, Esq.

Rev. G. S. Gowdy was appointed to deliver the Occasional Sermon at the next annual meeting, and Rev. S. Goff, to deliver discourse on the subject of the Eucharist.

Delegates to the State Convention. Rev. L. S. Everett, Rev. S. Goff, Thomas Thurston and Benjamin Caryl, Esquires, with power to appoint substitutes.

RESOLUTIONS ADOPTED.

Resolved, That the Universalist society of the town of Alden be requested to report, through its Clerk, to the Standing Clerk of this Association,

whether it has kept up its organization, and if so, why it does not represent itself in this body.

Resolved, That the Standing Clerk be authorized to give the certificate in all cases, to the applicants who are entitled to the benefits of the Relief Fund, except in case of his absence or death, when the Committee of Discipline shall give such certificate.

Resolved, That, if practicable, the Trustees of the Relief Fund should invest the surplus income from time to time, with a view to the augmentation of the capital of said fund.

Resolved, That in regard to Sabbath Schools we deem it more important to strive to enforce those resolutions already passed, than to adopt new ones.

After the business of the Association had been brought to a close, the Council adjourned, to meet at Cowlesville the second Wednesday and following Thursday in June, 1847. Rev. L. S. Everett was requested to prepare a record of the proceedings for publication in the 'Western Evangelist,' and the denominational papers are desired to copy.

Per order, THOMAS THURSTON, Moderator.
WILLIAM ANDRE, Secretary.

ORDER OF PUBLIC SERVICES.—*Wednesday morning.*—The Introductory Prayer was offered by Rev. G. S. Gowdy: the Discourse was delivered by Rev. G. S. Abbott, of Jefferson county, from Rom. xii: 10. *Afternoon.*—Introductory Prayer by Rev. L. S. Everett: The Discourse by Rev. D. Pickering, from 1 Cor. ii: 12. In the evening the congregation assembled at 6 o'clock, to participate in the exercises and enjoyments of a Conference meeting, and short addresses were listened to with a good degree of devout and prayerful interest. Although a discourse was expected in the evening, some were disposed to continue the social exercises and forego the pleasure of listening to a sermon; but fortunately that inclination did not prevail, for we were entertained with an excellent exposition of 1 Cor. xiii: 13, by Rev. W. B. Cook, of Alexander; and when the evening was far spent, the congregation separated, feeling that it had been good for us to be there. Thus ended the first day of the meeting.

On Thursday morning a discourse on Luke xii: 29-31 was delivered by the writer; the prayer by Rev. S. Goff. In the afternoon Rev. S. R. Smith, according to appointment, pronounced an able discourse on the nature, object, and use of the Eucharist, from Acts i. Prayer by Rev. D. Pickering. At the close of these services the Lord's Supper was administered, several of the ministers assisting in the appropriate duties of the occasion.

The following table contains all the statistical information that can be collected from the communications received by the Association:

The Society in Buffalo was originally organized in Feb. 1823, and contains 300 members. The church was organized in 1835, and contains 50 members. Sunday School organized in 1835. It has now 183 scholars and 30 teachers. The library contains 450 volumes.

The Society in Aurora has 29 members. The church has 13 members. A Sunday School has been recently organized, containing about 40 scholars. Rev. S. Goff preaches constantly to the society, and the cause is prosperous.

The Society in Boston owns its meeting-house, is free from debt, enjoys the labors of Rev. G. S. Gowdy, was organized in 1835; and is composed of 51 members. There is a Sunday School with 65 scholars. There is no church organized in connection with the society. The cause in this place is represented as being in a prosperous condition.

The Society in Java was organized in January, 1846, with 8 members, and has increased to 17.—Rev. E. W. Reynolds preaches for the society one quarter of the time. A Sunday School was organized in May last, which now has 28 scholars, one superintendent, one assistant, and one librarian.—The library contains 25 volumes.

The Society in Cowlesville was duly represented in Council, but there appears to have been no statement of particulars in regard to its condition or affairs. By order of the Association.

[Western Evangelist. L. S. EVERETT.

MINUTES

Of the N. Y. Universalist S. S. Association for 1846.

1. Met, pursuant to adjournment, at Newark, Wayne county, Tuesday, May 26.

2. Br. T. J. Sawyer, President, called the meeting to order, G. L. Demarest, Corresponding Secretary, acting as Secretary, in the absence of that officer.

3. United in prayer with Br. John Moore.

4. Read and approved the Minutes of last session.

5. Statistical Reports from several schools were read, together with some observations on their prospects, wants, and difficulties, all which were ordered to be published with the minutes.

6. Brs. H. L. Hayward, J. M. Austin, and G. S. Clark, were appointed a Committee on the nomination of officers for the ensuing year; who subsequently reported the following names:

For President, Rev. T. J. Sawyer; Vice Presidents, Rev. S. R. Smith, Rev. T. L. Harris, Rev. L. M. Hawes, Rev. John Moore, Rev. J. T. Goodrich; Recording Secretary, Rev. H. L. Hayward; Corresponding Secretary, G. L. Demarest; Treasurer, F. Ransom; Directors, Rev. O. A. Skinner, G. S. Clark, Geo. Gilroy, Rev. G. W. Montgomery, Rev. D. H. Strickland. Report, on ballot, unanimously adopted.

7. Brs. G. S. Abbott, John Moore, and J. H. Harter, Committee to nominate a suitable person to deliver the next Occasional Address, reported the name of Rev. G. W. Montgomery for that purpose, and recommended Rev. J. M. Austin as his alternate. Report unanimously adopted.

8. Brs. G. L. Demarest, J. Moore, and O. A. Skinner were appointed a Committee to make the necessary arrangements for the general Sunday School meeting to be held at Troy in September next.

9. Brs. J. J. Austin, J. H. Campbell, and F. Ransom, Committee on Resolutions, reported the following, which were unanimously adopted.

Resolved, That the Sabbath School Cause lies very near the heart of the Christian religion, and may be made to give forth life, and health, and strength to every fibre of its outward body.

Resolved, That the Ministers of our connection in this State be advised to bring the subject of Sabbath Schools before their respective congregations, with the view of enlisting their whole energies in the cause.

Resolved, That Parents be especially invited to engage in the Sabbath School cause, as the most efficient mode of building up in children a cheerful piety, an inward spiritual life.

Resolved, That Children be addressed as rational, religious and accountable beings, and that they be persuaded rather than coerced to become members of Sabbath Schools.

Resolved, That our people be recommended to diligence in the circulation of printed matter, bearing upon Sabbath Schools, among the parents and children of the indifferent, and of our own and other denominations.

10. Listened to the Occasional Address, by Br. H. L. Hayward.

11. The Corresponding Secretary was directed to prepare the minutes for the denominational papers.

12. Voted the thanks of this body to Br. Hayward for his Address, and solicited a copy thereof for publication.

13. Bis. S. R. Smith, U. Clark, J. M. Austin, J. Moore, and G. L. Demarest were appointed a Committee to consider the propriety of re-organizing the Association, and to suggest such plan for that purpose as may seem of most advantage to the Sunday Schools—to report at the next meeting of this body.

14. Adjourned to meet at Scipio, Cayuga county, on Tuesday, May 25, 1846.

G. L. DEMAREST, Sec'y pro tem.

Members of Council present: Rev. J. M. Austin, Ira Curtis, Auburn; Geo. Allen, Elias W. Ford, Newark; Rev. H. L. Hayward, G. R. Van Liew, S. Cornwell, Scipio; H. C. Mason, Mottville; Rev. J. J. Austin, T. S. Ballard, Lebanon; Rev. T.

J. Sawyer, J. H. Harter, Clinton; Rev. G. S. Abbott, Dexter; Rev. John Moore, Troy; J. H. Campbell, Orchard Street, New York; G. S. Clark, Elizabeth Street, New York; E. Whitefield, F. Ransom, Brooklyn; G. L. Demarest, Williamsburgh; Rev. Jacob Chase, Middleport; Rev. H. Boughton, Watertown; Rev. S. Goff, Aurora; Rev. G. S. Gowdy, P. Cobb, Boston; Rev. G. W. Montgomery, Geo. H. Roberts, Rochester; Rev. J. B. Sax, Rushford; Rev. N. Brown, Howlet Hill; Rev. U. Clark, Lockport. Br. Clark and Rev. J. R. Johnson, were also Delegates from the Western New York S. S. Association.—Messenger.

On Saturday the 4th of July, 1846, will commence the Fifth Semi-Annual Volume of

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AND

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OTSEGO ASSOCIATION.

In accordance with adjournment, this Association will meet at Richfield Springs, on the fourth Wednesday and Thursday (24th and 25th) of June. The Council will convene at 8 o'clock on Wednesday morning; public religious services at half past ten o'clock, when the occasional sermon will be delivered by Br. A. C. Barry.—The society of Richfield hereby extend a cordial invitation to ministering brethren and friends to come up to this annual feast. A committee of arrangements may be found at the church. O. WHISTON, Stand. Clerk.

A few hundreds of the Register and Almanac for 1846 yet left, and for sale at this office.

[Original.]
AN EVENING IN SUMMER.

How calm and still it is! The winds have died
Away, and e'en the tremulous poplar
Leaf hangs motionless. That river yonder,
Now, is one vast mirror. The trees upon
Its banks, see at full length their forms display'd
Below; while down upon its brink, mournful
And sad the weeping willow stands, and laves
Its velvet leaves within the tide. Thrown in
Graceful attitudes, upon its tranquil
Bosom floats the careless flower, hush'd by
The gentle motion of its waves to rest.
Thus silently it floats forever on—
Noiseless its tread as time: save now, that far
Below, the murmur of a gentle fall
Is heard, (it is some miles,) distinctly borne
Upon the quiet evening air thus far,
As in the noisy day, is heard one rood.
Now and then a playful trout darts from its
Bosom, and returns so quick you scarce can
See his form;—See the waves! Circle after
Circle slowly leaves the spot, while ev'ry
Part preserves with nicest care an equal
Distance from the centre: and as they near
The shore, see how the lengthen'd shadow of
The trees below, assume a serpent form;
With leaves all quivering, and disjointed boughs!
How fanciful their shape and attitudes!
Then see the little wild-flowers on the bank,
That, bending o'er the surface, kiss each wave,
And see below a faithful picture of
Themselves inverted—the ones beneath, bow
And dance upon each wave, and rapidly
Assume a thousand forms; then gradu'ly
Regain their quiet as the ruffled tide
Sinks down into a calm, and all is still
Again.

The hum of busy insects in the air—
The lowing of the distant ox—the sound
Of noisy wheels—the far-off bell—the shrill
Whistle of the swain on yonder hill-side,
Returning from a summer day's long toil—
Every sound is borne with triple loudness
On the evening air. Yonder farm house down
The road, so far, its ample size is shrunk
To but a span; and yet its gate, when swung,
Is heard distinctly here. All nature seems
Delighted with the lovely scene—and he
Who wanders forth at twilight's soothing hour,
And, unattended, seeks the distant grove,
Will find all boisterous thought, or passion's stife,
Gradually give way, and, imitating
Nature, sink to rest.

MERRILL.

Willow Glen, June, 1846.

REMINISCENCE.

BY REV. JOHN MOORE.

Some ten years since, I attended the funeral services of a child, which were performed by a Methodist minister. The child was an only son, beautiful and promising, at least so in the estimation of its parents and their two remaining daughters, who were about entering their teens, all of whom were delighted with the name and company of a son and brother. But alas! in an hour when they least expected it, sickness and death came, and the angel of God removed the spirit to its divine Author, and all that was left them was the beautiful and lovely form,—rendered more beautiful by the work of the destroyer, and the fact that they could gaze with melancholy pleasure on it but a few hours more.

The parents were Methodists, and of course were not, by their creed, denied the full and blessed consolation or regarding their lovely boy as in the arms of the blessed Saviour of the world, whose words of love to children now came home to the hearts of those grief-stricken parents with a meaning, and a beauty, and a glory which they had never realized before, and of which the minister made a good use in his discourse. It was with no little satisfaction that I perceived that mourning group hanging upon the words of comfort as they fell from the lips of their spiritual teacher, while he led them to the fountain

of 'everlasting consolation and good hope through grace,' in regard to the condition of the dear, dear departed one. For according to their faith, and the doctrine then declared by the preacher, who, so far as the condition of the departed child was concerned, was indeed a 'minister of peace,' no doubts were by them entertained of the happy destiny of the loved one, as it had died before it had passed 'the line of accountability,' and would, therefore, be saved by the grace of God; or, in the language of the preacher, 'by the atoning merit of the blood of Christ.'

But while listening to those remarks which were so consoling to the bereaved spirit, in reference to the departed one, my mind would dwell on the creed of that minister and those parents, in regard to their living children. Would that same Father in heaven who had given them life, and that Saviour who had blessed children, continue to be merciful and gracious to those who are permitted to 'pass the line of accountability?' Or does the grace of God abandon to their own ways such, while it secures the happy destiny of all who die this side of that line? There were two daughters, both of whom were accountable, neither of whom had 'experienced a saving change of heart,'—both exposed to death; and if they should die as they were, would their destiny be a happy or a miserable one? These were questions which forced themselves upon my mind, and which in the light of the creed of those parents, must have startled them. But happily for them there, they did not remember the danger in which their creed placed their living children; they were happy in contemplating the safety and happiness of the departed. I had no desire to divert their minds from that holy trust they seemed to repose in God, under the melancholy providence which they were called to experience. And yet I was desirous of having those, and all parents, brought to enjoy the same hope and trust in God in regard to the destiny of all their children, as in respect to those who die in infancy.

The present view of the subject of the destiny of children is a vast improvement on the past, when it was held and taught that many who died, even in infancy, would be doomed to endless suffering. There may be a few who still hold on to that most horrid dogma; and a larger class, probably, who regard baptized infants only as safe from endless misery; but nearly all Christendom hope for the 'salvation of all infants,'—while many fear in regard to the future welfare of those who, having 'passed the line of accountability,' die out of the pale of the visible church.

According to this view, where is the parent that can desire that children should survive that period? And is it so, that God has suspended the eternal weal or woe of his children on 'life's feeble strings?' Does he take some to himself before that period, lest if allowed to live longer, they might be lost? And does he spare others, that they may run the infinite risk? Does he know, when he spares the life of a child beyond that point of time, that it will be lost? If so, is it a mercy to the child to be thus spared? These are a few of the many queries and thoughts which present themselves to the mind as it dwells on the destiny of our race. And those parents whose religious creed tells them that all who die in infancy are sure of a happy endless life, and that all who survive that period are in imminent danger of endless suffering, can hardly be expected to thank God for sparing the lives of their offspring till they grow to maturity. Do such parents ever realize at what a tremendous risk human life is prolonged? Do they enjoy the society of their children, when reflecting upon that endless hell, which their faith tells them those children are every moment in danger of being doomed to endure? No, they can not. And all that keeps such believers from constant anguish of spirit in view of such danger, is the fact that they do not believe that themselves, or any of their dear friends, will be thus doomed. This hope for their dear friends, saves them from despair. It is happy for the world that it is so,—that all have enough of hope in the mercy of God for themselves and their friends, to save them from the legitimate influence of full faith in any of the creeds of Partialism. But that miserable selfishness and Phariseism,

which are evinced by many professors of the benevolent religion of Christ, and which deny to others, the grace of God on which they must depend, are a disgrace to the Christian name and profession, and should be rebuked by all who can speak a word or wield a pen in favor of the truth as it is in Christ Jesus our Lord.

Let parents all learn that God is indeed the FATHER, the UNIVERSAL FATHER, and they will trust and obey him with their whole hearts,—which sentiment, thus taught, will favorably affect their whole household.—[Miscellany.]

SECTARIANISM VERSUS TEMPERANCE.

The Rev. Dr. Lansing, of Auburn, N. Y., lectured before the 'Sons of Temperance,' on Wednesday evening, the 6th inst., at the Tremont Temple. The object of the lecture, on the part of the 'Order,' was to diffuse the principles, the objects, and to add to the numbers of the 'Sons.'

No person went by the invitation of that order, neither was it the intention of the members, that they should go, to discuss theological points with the speaker. Far from it. However that may be, there was an opportunity.—We think it short-sightedness on the part of any man, particularly in a lecture of that character, to introduce the private views of his party or sect, or in any way attach the least dead weight to the skirts of the holy cause of Temperance.

The Dr. spoke, in his introductory remarks, of the potency of 'Love,' and urged upon his hearers, the great beauty of one secret of the Order of the Sons of Temperance, and the duty of adopting it, as a governing principle for ourselves, viz., when a brother falls from his pledge, it is kept a secret in the Division to which he belongs; he is labored with; they do not publish his faults in the public highways, neither upon the house tops. And, said the Dr., they find the command whereby they are thus governed, in the word of God. If thy brother offend, forgive him. Go to him, and tell him what thou knowest, and not to his neighbor, &c., &c. This doctrine is very good, and we were much pleased with this part of the Rev. gentleman's discourse. But how different was the closing up of the address. It is not my intention, at this time, to give the exact language of the lecturer, but some of the leading ideas he intended to convey. He addressed himself to the rumrunner, but said he, 'this is no place to find the rumrunner, they'll not come here.' The Dr. was mistaken in this particular, there were two rumrunners present, to my knowledge, one of whom it will be difficult to get to another temperance meeting. He then poured forth his phial of wrath on their heads, sparing none, (pity he said he had for them, but a microscope would not have observed it,) until finally he drew a simile. He said 'the rumrunner was worse than the assassin. The assassin kills outright—the rumrunner tortures by degrees.' And finally in this connexion, the little head of the Rev. Dr. was eased from all pain, by his bold thrust at Universalism (as he thought, and wished to be understood,) but he didn't hit Universalism that time; some other *ism* had to bear up against the labored and pen'd shock of the Dr. 'I know there is a portion of my brethren,' said the Dr., 'that believe there is no hell; (some new sect, we take it) but if I should be allowed to offer an argument, to rebut that doctrine, I should present before them, the rumrunner.' Here was kindness, sure, to those two brothers who had come to hear him. Admitting for a moment that there must be a hell for the rumrunner, and that the Universalists did not believe in any, (for it was undoubtedly the Universalists he intended to attack) what an inconsistent man the Dr. must be. He said in the commencement of his discourse, that there never existed that man so hard-hearted, that the power of kindness would not reach. If the Dr. does not keep the only secret of the Order, (for he said it was the only secret) the devaluing of a brother's faults—better than he practices that which he recommends to be good for others, methinks he makes a poor Son of Temperance. If thy brother offend, go tell him of it, and not publish it to the world. This was the Rev. gentleman's doctrine in the first part of his address; but in the last part he was pub-

lishing what he meant as the faults of his brethren, (two of whom sat before him) to *three thousand people*, and finally complimented them by avowing that there *must* be one of his kind of hells, (an endless one) if for no other, on purpose for them. Oh! Dr., where was that LOVE you so eloquently described in your foregoing remarks? Echo answers, where?

In closing, let me request my brother Lansing to visit Dorchester, and I think he will find there work for him to do in opening the eyes of his brother Codman, who but a short time since, let one of those 'breathing holes of hell,' as he called them; then return to the city and visit his brother Blagden, who said not long since, in an address before the Boston Young Men's T. A. Society, that intoxicating drink was 'one of the good creatures of God.' Then call on his Br. Frothingham, who takes a 'little for the stomach's sake' now and then, as well as the Rev. Dr. Godman, of Dorchester, and warn him of the awful danger that awaits him, in recommending the students of Cambridge College to patronize these 'breathing holes,' by taking a little of the harmless beverage for the stomach's sake, in *imitation* (?) of St. Paul. Go then, to the Hollis street church, and from thence to Brattle street church, and learn the purposes for which the cellars of each are let, and seek out those who get the rent for the same, and point them to that awful hell that awaits them beyond the grave. More might be said, Mr. Editor, but I close, leaving you to handle the theological part at your leisure. Yours for the Right, JUSTICE.

REMARKS.—The foregoing communication is from a youthful 'Son of Temperance' who heard Dr. Lansing on the occasion referred to. It exposes a piece of borishness which is often met with in a class of declaimers, whose sectarian girt is stronger than their love for the temperance cause, or their desire for the improvement of society. They know that all which has been done for the temperance cause, has been accomplished by the influence of light on the effects of alcohol upon the human system, physically, intellectually and morally. Remove the consideration of the real and visible evils, individual and social, which result from the use of the inebriating cup, and the Doctors of Divinity might declaim 'till their voice is gone,' on the fabulous flames of *Tartarus*, but they would see ministers and people all familiar with their cups.

Now it is for the purpose of removing and preventing these real evils, that general temperance associations are formed. The design is to reach the community at large, of all sects and parties, with the benefits of temperance,—and to do this by the use of a set of motives which no party prejudice shall resist. Each minister has the opportunity, on every Sabbath, and every conference meeting, of his own sect, to urge upon his people motives as sectarian as he pleases. But when the community at large are invited to come together for the discussion of temperance in particular, it is expected that those ample and efficient facts and arguments will be presented, which shall reach all candid minds, and strengthen the mutual fellowship of the mass in the great and good cause, and renew their zeal and their efforts for its advancement.—And on such an occasion, for a man to lug in his sectarian dogmas, which he knows are odious to a portion of his most pure and conscientious brethren for temperance, and a mere by-word to others, he betrays a deplorable want of sense.

They who indulge in this sort of trifling, *know* that they can do no good by it. They do not expect, by these 'cut and run' thrusts, to make converts to their religious dogmas. They know that the only effect upon those who differ from them on those points will be disgust for their out-of-place attacks, and that their own partisans who may be present hear enough of it elsewhere. Indeed they can hear enough of that from the drunkards and drunkard makers. If we want to hear discourses of moving eloquence on the dogma which the sectarians we refer to are so fond of bandying about, we will take a seat for awhile in the grog-shop. There their throat is an open sepulchre; out of which flows a most eloquent strain of 'hell and damnation.' But when we go to a temperance

meeting, we want to hear those truthful and cogent arguments, and those manly appeals for temperance and virtue, which shall move the hearts of all the people to respond, Amen.—[Freeman.]

SLIGHT CIRCUMSTANCES.

Sir Walter Scott, walking one day along the bank of the Yarrow, where Mungo Park was born, saw the traveller throwing stones into the water, and anxiously watching the bubbles that succeeded. Scott inquired the object of his occupation. 'I was thinking,' answered Park, 'how oft I had thus attempted to sound the rivers in Africa by calculating how long a time had elapsed before the bubbles rose to the surface.' It was a slight circumstance, but the traveller's safety frequently depended upon it. In a watch, the mainspring forms a small portion of the works, but it impels and governs the whole. So it is in the machinery of human life, a slight circumstance is permitted by the Divine Ruler to derange or alter it; a giant falls by a pebble; a girl at the door of an inn changes the fortune of an empire. If the nose of Cleopatra had been shorter, said Pascal, in his epigramic and brilliant manner, the condition of the world would have been different. The Mahomedans have a tradition, that when their prophet concealed himself in Mount Shur, his pursuers were deceived by a spider's web which covered the mouth of the cave. Luther might have been a lawyer, had his friend and companion escaped the thunder storm at Erfurt; Scotland had wanted her stern reformer if the appeal of the preacher had not started him in the chapel of St. Andrew's Castle; and if Mr. Greenville had not carried, in 1764, his memorable resolution as to the expediency of charging 'certain stamp duties' on the plantations in America, the western world might still have bowed to the British sceptre. Cowley might never have been a poet, if he had not found the Faerie Queen in his mother's parlor; Opie might have perished in mute obscurity, if he had not looked over the shoulder of his young companion, Mark Otes, while he was drawing a butterfly; Giotto, one of the early Florentine painters, might have continued a rude shepherd boy, if the sheep drawn by him upon a stone had not attracted the notice of Camabue as he went that way.—[Asiatic Journal.]

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, JUNE 26, 1846.

REV. MR. ARMITAGE AND HIS CHARGES.

We have just received from Rev. T. Armitage, the following letter in reply to our remarks about him and the charges he preferred against Universalists in this paper of the 15th ult., which he requests us to publish. We readily comply with his request and give his letter verbatim et literatim; and our answer to him will be found in the notes appended to his letter by the way.

Rev. Mr. SKINNER—

DEAR SIR—In your paper of 25th [15th] ult. I find a note from N. Snell, and 'remarks' appended by yourself occupying in all about two columns, having special reference to myself. Absence from home and numerous ministerial duties, have prevented me from paying attention to the matter until the present. And indeed, I have been at a loss to know whether it would not be a condescension on my part to notice your article at all. (a)

It would appear that no man professing to be a minister of Jesus Christ, and a brother to *all men*, could so far forget the dignity of the ministerial office, (and indeed, I may say the dignity of the Christian profession) as you manifestly do in the above named 'remarks.' If the *impartial faith* only teaches its votaries to deal out to strangers and

[a]. Undoubtedly, great condescension, for which we ought to feel truly grateful!

those whom they profess to regard as fellow-heirs of the same kingdom, such denunciatory and scurrilous language as that embodied in your editorial, I can but say, from such a faith 'Good Lord deliver us.' But I hope for the honor of the sect whom you represent that they would not all disgrace the Christian name, by bandying round in their cool moments, such sublime effusions as the following which are found interspersed through your 'remarks.' 'Utterly false,' 'base calumny,' 'false and wicked slander,' 'malicious slander,' 'retailers of slander,' 'whiffets,' 'modern Judases,' 'traitors,' 'liars,' &c. (b)

Now my dear sir, the only thing that could possibly induce me to say a word in reply to such a motley mass from the vocabulary of low words, is a fear that undue advantage might be taken of my silence. (c) You appear to be at a loss to understand what I mean by the terms employed; and yet they are as plain, simple, and unsophisticated as can be. Suffice it to say, that when I said what I did to Mr. Snell, I meant just what I said; and just what any man, taking a common sense view of the words used, would understand them to mean. By the terms 'When it is necessary, Universalists deny' &c., I wish to be understood to say, that the sentiments of Universalists differ as it regards, time and place. And will you attempt to deny this? Do you not know sir, that Universalism is not now what it was when the 'father' of Universalism, Mr. Murray, first propagated it? (d) You can not be so ignorant of the different phases through which it has past, as not to know that it scarcely bears a resemblance to the original system. When Mr. Murray first declared his sentiments to the world, as the 'father' of the sect he held to all the fundamental doctrines of Christianity in common with Orthodox Christians, excepting that he denied the doctrine of eternal punishment. But do Universalists hold to those doctrines now as he held them? (e) Have they not found it 'necessary' to

[b] Mr. A. must remember that he was the *assailant* and we the *defendant*—that he had deliberately, and in writing, charged us—not us only but our denomination generally—with base quibbling, dishonesty, hypocrisy and infidelity; that we indignantly repelled the charges, and used a part of those epithets and phrases which he quotes, as applicable to himself only on the supposition that he knew the charges to be false, (and if he *knew* them to be false, did he not merit them?) and the other epithets—those last named—in reference to those whom we had known and proved to be liars and traitors.

[c] So, we are to credit Mr. A.'s condescension entirely to his fear.

[d] No, sir, we do not know that 'Universalism is not now what it was' in the days of Murray. On the contrary, we know that Universalism was then, always had been, is now and always will be, the same, viz. the doctrine of the *final holiness and happiness of all mankind*. What else was Universalism in the days of Murray? What else was it in the days of the early Fathers, Clements Alexandrinus, Origen, Gregory Thaumaturgus, Pamphilus, Eusebius, &c.? What else is it now? Individuals might then have differed in opinion on other subjects and may now. But this was Universalism then, is now, and always will be.

[e] When Martin Luther first renounced and denounced the Papal doctrine of indulgences, and still adhered to all the other doctrines of the Catholic church, was he wrong in thus renouncing, or inconsistent with his subsequent renunciation of other errors, or avowal of other important truths? And because he and his adherents subsequently progressed in the rejection of error and the avowal of truth, was he, or were they, inconsistent with themselves and the principle of Protestantism? Has Protestantism—or its great and distinguishing feature, viz. the duty and right of every man to read the Bible for himself, and to exercise his reason and judgment in its interpretation, according to the dictates of conscience,—changed because Protestants differ in opinion on many subjects, or because the majority of them differ now from

degenerate from Orthodoxy (*f*) little by little, until it is very difficult to put your finger upon one point in Christian theology, which they hold in common with professed Orthodox churches; excepting perhaps a belief in the existence of a God. Would not Murray himself were he on earth be ashamed of the system, and revolt at the degeneracy of the sect? But why this change? (*g*) Why indeed, but to secure Unitarian patronage by succumbing to Unitarian principles? Murray was no Unitarian, but modern Universalists are. I ask again, why have you so changed your sentiments if you have not found it 'necessary' to do so in order to perpetuate your existence by consolidation with other heterodox sects? (*h*)

It is in this sense sir, that I used the very objectionable words, 'When it is necessary,' &c.

You seem to be much disconcerted with my statement relative to your infidelity on the divinity of Christ, and you ask what I mean by the divinity of Christ. You know very well what as a Methodist preacher I mean by the divinity of Christ; and you manifest any thing but a good spirit toward me, when I affirm that you do not believe this doctrine. But sir, do you not yourself in the same article, denounce this doctrine as among the most monstrous absurdities? (*i*) It is true that you admit Christ to have been divinely endowed, divinely inspired and divinely empowered; you admit also that he taught divine doctrines &c. But pray sir, if this was all in which his divinity consisted, in what did it differ from the divinity of Jere-

those who first asserted its leading principles? 'Fie! fie upon such nonsense. Mr. A.'s common sense should have taught him better than to suppose that because individuals of different periods and localities, holding a doctrine in common, happen to differ on minor points, therefore this common doctrine changes according to time and place!

[*f*] 'Degenerate'! Really, this is amusing. Because our denomination in the course of fifty or sixty years has made some progress, rejected some errors held then, and embraced some truth that had not then dawned upon Murray's mind, this is degeneracy! Then all the progress which Protestants have made since Luther first rejected popish indulgences is but degeneracy! And Luther's doctrine of Consubstantiation and Calvin's doctrine of Election and Reprobation, being rejected by Mr. Armitage, proves Mr. A.'s great degeneracy!

[*g*] And why this change among Methodists? Would not Wesley himself, the father of Methodism, were he on earth, be ashamed of his brethren and revolt at the degeneracy of the sect, when he should see the quarrels and contentions, the divisions between the North and the South, the readiness with which many of them espouse Millerism, Mormonism, Abolitionism, and almost every other *ism* in the land, the pride of their members, the vices of their clergy, &c., &c.?

[*h*] This charge of seeking 'to perpetuate our existence by consolidation with other heterodox sects,' and 'secure Unitarian patronage by succumbing to Unitarian principles,' is perfectly ridiculous. For however highly we respect and esteem our Unitarian brethren, it is a well known fact that Universalists had rejected the doctrine of the Trinity and maintained the Divine Unity long before the Unitarians existed as a denomination in America; and so of all the distinguishing sentiments now held by our denomination. We preach our own distinguishing doctrines, boldly, distinctly, undisguisedly, and seek no 'consolidation' with any other sect, orthodox or heterodox, except such as is voluntary on their part, by their adopting our views or harmonizing with us in feeling.

[*i*] We pronounced the idea monstrous and absurd that there was 'more than one Supreme Deity, or that Christ was his own Son or the Father of himself, or that he did not mean what he said when he declared, 'the Father is greater than I.' Now by saying that we denounce his 'doctrine as among the most monstrous absurdities,' he admits that he holds these anti-scriptural and monstrous notions.

miah, or Paul, or any other of the prophets or apostles? (*j*)

With regard to the doctrine of the Immortality of the soul, you accuse me of slander when I say, that as it is necessary you assert or deny it. And you then attempt to throw a cloud upon the truth in the case by classing some 'partialists' (as you are pleased to call orthodox Christians) with some Universalists as disbelieving the doctrine. But sir, what respectable Orthodox writer has approximated so near to downright skepticism (*k*) as Mr. Balfour in his letters to Hudson on this subject? On pp. 243, 339-342, 353, in that work he deals in the following and much more, very unchristian language on this subject. I travel through both the Old and New Testament in search of evidence for your immortal soul, but I can find none, that either such a soul was breathed into man, or breathed out of any one at death. And again, your doctrine of an immortal soul and its punishment after death is of heathen origin, is but heathen chaff which the wind of free inquiry and investigation into the Scriptures will ere long blow away. In the Trumpet and Mag. of Feb. 24, 1844, he says, 'I have turned the doctrine of the soul's immortality out of doors altogether as a heathen intruder.' Mr. Le Fever, editor of the Gospel Anchor says vol. ii, p. 244, 'We have given considerable attention to this subject, and we do not hesitate to say that in our humble opinion the testimony against the soul's immortality seems to preponderate.'

You may say that these men are not the oracles of the sect, and that the greater part of the body do not believe with them, as you say, you do not. But what does this avail? (*l*) What authorized creed have you, that discards such sentiments, and what discipline by which these errorists are brought to account for their errors? (*m*) In absence of these,

[*j*] We did not say 'this was all in which his divinity consisted.' We now say, in answer to his query, that the spirit was given to the prophets and apostles by measure, but to Christ 'without measure.' He was anointed above his fellows. Now, who were his fellows? (equals or companions?) If it be said they were the Father and Holy Ghost, then Christ was anointed above them; consequently the three persons in the Trinity are not equal—the Son is above the Father! But if prophets and apostles were his 'fellows,' then by being anointed above them, he was their superior and there is no absurdity in the expression of the Scriptures. Again, he is called the Beginning of the creation of God, the First born of every creature, the Christ, the Saviour of the world, the Resurrection and the Life; but none of these titles are given to prophets or apostles. Again, he is to reign till all enemies are subdued, till every knee shall bow and every tongue confess that he is Lord, and then he is to deliver up the reconciled kingdom to God the Father that God may be all in all. Is here no superiority over prophets and apostles?

[*k*] If the denial of the immortality of the soul is a near approximation to 'downright skepticism,' then was Martin Luther, the very head and leader of Protestantism and the Reformation, very near to skepticism. For he denied it; and William Tindall, his apologist, in 1530, owns Luther's views on this subject as the doctrines of the Protestants; as Mr. Armitage may see in Balfour's Letters to Hudson, from which he professes to quote in this very paragraph!

[*l*] It avails much—it proves that the greater part of the body, the denomination as such, is not obnoxious to the charge; hence that his charge is false. Because he has found one individual who denies the doctrine and another who thinks the testimony against it 'seems to preponderate,' while the great mass of the denomination sincerely believe it, can he in any way justify the charge? Impossible: and he knows it.

[*m*] We thank God that we have no creed nor discipline but the Bible, and such as individuals, churches and societies may adopt in the language, or according to their understanding of the Bible, and that freedom of thought and opinion are secured to all, by the very spirit of our

the responsibility rests where it ought to rest; with the body. Why sir, this very fact, proves the truth of my statement, and is evidence that Universalism in New England is one thing, and in the valley of the Mohawk another. And it is 'necessary' that it should be so, in order that it may accommodate itself to the peculiar views of different communities. (*n*)

When I say that Universalists deny the divine inspiration of the Holy Scriptures under given circumstances, you accuse me of 'unqualified and malicious slander.' And then you plunge into a dreadful fit of anger, and lavish your fury upon the devoted heads of poor 'Matthew Hale Smith, Robert Smith, and other co-laborers.' Moreover you solemnly aver, that their testimony can not be received, as you have 'disfellowshipped them for their vices and infidelity.' Now sir, this is all gratuitous. It is time enough to reject their testimony when it is offered. But as you are very much afraid to admit the testimony of others to any point, lest it should be 'garbled,' perhaps you will be willing to admit your own. (*o*) In a recent controversy with Mr. Holmes you argue (through your own columns) that inasmuch as it is the will of God that all should be saved all will therefore be saved. Mr. H. says in reply, that in order to know the will of God we must consult the word of God. He then refers you to Christ weeping over Jerusalem because, it resisted the will of God; and to the Apostle when he expresses a wish that men pray every where, but yet they do not so. You then made the following remarks, 'Mr. Holmes' great blunder is that he represents Christ and the apostles to be God himself, and their wills to be none other than his will.' And again, you ask, 'Is it honest for him to substitute the will of other beings and then call it the will of God?' Now sir, when you say that the words of Christ and his apostles as they are recorded in the Holy Scriptures, are not the words of God, do you not deny the divine inspiration of the Holy Scriptures? I always understood that the apostles, as well as the prophets, 'wrote as they were moved by the Holy Ghost,' and consequently that the words thus written by them were the words of God to man. This is all the inspiration ever claimed for the Bible, and inasmuch as in the above 'remarks' you sweep all this away at a single stroke I am justified in saying, 'that when it is necessary Universalists deny the divine inspiration of the Holy Scriptures.' (*p*)

faith and of Protestantism. If we are Protestants, let us be such in fact, and not in name merely, while we are papists in practice with iron bedsteads to whose exact measure all must conform. But suppose we adopt the same course towards the Methodists that Mr. A. does towards us—suppose we charge the Methodists generally with holding all the wild vagaries that any individuals of their faith have ever put forth; then we should charge Methodists with giving countenance to and adopting the wild and phrenzied notions of the Millerites; for a considerable number of them have actually done so. We should also charge them with holding to the immortality and salvation of the brute creation: for even Wesley himself, the father of Methodism, held this doctrine, and believed he should meet his good old horse in heaven that had so long and faithfully carried him about to preach the Gospel! Was this an error? Who was accountable for it?

[*n*] We have before shown (see note *d*) that Universalism is the same in all ages and climes.

[*o*] Most certainly, if you will but quote it fairly. But like Elder Holmes, you garble and leave out the most essential, and all the explanatory parts of it.

[*p*] For rightly appreciating this paragraph, the reader should turn to Nos. 5 and 16 of the present volume of this paper, where our article in review of Mr. Holmes and our reply to a similar charge from him, were published. Mr. A., like Mr. H., purposely leaves out all the proof, the ample and positive Scripture proof we there gave of the correctness of our position, that God 'worketh all things after the counsel of his own will,' and 'doeth according

In view of the source from whence this matter originated, and the ungentlemanly treatment which I have received at the hands of one who is as great a stranger to me as I am to him, and having said this much, I dismiss the entire matter as unworthy of further attention. (g)

Your respectfully,
THOMAS ARMITAGE.

Fort Plain, June 10, 1846.

to his will in the armies of heaven and among the inhabitants of the earth? Neither of these Methodists undertakes to controvert or disprove the proposition, but both at once resort to the charge of infidelity, or the denial of the inspiration of Scripture! It is much easier preferring this charge than it is to meet our arguments and proof texts. Now does Mr. Armitage mean to affirm that every word and sentence recorded in the Bible is directly the word of God? So it would seem by his language. When Christ exclaimed, 'My God, my God, why hast thou forsaken me?' was this sentence directly the word of God? If so, the meaning of it must be—*myself, myself, why have I forsaken myself!!* What sublime conceptions must Mr. A. have! Again, when Paul said, ' Oftentimes I purposed to come unto you, but was let hitherto'—I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh'—I speak this by permission, and not by commandment; and 'that which I speak, I speak not after the Lord, but as it were foolishly in this confidence of boasting;' are all these expressions to be considered directly the words of God? True, they are recorded in the Bible, *faithfully and truly* recorded, but not as the words and sentiments and will of God, but as the words and sentiments and will of Paul. When we read in the Bible the sentence, 'Ye shall not surely die,' are we to regard this as God's language, or that of the serpent?—The ridiculous assumptions of Mr. A. will tend to make far more skeptics than the rational ground we take, that the Bible contains a faithful and true record of God's will and revelations to man, as also the record of many things not in accordance therewith—that the doctrines and precepts of the Bible are true and divinely inspired—and that itself records the fact that the apostles sometimes strayed from God both in their wishes and practices; and that Christ, though he learned obedience in all things, yet had sometimes desires and wishes of his own, distinct from those of God, as when he says, 'if it be possible let this cup pass from me;' yet he immediately and humbly submits and says, 'not my will but thine be done.'

[g] As Mr. A. now 'dismisses the entire matter as unworthy of further attention,' we would suggest, by way of advice, that before he again volunteers his services as 'the accuser of his brethren,' he should pay a little 'further attention' to the subject and inform himself a little better thereon, or in other words that he had better 'leave off contention before it be meddled with.' D. S.

FRAGMENTS.

Gather up the fragments that remain, that nothing be lost.—BIBLE.

'A wise head keeps a close mouth.' So saith the old adage; but a close mouth does not always indicate a wise head.

Life has its proper object. So has every thing else.

Pride is good in its place. It is only the abuse of the beast which makes one appear contemptible.

The fool supposes himself wise. The wise man supposes himself a fool. There is quite a difference between them!

'Sin,' saith the apostle, 'is the transgression of the law.' Is it possible? Why, the preacher says that it is a neglect to believe just as he believes! Which is right?—the preacher or Paul?

'Give me neither poverty nor riches,' said Agur. It was well said. If poverty and riches were banished from the world, earth would be a heaven in comparison with what it is at present.

There are some small minds in this world. Some peo-

ple spare no pains in efforts to veil their real characters. It is all in vain; for one may see through them, as easily as through the bottom of an old basket.

There are some men in the world. A few. But there are many who though they bear the form of men, are only things, and shocking disagreeable things too.

Hell. There is much said about this now-a-days.—Brimstone acts like a charm with many—especially under some circumstances.

The question which Pilate asked in reference to our Saviour, was—'What evil hath he done?' The question should be reversed relative to many of the Saviour's professed followers—What good have they done?

S. J. G.

Removals.

Br. J. J. Austin of Lebanon, Madison county, has received and accepted an invitation to take the pastoral charge of the Universalist society in Newark, Wayne county, and is to commence his labors in the latter place on the first Sunday in July. He leaves a good home for what he believes to be a broader field of usefulness. The societies of Lebanon and Madison are left destitute by his removal: but we trust they will not remain so long. Together, they can make some active and faithful preacher a happy home. Our best wishes and highest hopes will go with Br. A. to his new home and the good people of Newark where we lately enjoyed so happy a meeting at the Convention.

Br. H. L. Hayward has resigned the pastoral care of the society in Scipio, and accepted an invitation to settle with the Universalist society in Fort Plain, N. Y., and will commence at the latter place the first Sunday in July. All letters and papers designed for him should be sent hereafter to Fort Plain.

Br. E. W. Lock late of Newark has removed to Rockport, Mass.

Br. James O. Emery from North Hermon to East Corinth, Me.

Br. C. H. Webster from East Lexington to So. Dedham, Mass.

Br. R. M. Byram from Strong, Me., to Oxford, Mass.

Br. B. B. Bunker from Hudson, N. Y., to Saco, Me.

Br. A. Hitchborn from So. Boston to So. Reading, Mass.

Br. J. L. Stevens from New Sharon, Me., to Beverly, Mass.

Br. Geo. Thomas from Buckfield, Me., to Randolph, Mass.

Br. D. J. Mandell to Farmingham, Mass. Lord! how these ministers do move about!

We learn from the Western Evangelist, that the *Western Luminary* is to be merged in that paper on the first of July. It will be recollected that Br. Hammond and ourself had some correspondence upon the subject of a similar arrangement with this paper some time since, but we were not able to make a suitable and acceptable offer to effect a union of the *Magazine and Luminary*. We suppose Br. Everett, being able, has made Br. H. such an offer. We doubt not that the union that is to take place will be beneficial to both papers, for to our mind it appeared morally certain that three papers in Central and Western New York, could not be sustained except at a great pecuniary sacrifice by the publishers of one or all of them. Although we doubted (and publicly and frankly stated our doubts) the propriety or necessity of another new paper in this State, while we questioned the right of no man to establish one, yet with the above arrangement we are perfectly satisfied, and cordially extend to the new paper (now two in one by lawful matrimony) the right hand of fellowship, and wish it all desirable success.

W.

Harpers Publications.

VOYAGES OF DISCOVERY AND RESEARCH within the Arctic regions from the year 1818 to the present time, under the command of several naval officers. Abridged and arranged from the official narratives, with occasional re-

marks. By Sir John Barrow, Bart. F. R. S. This is a neat 12mo. book of 358 pages, accompanied with a map of the arctic regions and contains the cream as it were, of an interesting history of the explorations projected in search of a northwest passage from the Atlantic to the Pacific oceans performed by all the most experienced navigators for nearly 30 years. This is No. XIII of Harpers New Miscellany and is for sale at Beesley's.

THE NOVITIATE OR A YEAR AMONG THE JESUITS, a personal narrative with an essay on the constitutions, the confessional morality, and history of the Jesuits. By Andrew Steinmitz. This book of 334 pages 12mo., contains the experience, trials acquirement in knowledge of the order of the Jesuits, their customs, mode of treating the Novitiate, discipline, &c., of the writer during 12 months sojourn among them. An interesting narrative.

Nos. 83-84 of the ILLUMINATED SHAKESPEARE contains notes on 'Antony and Cleopatra,' and a part of the tragedy of 'Troilus and Cressida.' 25 cents.

No. 14 of the illustrated WANDERING JEW is issued. 25 cents.

No. 17 of the pocket edition of Select Novels, is CRICHTON, by W. H. Ainsworth. Two volumes in one 488 pages, for 25 cents.

The June No. (12) of the FARMER'S LIBRARY is received. This number contains the usual quantity of valuable matter. This ends the first volume and contains the title pages, index, tables of contents, &c., at Beesley's.

We have received from the publisher, Caleb Bartlett, No. 225 Pearl street, New York, a copy of the HISTORY OF THE UNITED STATES. By Marcus Willson. It is calculated for the use of schools, having questions on the margin of each leaf, is illustrated with maps and scenes of some of the most remarkable events in our country's history calculated to interest and instruct the learner. It is neatly put up in boards, containing 346 pages 12mo. We are informed that it has been adopted and is in use by the Normal School at Albany, and that 10,000 copies have already been disposed of, which facts show pretty conclusive evidence of the value of the book. It may be had of G. Tracy and other booksellers in this city.

NEW BOOK.—We have just received another neat and new miniature volume, from the prolific pen of sister Sarah C. Edgerton, entitled the 'Floral fortune teller.'—It is in keeping with her former productions, the 'Flower Vase,' Tables of Flora, &c. Price 37 1-2 cents. We have also received a new supply of Streeter's Hymns, Law of Kindness, Williamson's Exposition, Flower Basket, Family Prayer Book, Mrs. Scott's Poems, &c.—'Reasons for our Hope,' Book of Reference, Roger's Memoranda, Orthodoxy as it is, Ballou's Sermons, Notes on the Parables, and indeed a general assortment of Universalist Books are on our shelves and for sale.

No. 9 of the TREASURY OF HISTORY contains the histories of Portugal, Germany, Hungary, Holland and Belgium, Sweden, Denmark and Norway, Russia, Poland, Switzerland, Italy and Venice. Three more numbers complete the series. 25 cents per number. Daniel Ade, 107 Fulton street, New York.

Mr. G. N. Beesley has received the English papers by the late Steamer, Punch, Wilmer and Smith's Times, etc.

Br. T. J. Sawyer authorises us to receive subscriptions or donations to the Theological Institute. Any one who may wish can therefore remit direct to this office, and the receipt of the money will be acknowledged in the Magazine and Advocate.

The articles from Br. J. T. Goodrich relating to 'A Country Pastor,' are received and will appear next week. Br. G. states that their delay was unavoidable.

A few copies of the Rose of Sharon for 1846 for sale at this office.

[Original.]

Br. SKINNER.—The following beautiful lines were addressed by your youthful author to an invalid cousin, whose heart cherishes their sentiment so warmly as to desire their publication; and they are now forwarded for that purpose, though without the knowledge of their writer. J. J. A.

THIS WORLD OF OURS.—TO O. E. J.

Oh, this is a beautiful world of ours!
With its scenery bright, its shades and flowers;
There is every thing fair, there is every thing good,
And in all is the mark of thy finger, God!
There's the storm's rough march,—and the day begun,
Balmy and bright,—and the setting sun,
As it sinks to its azure home far west,
The home of the perfect, the just and blest:
Now rustles the breeze through the coppice glade,
And the night-bird sings in the twilight shade,
As the vesture of night o'er the earth is cast,—
A symbol, Oh, Earth! of a night—thy last!
Now the stars come forth in the high concave:—
There's one that will shine on thy night, oh, Grave!
And the galaxy bright, a lurid zone,
Thy girdle, oh, Heaven,—and our pathway home!
We gaze, and we think we can almost see,
'Mong those far off worlds, our own destiny;
Where there's friendship and truth, and love and trust,
For the virtuous, good, and kind and just;
All these have the Author of good bestowed
On earth, for the children he made and loved.
Then list to the song of the passing hours,
'Oh, this is a beautiful world of ours!'
And think, though a beautiful world it be,
There still is a brighter in store for thee!

EDWARD O. AUSTIN.

[Original.]

ELDER D. HOLMES IN REPLY TO A. O. WARREN.

Groton, June 9, 1846.

Mr. SKINNER.—Sir—Some weeks since I learned accidentally, that a Mr. Warren had addressed me by name through the columns of your paper, proposing to meet me in discussion upon the propositions made to Mr. Taintor. Supposing if this were the case, I should in some way receive a copy of the communication, I made no farther inquiry in regard to it, until the report went abroad amongst those who sympathize with Universalism, that I had been challenged but 'had backed out.' No doubt the wish was father to the thought. On learning this, I took the first opportunity to inquire for and obtain a copy of the 'Magazine' containing the letter. The following is my reply. You will oblige me by giving it an early insertion.

Mr. A. O. WARREN.—Sir, I should have given your letter an earlier notice but for the circumstances explained above in my note to Mr. Skinner.

You profess in your communication, to feel an interest in the cause of truth, and to be impelled by a sense of duty to assume a position 'which others have neglected or refused to take.' You profess to respond to my challenge to Mr. Taintor: and yet you close by changing the question, issuing a challenge yourself, and expressing a hope that you may 'hear from me as soon as may be convenient.'

To this I have only to say—if you intended to hold me to my proposals to Mr. T., you have been singularly unfortunate in stating your case.

The following extracts from my letters to Mr. T., will show the real nature of my challenge.—Under date of August 28, 1845, I wrote as follows: 'As you seem so very anxious to appear again as principal in this redoubtable affair, I will make the following proposition. If we can agree upon the preliminaries—and you will open your house in Virgil, I will meet you in open debate on the two main points in your sermon.'

Under date of September 11th, I wrote as follows: 'If, as you intimate, you are unwilling to engage in it, (the discussion,) though I am not so anxious for controversy as to hold myself open to meet any one that may be named, yet if Mr. Brown or Clark choose to take your place, I have no objection.' At the close of the same letter is the annexed paragraph.

My sermon will soon be before the public, when there will be no need of imperfect and garbled extracts. And when it is published, I am willing to meet, and hereby propose to meet, any Universalist preacher of respectable character in the wide world, in a written debate on the main propositions contained in it, provided we can obtain a vehicle through which our thoughts may be conveyed to the public. These extracts contain all the proposals I have made for a controversy of any kind, and I think you can not fail to see that your communication does not meet the case. I differ from you materially in regard to the nature of the question you propose for discussion. Though important to be sure, in the relation it sustains to fundamental truths—yet it is far from being the most important. I grant, that if the doctrine of 'future endless misery for any of the human family,' be taught in the Bible, Universalism must be false. But I do not grant that it must be true if this doctrine should be found not to be directly taught there. There would still be a score of methods by which the system might be found false; hence, if you should gain your question, you would not gain your cause.

But if you wish to discuss questions which at once cover the whole ground of controversy between Universalism and Orthodoxy—you can not do better than take those embraced in the two propositions of my discourse—since one of them relates to the nature of salvation, and the other to the conditionality and extent of it. You must not therefore expect me to change my ground—to give up the main point, to discuss one of subordinate consideration.

The following are my reasons for declining to meet you on the ground you have assumed.

1. I have not offered to debate orally with any one except the three gentlemen above named.
2. I have not proposed to discuss any questions except those already alluded to.
3. I have not offered to engage in any debate, oral or written, with any but a Universalist preacher of respectable character. You may be respectable enough for aught I know, but as yet you have given me no proof that you are a preacher at all.

When my proposals are fairly and fully met, it will be time enough to enter into other arrangements. Until then, I must decline any discussion of the question proposed by you.

Respectfully yours, D. HOLMES.

BR. SAWYER AND CLINTON LIBERAL INSTITUTE.

Br. Price of the New York Christian Messenger, on his late excursion to the State Convention, visited Clinton and spent a few days with his former associate, Br. T. J. Sawyer. We copy the following extract from a letter addressed to his sons while in Clinton.

I almost envy the situation of my early co-adjutor—Br. Sawyer. True, he must forego the immediate society of early and long tried friends, but then, on the other hand, he is surrounded by the magnificent handy work of the great Creator, in all its beauty and profuseness. He can tread the green earth, breathe the pure air of heaven, snuff the odors of the fresh grass, and the opening flowers, and listen to the many-voiced music of forest and field.

You must know that he is becoming quite a Farmer. He has purchased a beautiful situation, and is now renovating the buildings and making some additions, which, when completed, will give him a delightful residence. His farm contains 42 acres; and when I tell you that it is as pretty land as you could wish to lay your eye upon, you will not be disposed to despise it. It was not a little amusing to me to sit and listen to the speculations upon corn, potatoes and pasturage, by one who has been all his life-time a complete book-worm!—gravely discussing the relative merits and demerits of different crops, with the neighboring farmers, who called in for a friendly chat! But never mind. Let 'those laugh who win,' I should much like the same opportunity, and would gladly risk the amusement it might afford to others!

Of his prospects touching the School over which

he presides, I am not so well prepared to speak. That he occupies an important position—the most so that could be assigned him in our denomination will hardly be questioned. And that he is competent to his charge—perhaps the best qualified of any one in the denomination—those who know him best will be as little disposed to question. There is probably but one exception, if any. I can see but one difficulty in the way of all desirable success to himself, and advantage to our common cause—a barely possible failure of the denomination through the State to properly co-operate with him, and sustain him in his present efforts to establish among them an Institution of which they may all well be proud. I say possible failure, for I shall be slow to believe the Universalists of New York will allow the Institution to languish. It is now peculiarly their own—there is a good foundation laid to build upon, and it only needs concert of action, with a moderate effort on the part of each individual, to place it on a permanent and commanding footing. It has labored under many difficulties and embarrassments in the past—has struggled hard for an existence—but confidence is now rapidly extending, and the number of students increasing, and it would be worse than suicidal, to neglect it now. If I had a trumpet-voice, it would not be my fault if I did not reach the ear of every one professedly interested in our denominational advancement.

So, all things considered, I regard Br. Sawyer's location as a very desirable one—and his prospects for benefit to himself and usefulness to the cause, as greatly exceeding all they ever have been, or could be in the future, in the city. And that, to any one acquainted with the history of affairs there, for the past sixteen years, is saying a good deal.

On Sunday, 30th ult., Br. Sawyer exchanged services with Rev. Mr. Emmons, the Unitarian clergyman of Vernon, some six or seven miles west of Clinton. This afforded me the opportunity of listening to two discourses from Mr. E. And I take pleasure in thus publicly stating that they were excellent discourses, and embodied as good Universalism as I desire to listen to. If they may be taken as a fair sample of Mr. E.'s general preaching, he is far from being obnoxious to the charge of *indefiniteness*, so clearly resting against some of his denomination. I had also a very pleasant interview with him between the services, and could cordially unite with him in the general views advanced by him. You know that I have had occasion (or felt so at least,) sometimes, to complain of Unitarians, but am free to confess, that if all Unitarians were as I found Mr. E., I am sure there would be no difficulty between us. I could take them most cordially by the hand and bid them God-speed, in their labors of love.

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

Br. S. R. Smith keeps constantly on hand a small but carefully selected, assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street, Buffalo.

A WALKER, PUBLISHER AND PROPRIETOR.

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[Original.]

THE COUNTRY PASTOR.

Efforts of him and his friends to EXCLUDE UNIVERSALIST MEETINGS FROM A SCHOOL-HOUSE in Preston; and the 'VOICE TO YOUTH' and 'CONSTITUTION OF MAN' FROM THE LIBRARIES OF COMMON SCHOOLS; and to place therein the works of the 'AMERICAN TRACT SOCIETY'; with the previous and attending circumstances and the result.

It is interesting to learn the names and read the biographies of those who stand prominent upon the scroll of fame. The sayings, doings and writings of the memorable author of 'More Snakes in the Grass,' have pre-eminently placed him in this conspicuous position; and justice to him and the world demand that he should not live and die in obscurity; that he should be known to the present and all future generations. I regret my inability to impart any information concerning his parentage, the wonderful place of his birth, or history of his youth. All I can do is to furnish some brief sketches and incidents that may be of service to the individual who shall assume the very responsible task of inditing a memoir of this illustrious personage. His cognomen is the REV. (?) MR. DYER. He is pastor of a little Presbyterian church in Preston; a moral and intelligent town. The fabled wolf covered by the skin of another animal, no more clearly exhibited his ears, than did this distinguished divine in the remarkable essay to which we have already referred. After reading it, I communicated my discovery to others, and found that those acquainted with his recent history saw his venerable face perfectly as in a mirror. Parental pride soon led him to assume and thus forever settle the paternity of the child.

Not satisfied with the immortality thereby acquired, he addressed a Memorial to the Secretary of State and Superintendent of Common Schools, for the laudable, three-fold purpose of inducing him to prevent the Universalists from occupying a school house for religious meetings, to exclude the 'snakes in the grass' from the libraries of district schools, and to place therein the works of the 'American Tract Society.' The circumstances under which it was written render the deed doubly infamous.—A school house had been erected in district number four, in Preston, long before there was a meeting-house in the town. At length three meeting-houses were reared; one for the Seventh Day Baptists about three miles south-west, one for the Presbyterians (Mr. Dyer's congregation) about two miles south-east of that district, and one therein for the Calvinistic Baptists. Universalists and others of liberal sentiments aided liberally in building the two houses last named, and without their subscriptions, certainly one could not, and probably neither of them could have been completed. The Presbyterians promised that theirs should be open to all denominations when not occupied by them, which they declared they expected would be but a portion of the time; and our friends furnished means, intending to use it once in four weeks. Soon after it was finished, and when it was unoccupied, they applied for it for a lecture from Br. Doolittle, then the nearest clergyman of our order, and it was peremptorily refused! One individual very justly concluded to sue the trustees for the fifty dollars he had paid them, and employed counsel. Knowing that he could conclusively prove that he signed in consequence of the above mentioned obligation, and that they should be beaten, his money was refunded. Others also, 'by the terrors of the law,' might have brought these pious swindlers to justice! They

have threatened to do so, but as yet have suffered them to keep their ill-gotten gain. The 'Country Pastor,' too, for years very pleasantly listened to the excellent singing of Universalists in his choir, and has as cheerfully received support from them as from any in his parish.

The Calvinistic Baptists violated no contract in their dealings with the Universalists. But they refused all applications our friends made for their house, except for an Association and for funerals, though it was not in use. This was uncharitable and unjust. The fact that they would most strenuously importune and would receive essential aid in erecting it, and in sustaining their clergyman and choir, from a sect they would not commodore when they conveniently could, abundantly proves this declaration. During the whole of a protracted meeting, the table of one of our friends was spread every morning, noon and evening, and a fire was kept expressly for the accommodation of the attendants: and at his house they had every requisite comfort previously and subsequently to submitting to the solemn ordinance of baptism. And this excellent brother is far from being alone in manifesting to them in various ways a similar spirit. Equity requires us to add that but a portion of them are fully responsible for their unchristian course. A number of their best members have always been for granting all our requests. Whether they were the majority or minority, they yielded only to avoid a serious contention, which they dreaded more than the perpetration of a wrong.

The school-house in district number four, which, previous to or after the erection of the meeting-houses in Preston, was never refused to any sect when not in use for School purposes, whether Protestant or Catholic, Universalist, Partialist, Millerite, or Mormon, but which had been opened by common consent to all, 'waxed old' and went to ruin. It had become totally unfit for the purposes for which it was reared, and was destroyed. A new one was accordingly built. And now there was an excellent opportunity of depriving the Universalists of a house, stopping their meetings, and prostrating their sentiments. The inhabitants of the district were generally Presbyterians, Baptists, Universalists, and Nothingarians. In it the writer had delivered a lecture once in four weeks, for about five years. The influence of Partialism during that time had been decidedly upon the wane. Our friends, who had listened to its ministrations when they could not attend a meeting of their own, long ago ceased so to do. They could not brook the unprovoked abuse poured upon them by the 'Country Pastor' and his zealous co-laborer of the Baptist church in that town, the REV. (?) MR. BUSH, of Weedsport, Cayuga county, notoriety, who has been deposed from the ministry by his brethren, for the sin for which so many of the Partialist clergy are distinguished; and their undivided influence was exerted in favor of the cause of truth and righteousness. A spirit of reading and investigation was excited. Nothingarians were converted. Many of the young were strongly inclined to, or fully embraced our sentiments, and the scales began to fall from the eyes of the members of the different churches. Even the 'Country Pastor's,' the character of which can correctly be inferred by his productions, one which it would justly be supposed was almost beyond the reach of hope or mercy, and one which, like some in the days of our Saviour, is farther 'from the kingdom of heaven' than 'publicans and harlots,' even his church began to totter! To quote his own language, in his 'More Snakes in the Grass,' 'a lovely youth, the child of joyous parents, and for a member of the church of unusual

promise....yielded to the syren voice of the charmer, and all hope of her recovery to the belief of the truth' (old fashioned Calvinism) 'and to the paths of righteousness' (self-righteousness) 'is gone!'—This is one, who he alleges, has rejected the Scriptures; that is, the belief 'that by the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death;' that 'their number is so certain and definite, that it can not be either increased or diminished;' that those of mankind predestinated unto life are chosen 'without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature as conditions, or causes moving him thereunto;' that 'others not elected,' whether infants or adults, 'can not be saved;' that God was pleased to pass them by and 'ordain them to dishonor and wrath for their sins, to the praise of his glorious justice;' (Confession of Faith, chap. III, sections 3, 4, 5, 6, 7, and chap. X, sections 3 and 4,) and embraced infidelity; that is, the sentiment that 'God WILL HAVE all men to be saved and come unto the knowledge of the truth!' (1 Tim. ii: 4.) Godly parents, 'despite the warnings and exhortations of their pastor,' recommended the perusal of works to their children, which placed them 'in the seat of the scorner,' and made them the loud advocates of infidelity! Females 'of high standing for intelligence and piety,' put 'Combe on the Constitution of Man' in a conspicuous position in their parlors! and 'mothers of interesting families were deaf to all warning and remonstrance against the dangerous tendency of so insidious a foe!!' And, O! most unpardonable sin of all! even that against the holy spirit!! religious friends laid 'Austin's Voice to Youth' 'side by side with Baxter's Call and Allein's Alarm, and other kindred works of the Evangelical Family Library, clothed in a dress more fascinating than either'!!!

Now just as certain as 'All mankind by the fall of Adam lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever;' just so certain as that fall caused thorns and thistles to infest the earth, and teeth to grow in the mouths of lions, tigers, and other animals, that they might worry and devour one another; 'and nature through all her works to give signs of wo that all was lost;' so certain is Universalism the cause of all these crimes! Now what must be done for their remedy? The new school house must not be opened for the promulgation of that horrid doctrine which produces them, and the work is accomplished; for they can procure no other place in which they can obtain a hearing; no more converts will be made; those who now favor or have embraced their views, one by one, will be led to discard them; and, as it is entirely through their influence that these infidel works are purchased and circulated, they soon will cease their fatal execution! Bright visions flitted before their imaginations. Accordingly, a practical follower of Calvin, commences the very creditable work, of obtaining the signatures of the voters of a district to a remonstrance against the Universalists holding meetings in the school-house. This was bigotry and intolerance so plainly and incontrovertibly, that even bigots themselves, beyond the pale of Presbyterianism, refused to lend their aid! Few were willing to stand out in bold relief immortalized on 'that roll of names,' but many would cheerfully assist in accomplishing by hypocrisy what they dare not by honesty attempt to perform.—Hence a protest was circulated against using the school-house for debating schools, singing schools,

religious meetings, or for any other purpose than the day school. By the request of some of these very signers, the Rev. Mr. Richards, then of Norwich but now of Oxford, was the first who had ever lectured in it; several of them just after they had inscribed their names attended a debate in it; and the honest, conscientious man engaged in the righteous work of circulating the remonstrance and protest, officiated as the President! By every species of representation, and some affirm of misrepresentation, fifteen signatures were procured; several of them only because taxation to build a school-house which was of no direct benefit to them, as they had no children to school, offended them; actuated by the principle of Freeman, the negro in Cayuga county, in the murders he recently perpetrated, who, he alleges, was sent to State Prison for a crime he never committed; a determination to be revenged on some persons, not caring who they were.—The remainder, about three fifths of the district, refused to sanction this proscriptive course. A trustee, an opposer, presented this protest to another trustee, a friend, and forbid us holding a meeting in the house the next evening. The last mentioned trustee, after recounting to him facts herein presented, and considering that the absent trustee and a majority of the district would not sustain a policy so selfish and devilish, concluded to open it; and contrary to the expectations of some, we delivered our message to a very large congregation without interruption; despite 'the weeping, wailing, and gnashing of teeth' of 'the scribes, pharisees and hypocrites,' or 'the lamentations there or elsewhere.'

These violators of 'the Golden Rule,' these enemies of practical Christianity, these reckless trespassers of right, seeing themselves in a decided minority, and feeling that the popular current of indignation was rapidly setting against them, dare not call a meeting of the district to decide upon our occupancy of the house, as they had threatened to do, and for a time all was quiet; and we supposed that their favorite object was relinquished. Weeks passed. A Universalist trustee one day happened near the Post Office, and instantly having a presentiment that it would be to his interest to call, that there was something important for him, he went in, and learned that there was a letter for William Packer, jr., (the first signer of the memorial to the State Superintendent of Common Schools given below,) or other trustees of district number four, Preston. Mr. P. not being a trustee, and the writer apparently supposing that he was, and intending the letter for the trustees, or the district, or both, the Universalist trustee felt authorized to take it, the Post Master assenting upon his assuming the responsibility. He opened it, and perceived it was from the State Superintendent. The reader probably has a true copy of it, under my strictures upon the memorial which called it forth. I say *probably*, because I do not believe any one, if disposed, would dare to alter it, as detection would be morally certain; but the conduct of some engaged in suppressing it, and afterwards publishing what purports to be it, proves that they live up to the motto that 'the end justifies the means,' and even *forgery* could scarcely be more bare than some measures to which they have resorted. After reading it himself, and to others in the house who wished to hear it soon as its nature was revealed to them, before he left, Mr. Packer came and requested it. He had probably received a call from the 'Country Pastor,' who departed from the Post Office as the Universalist trustee entered, and doubtless desired him to look for a reply to the private and underhanded memorial he wrote for those who signed it. The Trustee, Br. Smith, gave it to him, upon his agreeing to return it for the benefit of the district to whom it belonged. A number of the disciples of Calvin assembled together that evening, and it is supposed, after groaning over their defeat, (for, as will be seen by the communication which follows, the decision in every respect was against them,) and, with the exception of one or two more bold and desperate than the rest, conceded in despair that we had triumphed, that further efforts to deprive us of the school-house would be unavailing; the letter addressed upon the interior 'to the inhabi-

tants of the district,' and upon the exterior as already stated, was decided to be private, designed only for Mr. P. and those who had attached their names to the memorial to which it was a reply. At any rate, though repeatedly asked for, it was retained; thus proving that they never intended it to be known that they had written the State Superintendent, unless he decided as they desired, and were determined that no more, who were less contemptibly intolerant and practical partialists than 'their own dear selves,' should peruse his answer. The Post Master and (then) Town Superintendent of Schools, who resided in the district, by request, addressed the S. Superintendent, informing him that his decision was suppressed, and desiring a copy for the benefit of the district. In due time a reply was received from the Deputy S. Superintendent, stating that no copy of the answer of the S. Sup't, was preserved; but that he (the Deputy S. S.) remembered the decisions which the S. S. made, which he (the deputy) gave as nearly as possible.

Time rolled on, and it was determined that the S. Superintendent should be driven from his decision or his station. Hence his letter was published, which I now send you, with the tissue of lies that caused it, which, fortunately for the complete prostration of its author, I have procured. The S. Superintendent need not fear. Narrow and contracted sentiments have not entirely obliterated a sense of justice from the human heart. He is sustained by a decided majority of the inhabitants of Preston. In district number four, few, indeed, of any sect, justify these Presbyterians in the course they have pursued. The Baptist clergyman and a large proportion of that church have refused it sanction. Still less of the public uphold it beyond that immediate neighborhood. And such will be the result almost every where. Let an attempt be made, directly or indirectly, to remove a public officer; or let them continue in their periodicals or elsewhere, to harshly denounce him, for decisions so just and legal, forced upon him by both the statute and precedent, and an intelligent community, indignant at the outrage will drive them to their dens of everlasting infamy! Even the 'Country Pastor' himself, and his 'roll of names,' we have reason to believe, by no means covet the notoriety they have obtained. In spite of 'the total corruption of their natures,' and the malignant tendency of their doctrines, they feel most heartily ashamed. After erecting a portion of their own meeting-house by money swindled out of the adherents of a respectable Christian sect; after abusing them from time to time without the slightest, justifiable provocation; a determined, persevering powerful and lying effort is made, in opposition to the known wishes of a majority of the voters, to exclude them from the school-house of a district which had always willingly extended the privilege they asked to all, and according to the concessions of those engaged in it, which are less than the truth, one third of which was built by the funds of this very sect! Bigotry, with a head that can scarcely reason and a heart that can but feebly feel, blushes at the public exposure, if not at the blackness of such meanness, and seeks some skulking place to conceal her from public gaze. In the 19th century, in this boasted land of freedom, in an intelligent town in the Empire State, such an atrocious deed is an indelible stain upon her character! J. T. GOODRICH.

Oxford, June, 1846.

Original.

CLINTON LIBERAL INSTITUTE.—NEW PLAN OF RAISING FUNDS.

Br. SKINNER:—It has been some time since any communication has passed between you and me. *Is the fault mine?*—I am not so certain of that. But still, in this communication I will not undertake to vindicate myself, except what I might claim from old age. You are well aware that I am old man (some three score years and twelve,) and will frankly acknowledge that I dread to take pen in hand, unless I am persuaded that duty requires it to be done.—Such a case seems now to be presented to my mind,

although to others it might appear presumption in me, rather than duty.*

I feel a deep interest (as I think all Universalists should,) in the success and prosperity of the Clinton Liberal Institute; and am fully persuaded that the straight forward progress of liberal Christianity depend, greatly on the prosperity of that Institution. I understand that it is now in debt some two thousand dollars—to relieve it from this debt, and to afford a fund in future for incidental expenses—a sum to be placed at interest, properly secured—I respectfully take leave to propose to my brethren (or a part of them at least) the following plan to raise the necessary funds, viz., let every society of Universalists in the States of New Hampshire, Vermont, Maine, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, and Pennsylvania, that numbers twenty five members, and less than fifty, agree to raise for this Institution, *twenty-five dollars*. Every society that numbers fifty members, and less than seventy five, raise *fifty dollars*. Every society that numbers seventy five members and less than one hundred, raise *seventy-five dollars*, and so on in this proportion to the extent of numbers in each society in our denomination, within the States above mentioned. If such a plan can be carried into effect, it would doubtless place the Clinton Liberal Institute, properly conducted, beyond the reach of want. It would afford a sum to pay the debt now hanging over the Institution; and a fund, by placing it at interest, for all incidental expenses, and for the support, in some degree, at least, for a Theological Professor in the Institute, if such a Professor is necessary—the propriety of which I must confess I have had some doubt. I am convinced, however, that if such a Professorship could always be properly conducted (and I have no doubt of this in its present incipient state) that it would be of great advantage in preparing young men for the ministry. But if the students in Theology are to be indoctrinated, by the *plumb and line* of the Professor—or strictly in his religious belief in all points appertaining to theology, the professorship, in my humble opinion, would prove a curse, instead of a blessing, to genuine piety, and true religion. Because we agree, necessarily so, on the great point—THE UNIVERSAL HOLINESS and HAPPINESS OF ALL MANKIND, it does not follow of course, that we agree on all minor points. This difference of opinion on that may, perhaps, be termed *non-essentials*, is necessary to be understood by candidates for the ministry, in all their ramifications, and their minds left free to judge for themselves. If some such course is not pursued, the *beacon lights* of history lead to believe that the project would end in *man-creeds*.†

But to return to the more important part of the subject—and say to my brethren of the Abrahamic faith—*Is there one among us all*, that will not say, *emphatically*—THE CLINTON LIBERAL INSTITUTE MUST BE SUSTAINED?—And—*How then is it to be done?* If the plan I have proposed is not the best to effect the object, I entreat some one better qualified, to propose a better. I will cheerfully subscribe to a judicious plan that will effect the object. But in marking out any course to be pursued, it should be borne in mind—that it is *impossible* to equalize, exactly, the pecuniary part of the offering. Therefore, the plan that will come nearest to this point, is the one that should be adopted.

* No, Br. K. it is not presumption but duty, from which I rejoice you do not shrink even in old age. Our readers will unite in calling your old age a happy and vigorous one. My only apology Br. K. for neglecting to keep up personal correspondence is the multiplicity and onerous nature of other duties and cares. You are ever welcome—never stale, though old.

† We entirely concur with Br. K. in the design and spirit of this paragraph. It should be remarked, however, that there is not, and is not to be, a Theological Professor or Professorship in the Institute. The Institute itself is *literary* and has nothing to do directly with Theology. The Theological School and its teacher or teachers are to be distinct from the Institute, although located at Clinton and a Professor of Theology may also be a teacher in the Institute, and *vice versa*. But the two institutions are to be considered as entirely distinct from each other. D. S.

If it should be asked—why I have fixed the southern bounds of the plan on the 'Mason and Dixon line,' and the western, the western bounds of the State of New York? I answer—we are fully strong enough within these bounds, to raise the funds necessary to perfect the object; and that, too, without any embarrassment that would be felt a week. Also, because in time the South, and West, must have similar institutions. What then is lacking? It would mortify me extremely, to suppose we lacked the will to perform so obvious a duty. I have long been convinced that all that was wanting to effect the object in view, was a general and proper system, to act upon. And I say again—if the one I have proposed, is not the best one that could be devised—pray, let some one propose a better. For, neglecting our duty in so plain a case, we could have no good reason to complain, if we should be styled *superficial Christians*, instead of *true believers in the Gospel*. If am right in the premises—a profession of religion, accompanied by a true belief in the Gospel—honor, and a certain degree of pride, which is proper and necessary in the concerns of this life—all combine, to set us in *energetic motion*, to perform this duty, and that without delay. Let our ministering brethren read this plan, or any better one that may be proposed, as soon as obtained, to their societies after the services of the sanctuary are closed for the day—let the trustees of each society go to every member proper to be called upon—collect the quota each should advance—first calling on the wealthy, who, if liberal (as they ought to be, claiming to bear the name of genuine Gospel Christians, on all proper occasions, and much more so on an occasion so important to the well-being and prosperity of the denomination to which they belong,) will not stand upon trifles, nor an exact proportion with a poor man, whose will may be equally as good, but whose means, in a just proportion, are not always at his command. When the sum required is thus raised, let the result be published in our denominational periodicals, that all may see that none are lacking in 'good works.'

Our U. S. Universalist Convention will meet at Troy, in the State of New York, on the third Wednesday and Thursday, in September, next; at which time and place the collections can be forwarded (if this plan or any other is communicated) where doubtless the Treasurer, or some of the Trustees of the Institution, will be present to receive it. If the project can be made general, I will *guaranty* the proportion, according to the ratio proposed, for the society in which I am a member—it shall be paid *every dollar of it*, if I have to pay it all myself.

J. KINGSBURY.

Sheshequin, Pa., June, 1846.

NOTE.—It will readily be perceived, that if the plan proposed becomes general, that the sum for each to advance, would not amount to one dollar (and who among us could not pay, *without grudging*, a dollar in so good a cause?)—more especially if the wealthy in our societies prove to be liberal, as I am strongly inclined to believe they will.

J. K.

Will other denominational papers please publish the above article? We think the plan a good one, but for general adoption it must be generally known and understood. Brethren, 'strike while the iron is hot.'

Ed. Mag. and Adv.

[Original.]

MINUTES

of the Proceedings of the Pennsylvania State Convention of Universalists for 1846.

Met according to adjournment in Sheshequin, Bradford county, Pa., June 23, 1846. Organized the Council by choosing Br. G. F. Mason, Moderator, and Br. J. B. Gilman, Clerk. The delegates presented their credentials.

Appointed Brs. W. Andrews, H. E. Whitney and J. Kingsbury, a committee to arrange the public services.

Voted, That visiting brethren be invited to participate in the deliberations of this council.

Voted, That a committee of three be appointed by the Moderator to nominate delegates to the Uni-

ted States Convention, a preacher of the Occasional Sermon, a Standing Clerk, and report a place for adjournment. Brs. B. F. Hitchcock, V. A. Bullock and J. B. Gilman were appointed said committee. Adjourned to 8 o'clock Thursday, A. M.

Thursday morning. Met pursuant to adjournment and united in prayer with Br. E. Hoag.

Adopted the following, proposed at the last session, as Art. III of the Constitution of this Convention. 'This Convention shall meet annually on the first Wednesday and following Thursday in June, at such place as may have been designated at a previous meeting.'

Voted that Br. G. F. Mason be a committee to obtain from Br. Gibon the books and papers in his possession belonging to this Convention and transmit the same to the Standing Clerk, on or before the next session of this body.

Accepted and adopted the report of the nominating committee. Delegates to the United States Convention:—Brs. A. Bond, Conneautville; E. Hoag, Gibson; A. B. Grosh, Reading; C. C. Burr, Philadelphia; clerical. C. G. Gridley, Orwell; Wm. Seeley, Cussewago; E. Case, Troy; L. Bruer, Reading; James L. Gibon, C. H. Rodgers, Philadelphia, lay; with power to appoint substitutes and fill vacancies. Br. Wm. Andrews to preach the next Occasional Sermon; with power to appoint a substitute. Br. A. B. Grosh, Reading, Standing Clerk.

Voted, That the Clerk prepare the Minutes for publication in the 'Magazine and Advocate,' and request the 'Western Luminary' and 'Universalist Union' to copy.

Resolved, That the thanks of this Convention be presented to the Universalist society in this place, for the kind treatment we have received during our sojourn with them.

Resolved, That this Council adjourn to meet on the first Wednesday and following Thursday in June, 1847, at such place as the Standing Clerk may designate. Adjourned.

G. F. MASON, Moderator.

J. B. GILMAN, Clerk.

Sermons were preached by Brs. N. Sawyer, O. B. Clark, B. F. Hitchcock, W. M. Delong and J. Potter. Closing address Br. J. Potter.

DELEGATES PRESENT.—Lake Erie Association—B. F. Hitchcock, clerical. North Branch—W. Andrews, H. E. Whitney, clerical; H. L. Scott, V. A. Bullock, S. Bullock, lay. Susquehanna—E. Hoag, J. B. Gilman, clerical; W. Follett, G. W. Lewis, I. N. Bullard, lay.

PREACHERS PRESENT.—W. Andrews, Athens; H. E. Whitney, Columbia Flats; N. Sawyer, Kennedyville; O. B. Clark, Hornellsville; J. Potter, Waterville; W. M. Delong, Binghamton; E. Hoag, Gibson; B. F. Hitchcock, Conneautville; J. S. Palmer, Montrose; J. B. Gilman, Brooklyn.

REMARKS.—By referring to the minutes it will be seen that but three Associations were represented in Council. This, methinks, is not as it should be. Not until our Associations are more fully represented, not until our lay brethren feel willing, and our ministering brethren able to sacrifice! a little time and money to attend our annual meetings, shall we see the good cause in which we are engaged, move forward, as it certainly would if each and every one would put 'shoulder to the wheel' and labor with becoming zeal for the prosperity of that cause which has an advocate in God, in Christ, in every holy angel, and a friend in every Christian.

The business of the council (what little we had to do) was transacted in harmony. The congregation was large, the preaching good, the singing excellent, the weather pleasant and the meeting a happy one.

The society, and friends in Sheshequin did all in their power to make our sojourn with them truly pleasant; and succeeded. For which they have our thanks.

J. B. GILMAN, Clerk.

A few hundreds of the Register and Almanac for 1846 yet left, and for sale at this office.

NEW BOOK.—We have just received another neat and new miniature volume, from the prolific pen of sister Sarah C. Edgarton, entitled the 'Floral fortune teller.'—It is in keeping with her former productions, the 'Flower Vase,' 'Tables of Flora,' &c. Price 37 1-2 cents. We have also received a new supply of Streeter's Hymns, Law of Kindness, Williamson's Exposition, Flower Basket, Family Prayer Book, Mrs. Scott's Poems, &c.—'Reasons for our Hope,' Book of Reference, Roger's Memoranda, Orthodoxy as it is, Ballou's Sermons, Notes on the Parables, and indeed a general assortment of Universalist Books are on our shelves, and for sale.

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

Br. T. J. Sawyer authorises us to receive subscriptions or donations to the Theological Institute. Any one who may wish can therefore remit direct to this office, and the receipt of the money will be acknowledged in the Magazine and Advocate.

A few copies of the Rose of Sharon for 1846 for sale at this office.

On Saturday the 4th of July, 1846, will commence the Fifth Semi-Annual Volume of

THE GOLDEN RULE,

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Subscriptions received at this Office.

[Original.]

THE LOUD CALL,
OR, THE DISINTERESTED PARSON.

There lived a Parson, as we're told,
But when or where we know not,
Who oft his snoring flock would scold,
Threat'ning that to Heaven they should go not—
But rather down to hell be hur'l'd,
If they would not abjure the world,
And count as dross, its filthy mammon—Gold.
It chanced at length, this goodly wight,
Who stoutly fought the Christian fight,
Elsewhere received a louder call;
What, though the stipend was a trifle more,
To one who plac'd in wealth so little store;
This had *no weight*, you know, at all!!!
'Twas not the *cash*,—oh! no!
But 'twas 'the Lord commanded'—
And though 'twas hard to go away,
Should he refuse 'the Lord' 't' obey,
And be a careless servant branded!
No, sure—so he must go.

The parting Sabbath now arriv'd,
And all his simple folks contriv'd
To hear their Priest's farewell;
He ply'd them long, in righteous strain,
Bade them from their darling sins refrain,
And in sweet concord dwell;
To hate the world, in holy ways be bold,
And shun the soul's seducer, *glit'ring gold*.

The service o'er
Before the door
The parish gentry gathered round—
Smiling, the good man went among them,
Seiz'd on their offered hands, and wrung them,
'A saint on earth,' the grannies cried,
And rolled their eyeballs up, and sighed,
And dropped their farewell courtesies to ground.

Behind the rest, to bid the priest good bye,
In Nature's sooty jacket dress'd
Old Cæsar came a wag, and mighty sly,
Bowling, the *stick of ebony* began
A confab with the *gold despising* man:
'Ah! how good massa parson do:
I hope me fine him berry well,'
'Well, Cæsar, well, how do you.'
'Ah! massa, Cæsar hardly tell;
Dis good long twenty year,
Wid you he worship here,
And now he sorry from you frock you go,'
'Ah! honest Cæsar, yes, it must be so—
I'm sorry, too,
That I am forced away—
But then, you know, 'twould never do,
The 'Lord's loud call' for me to disobey.'
'Who! massa, who you say?
De Lord call you away!
Massa, how many poun a year,
De people pays for preaching here?'
'Two hundred.'
'Toder place gib any more?'
'Why, Cæsar—yes—I think—they offer FOUR.'
'Ah! massa, may be 'tis de Lord who call,
But don't you tink more loud you let him bawl,
Aye, call and call, till all be blue,
Fore you come back from *four to two*?
De Lord, he hollow till he dum,
Fore massa parson ebbur cum.'

The following is copied from the Religious Recorder, Syracuse. Preachers we doubt not frequently get 'squeezed' in like manner in all denominations, and it seems to be a poor rule inasmuch as it does not work both ways.

SQUEEZING A PREACHER.

Dear Sir:—The substance of the following letter appeared in the *Welsh Baptist Magazine*, for February, 1845, and as the *sin* against which it is directed is by no means confined to the Welsh churches, but is sometimes found in English ones, perhaps its publication in our language may be of service. If you deem it likely to prove so, perhaps you will give it a corner in your journal. It was translated and put into my hands by a friend who

understands the Welsh language; the word 'squeeze,' so frequently used, is a literal translation of the Welsh word, and I think is highly expressive. Praying that you may be strengthened and supported amidst your labors by the God of all grace. I am, my dear sir, yours in the Gospel of Christ,

HENRY B. POOLS.

'MR. EDITOR:—Lately, a church—or rather the lords thereof, made a resolution that their minister must be satisfied to live upon what they should collect at the month's end, let the amount be little or much, and that they would not from that time forward, bind themselves to make up any particular sum. This resolution they communicated to their pastor, with the solemn advice, 'Brother, you must *squeeze*, the times are bad.' He replied that he would think of the matter, and see how the plan was likely to answer. In a few days, he called upon the owner of his house, who was a member of his church, to pay his rent, and told him that he could not promise him any specific sum for the house from that time forth; 'that the times were bad, and he must *squeeze*, but he would pay for it as circumstances would permit. The landlord stared at him with astonishment, and replied, 'Man! who lets houses in that manner—to give as much as you please for it—did any one ever hear of such a thing? I thought to advance the rent a pound next year; you shall not have my house, I am sure, for one half-penny less.' He next went to the miller, and asked for a sack of flour. 'Certainly,' said the miller, 'but do you know that the price of flour has advanced since you purchased the last.' 'I was not aware of it,' replied the minister, 'and indeed it is of no great consequence as the order of things is changed, I am to give what I can for it—brother, you must *squeeze*, the times are bad.' 'Good or bad,' answered the miller, 'I must have according to 50s per sack for it; hearken man, who sells flour upon those terms?'

'He next proceeded to the farmer, (passing by the malster, who was a deacon, without calling,) and asked for a bushel of wheat. The farmer said he should have it, but it would cost him 8s and 6d. 'No, no, brother,' replied the minister, 'you must *squeeze*, for the times are bad; I will give you as much as I can, at the end of the month, after seeing how much the collection will be.' 'What has that to do with the price of wheat,' exclaimed the farmer, 'I have a great rent to pay next month, and I do not know how to bring things to bear between the wages, the tithes, and the payments.' This brother kept a large farm, and paid *specific wages* to all his laborers, except Jacko, the half-witted boy, who was at hand to fetch the cows for the women, to clean the out-houses, &c.

'He next called upon John, the shoemaker, who after hearing his terms for a pair of shoes, began to put the snuff into his wide extended nostrils, which were as black as two flues, and talk very sarcastically respecting such terms. 'He would not put a patch upon his shoe under three pence.' The butcher treated him in like manner, 'his meat was so much a pound,' and the tailor also insisted upon having a regular price for his commodities.

'On his way home, the minister went into the shop of his principal deacon, and asked him for some articles necessary for the use of his family, such as a pound of soap, a pound of sugar, a pound of candles, two ounces of tea, and a half penny worth of soda, (but no tobacco.) After packing the things neatly, the grocer began to count their cost. 'You need not waste your time in reckoning,' interrupted the minister, 'I am to pay you for them as my circumstances will permit. Brother, you must *squeeze*, as the times are very bad with me at present, but I will give conscientiously for them what lies in my power.' 'Squeeze,' said the shopkeeper, 'what do you mean? give what you please? how much will that be?' 'I can not say at present,' replied his pastor, 'but you shall know at the end of the next month, when I see how much the collection will be.' 'That will not do for me,' said the shopkeeper, 'I am obliged to pay a certain price for every article, and I have a large amount to make up next week.' 'So, indeed!' exclaimed the minister. 'Well, I see there is no one but myself to *squeeze*, and that I am out of the

reach of bad times; if I was able to perform miracles like our Saviour with the loaves and fishes, your plan would answer. I have called upon all the members who sell anything for the use of man, to see how your plan was likely to prosper, but you must all have a particular price for your goods; the owner of my house, the miller, the farmer, the shoemaker, the butcher, the tailor, and yourself likewise. You will not let me have a pound of sugar, or an ounce of tea out of your shop, without I pay a stated price for it; how then can you expect me to pay my way without a stated salary, and that too proportionable to my family? Before I can agree to receive what you collect monthly for me, you and the others must be willing to receive that between you in proportion to what I may have had from each, and I will promise you to live quite moderately; or if you prefer it, I am willing to live on the money which is wasted weekly by the members in snuff and tobacco.' I do not know how the matter was settled.

'ELFFAANT.'

TRUSTING AN INDIAN CHIEF;
OR CONFIDENCE RETURNED.

One of the first settlers in Western New York, was Judge W——, who established himself at Whitestown—about four miles from Utica. He brought his family with him, among whom was a widowed daughter with an only child—a fine boy about four years old. You will recollect that the country round was an unbroken forest, and this was the domain of the savage tribes.

Judge W. saw the necessity of keeping on good terms with the Indians, for as he was nearly alone, he was completely at their mercy. Accordingly he took every opportunity to assure them of his kindly feeling and to secure their good will in return. Several of the Chiefs came to see him, and all appeared pacific. But there was one thing that troubled him; an aged chief of the Seneca tribe, and one of great influence, who resided at the distance of a dozen miles, had not yet been to see him, nor could he ascertain the views and feelings of the sachem in respect to his settlement in that region. At last he sent him a message, and the answer was the chief would visit him on the morrow.

True to his appointment, the sachem came; Judge W. received him with marks of respect, and introduced his wife, his daughter and little boy. The interview that followed was interesting. Upon its results, the Judge was convinced his security might depend, and he was therefore exceedingly anxious to make a favorable impression upon the distinguished chief. He expressed his desire to settle in the country, to live on terms of amity and good fellowship with the Indians, and to be useful to them by introducing among them the arts of civilization.

The chief heard him out, and then said, 'Brother, you ask much and you promise much. What pledge can you give of your faith?'

'The white man's word may be good to the white man, yet it is but wind when spoken to the Indian,' said the sachem.

'I have put my life in your hands,' said the Judge, 'is not that an evidence of my good intention? I have placed confidence in the Indian, and will not believe that he will abuse or betray the trust that is thus reposed.'

'So much is well,' replied the chief, 'the Indian will repay confidence with confidence, if you will trust, he will trust you.'

'Let this boy go with me to my wigwam, I will bring him back in three days with my answer!'

If an arrow had pierced the bosom of the mother, she could not have felt a deeper pang than went to her heart, as the Indian made this proposal. She sprang forward, and running to the boy, who stood at the side of the sachem looking into his face with pleased wonder and admiration, she encircled him in her arms and pressing him to her bosom, was about to fly from the room. A gloomy and ominous frown came over the sachem's brow but he did not speak.

But not so with Judge W. He knew that the success of their enterprise, the lives of his family, depended upon the decision of a moment.

'Stay, stay my daughter,' said he. 'Bring back the boy, I beseech you. He is not more to you than to me. I would not risk a hair of his head. But my child he must go with the chief. God will watch over him! He will be as safe in the sachem's wigwam, as beneath our own roof, and in your arms.'

The agonized mother hesitated for a moment; she then slowly returned, placing the boy upon the knee of the chief, and kneeling at his feet, burst into a flood of tears. The gloom passed from the sachem's brow but he said not a word. He arose, and departed.

I shall not attempt to describe the agony of the mother for the three ensuing days. She was agitated by contending hopes and fears. In the night she awoke from sleep; seeming to hear the screams of her child calling on its mother for help! But the time wore slowly away—and the third day came. How slowly did the hours pass! The morning waned away; noon arrived; yet the sachem came not. There was gloom over the whole household. The mother was pale and silent. Judge W. walked the floor to and fro, going every few minutes to the door and looking through the opening in the forest towards the sachem's abode.

At last as the rays of the setting sun were thrown upon the tops of the trees around, the eagle feathers of the chief were seen dancing above the bushes in the distance. He advanced rapidly, and the little boy was at his side. He was gaily attired as a young chief—his feet being dressed in moccasins; a fine beaver skin was on his shoulders, and eagle feathers were stuck in his hair. He was in excellent spirits, and so proud was he of his honors that he seemed two inches taller than he was before. He was soon in his mother's arms, and in that brief minute she seemed to pass from death to life. It was a happy meeting—too happy for me to describe. 'The white man has conquered!' said the sachem; 'hereafter let us be friends. You have trusted an Indian, he will repay you with confidence and friendship.'

He was as good as his word; and Judge W. lived for many years in peace with the Indian tribes, and succeeded in laying the foundation of a flourishing and prosperous community.—Merry's Museum.

A QUEER BUT SOLEMN OLD HUMORIST.

A queer old humorist lived in a little cottage in the outskirts of our village. He had travelled much in the East, and made money as a merchant in Smyrna. Being a native of our parish, and a bachelor, he came to close his mortal chapter where it began. I need scarcely say that like so many of his class, he was fidgety, testy, and troublesome; but a lover of fair play, withal, warm-hearted and benevolent. At bottom, too, he was a thoroughly religious man. He and I were getting on uncommonly well together, when, greatly to my sorrow, he took ill and died, only a few months after we had become acquainted. An odd incident befel him on his death-bed; and I must relate it as illustrative of his character:

A thief made his way into the cottage one midnight, and entered his dying chamber to steal—for he was accounted as rich as a nabob. There was a burning light in the room.

'What do you want, my friend?' was the testy demand of our disturbed old gentleman.

'Your money and your jewels,' replied the thief.

'Oh! you are there, are you?—very well. Just look at these old legs of mine. (Thrusting out his emaciated members from beneath the bed clothes.) Nay, lay hold of them—feel of them—so you may be perfectly convinced in your own mind, how that I can not go into the next apartment, where my money is. Come, then, take me on your back, and carry me there.' Saying this, the old chap, dying though he was, actually rose and got out of bed.

The thief drew back with a look of ghastly surprise.

'Hark ye! son of woman born,' continued the old gentleman emphatically, as he sat him down on the side of the bed, and raised his finger with warning solemnity, 'I am far on my way to eternity, and you are coming on be-

hind me. You are here to steal certain trash of mine. Come, now, you must do better than that. Draw near. Here is this old bald head of mine. Stand forward.—Reach me now your thievish hand into this inveterate bosom of mine. Oh! do but steal, rob—plunder from it covetousness, lust, and every other lingering evil, and send me lighter on my way. Oh! do this, and you shake your head? You can not! Here, then, my friend—I am any thing but heavy—you must take me on your back.'

The thief could not stand this. He fell upon his knees, and begged the old man's forgiveness.

'Are you really in want?' asked the eccentric invalid.

'I am,' was the reply, 'but I deserve to be so, for I have been dissipate and idle; but God help me, I think I am a changed man.'

'Take this key, then,' said our dying friend; 'open my desk in the next room there (pointing to the door) you will find a purse of gold in it; bring it to me.'

The thief did so.

'Take that,' said the humorist, and he served out his gold very liberally. With tears in his eyes, the poor penitent again fell upon his knees, and craved a blessing on the dying man. He was about to retire. 'Nay, friend, you must help me into my bed for it,' said the old gentleman,—'it is any thing but reasonable that I be raised up at midnight in this sort of manner.' Accordingly the thief lifted the old man up in his arms, and put him into bed. 'Now, brother worm,' said the queer but wise old patient, 'I asked this last piece of service for your own good, as well as mine. You will be nothing worse for having felt the weight and worth of an armful of poor, sinful, dying clay. It will help to keep in mind your good resolutions. Christ be with you! In his own gracious words—'go and sin no more.'—[Old Bachelor in the Scottish Village.]

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, JULY 3, 1846.

STRICTURES UPON MR. LANE'S 'STRICTURES.'

By Hon. JOHN GALBRAITH. Erie, Pa., 12mo., 48 pages, 1846.

This is the reply of Hon. J. Galbraith to Rev. B. I. Lane's pamphlet of 'Strictures' on his former letter to Rev. H. Tullidge, which we noticed at some length in the last volume. It is characterized by the strong and clear common sense of its author, and the dignity of the gentleman and the Christian. We should think, if Mr. Lane had any feelings or any conscience, he must writhe under the merited rebukes and just exposure of his own littleness, bigotry and dishonesty which the pamphlet before us gives. We have not room this week for very extended extracts from the pamphlet, but we present the following exposition of the falsity of Mr. Lane's charge that Mr. Galbraith's Letter was singularly 'irrelevant' to the subject he professed to discuss.

'Now, let us test the truth of what Mr. Lane frequently repeats as to the 'irrelevancy' of the letter to his book—its failure to 'invalidate it,' &c. What was 'the whole subject of the book,' (The Refuge of Lies, etc.)? Was it not the doctrine of endless misery, to be inflicted, as asserted by Mr. Lane upon a portion—a large portion of mankind, and insisted upon as a doctrine of the Bible? He will certainly not deny this. When I inquired then, 'when the inspired lawgiver was about to leave this transitory world forever, and was communicating to the chosen people of God, for the last time, all the commandments of the Most High, for their guidance and prosperity, and announcing to them in the most solemn and impressive manner, all the consequences of their disobedience, and the inflictions which should certainly follow, why he maintained throughout so total and profound a silence on the subject of endless misery after this life, or the place where it would be inflicted, if it be a 'damnable' heresy—'damning unbelief' to doubt it, etc.'? was so 'irrelevant' as to be entitled to no answer on that ground? When I inquired of Mr. Lane if he 'would enlighten us from the Bible whether this 'place of everlasting torments were

from eternity, or whether it had been created in time? If the former, how it had been occupied; and if the latter, when it was created and who made it,' etc.; was this so 'irrelevant' as to be 'anything or everything but just the point in debate?' and was it entitled to no answer on the ground of its 'irrelevancy to the whole subject of the book in general?' If these, and such like enquiries were 'irrelevant,' I should like Mr. Lane would be good enough to indicate what would be relevant. Let us then test some of 'its positions in particular.' Was it not one of these introduced by Mr. Lane, that the Hebrew word *sheol* meant *hell*, or a place of unending torments for mankind? When I enquired in relation to this word, 'if there was any certainty, that the word *sheol* conveyed, or was ever employed to convey the idea of a place of endless torment'; was this 'irrelevant'? Had it 'nothing to do with the point in debate,' if he chooses so to consider it? And I might have further enquired whether the patriarch Jacob was to be understood in the 35th verse of the 37th chapter of Genesis, and one or two other places, where he uses the word *sheol*, as conveying the idea that his 'gray hairs' would be brought down with sorrow to *hell*—or that his 'gray hairs' would suffer everlasting punishment? Enquired further, 'if there was any word, or combination of words in the Hebrew language handed down to us which necessarily imports unending misery and torture to be inflicted in a future world for sins committed by finite beings in this?' were these 'irrelevant to any of its positions in particular?' Again, when Mr. Lane had asserted in his book, that 'those who die in their sins will continue to sin forever,' and quotes from another with his endorsement of positive knowledge of its truth, in speaking of the wicked, that 'their hatred will increase their torments, and their torments increase their hatred'; and I inquire, if this be true, 'what Paul meant when he says 'he that is dead is freed from sin,' and what is meant by the Revelation, 'death and hell were cast into the lake of fire'? Were these enquiries 'irrelevant'; and how is Mr. Lane excused from furnishing any answer whatever, save to give the name of the author?—And when I enquire 'by what system he and his author come to the conclusion that our heavenly Father has determined that the punishment inflicted upon his own creatures should have the effect of increasing their hatred towards Himself, and not their reformation or amendment'—if this were the true system of punishment, was it designed by the Holy One from all eternity, or to go into operation by his permission or knowledge afterwards; and in either case, how it was to be reconciled to his own word, 'God is love,'—'if it was to take place without his knowledge or permission, how it was to be reconciled with his omniscience and almighty power'? Were not these relevant 'to any of its positions in particular,' or were they 'anything and everything but just the point in debate?' What could have been more pertinent and relevant to some 'of its positions in particular,' than these and numerous other enquiries and collateral positions to which I might refer? And with what face Mr. Lane say to an intelligent community that they are 'irrelevant' or 'anything and everything but just the point in debate,' and justify himself by barely giving the name of the author and referring to one or two texts of Scripture which have no more to do with those enquiries than the repetition of the names of the four Gospels, Matthew, Mark, Luke and John? With what force and propriety then may I not retort upon Mr. Lane his own very true remark, 'nothing is more common than for an antagonist to decry a home thrust.' We always think that the 'force of a remark is felt when an opponent declares it foolish' (or irrelevant). 'If it is weak, its weakness can be demonstrated.' And why did not Mr. Lane exemplify his own precept and instruction, by at least making some attempt at 'showing' the 'weakness' of the unpretending letter, instead of barely asserting it to be 'irrelevant,' etc.? The mind of every candid and intelligent reader will frame the only answer for him, because he could not, or at least found it much easier to say it was 'irrelevant,' than to furnish anything like a satisfactory answer. This evasion then, will not avail the author of the 'Strictures.'

The following, from page 12 to 15, is a happy hit at the whining pretension of Mr. Lane that he 'felt very kindly towards all men when writing his Lectures,' while at the same time he used the most offensive and opprobrious terms towards Universalists.

'Mr. L. professes to be 'sorry, very sorry,' if he has used harsh, 'opprobrious or offensive epithets'; and says he 'did not mean to employ such'—that he 'certainly felt very kindly towards all men, when writing our Lectures, (he uses the plural, after the manner of Kings and courts) and meant to be courteous in all our remarks.'—Asks 'where in our book have we uttered an unkind word against those who differ from us in opinion?' 'We lament that we have not been fortunate enough to express

ourselves in such a way as to shame every man out of an attempt to bring against us such a charge.' And frequently throughout his pamphlet does he deny the use of any unkind words towards Universalists. It is possible that he has been so long accustomed to the use of harsh and opprobrious language towards this body of Christians, that he is not aware himself of the use of it. Like some men I have known long accustomed to swearing and the use of profane language, who would often employ such without being aware of it, and immediately forget, and even deny that they had done so. To remove the charge, Mr. L. quotes the whole paragraph referred to on page 196 of his book, where he speaks of persons 'filled with all unrighteousness, covetous, malicious, etc.'—'full of envy, murder, debate, deceit, malignity, etc.' Now, in using the language above he meant something; and it is fair to presume he intended to make some impression, and was then drawing the contrast between the Universalist system and its opposite; and I would like to know why it was he used it, if not to apply to the former, and where was its application at all if not by way of contrast? I am aware it is introduced rather by way of insinuation than by direct charge, and such is the character of many passages of imputation in his book. But they are not all such as may be thus evaded. By way of refreshing his recollection, I will refer him to page 211 of his 'Refuge of Lies,' etc., in which he uses the following entire sentence in direct language. 'The doctrine of universal salvation is most generally embraced by infidels, profane swearers, Sabbath-breakers, the intemperate, and those who are unfaithful in the conjugal relation.' Does he consider this a kind and courteous expression? If this be the language of kindness and courtesy learned in 'the different schools of theology'—the 'first principles' of the 'science' as taught there, it strikes me, Mr. Lane had better have done as his more unpretending neighbors, and drawn his 'first principles' 'from the Scriptures' which teach their students a charity which is 'kind—envieth not—vaunteth not itself, is not puffed up; doth not behave itself unseemly; is not easily provoked, and thinketh no evil.' Mr. Lane's assertion, that he 'meant to be courteous in all his remarks,' reminds me of a Frenchman I once heard of, who accosted one very politely, and at the same time charged him with a base crime; and addressed him somewhat thus: 'You be von grand scoundrel, Sare—I mean no offence, Sare—You stole my sugar, Sare—I ver much beg your pardon, Sare; but you be von grand liar, rogue, and vat you call villain—mean you no offence, Sare,' &c. We read in the Scriptures, of those, whose tender 'mercies are cruel?' How far Mr. Lane's professed 'kindness and courtesy,' resemble those 'tender mercies,' I leave the intelligent reader to judge for himself. A piece of ancient and sacred history is brought to my recollection here, to which I will call Mr. Lane's attention; and when I mention the names of Joab and Amasa, he will probably remember, that the former approached the latter with the hypocritical smile of friendship on his countenance—caught him by the beard by way of friendly salutation and said, 'art thou in health, my brother,' and at the same moment smote him under the fifth rib with his sword, which he had kept concealed, so that he instantly died. There may be still Joabs in the present day. Now, what is meant by the sentence quoted from page 211 as above, if it be not opprobrious and offensive? The term 'infidel' may be said not to be so. This, perhaps, depends upon circumstances. When spoken of a nation or people, who do not profess our religion, it might not be considered disrespectful; but when applied to professing Christians, it can not be understood in any other sense than as a reproach, and would always be taken as so intended,—and so of the other terms in the sentence except the last; and how does Mr. Lane understand the term 'unfaithful in the conjugal relation?' Although it might not impute a crime in this State, (New York, as I believe it does not,) cognizable in the criminal courts, yet it conveys the idea every where of an infamous immorality, and here, in Pennsylvania of a high crime. If I were to say of the class to which Mr. Lane belongs, which I certainly would not degrade myself by doing, but by way of exhibiting its coarseness more forcibly upon him, although I might perhaps do so with many more examples to justify it, than he could find for it among those to whom he applies it, that they are generally 'unfaithful in the conjugal relation,' I am quite inclined to think he would regard it as anything else than kind or courteous. He ought therefore to learn and practice the beautiful Gospel precept, 'whatsoever ye would that men should do to you, do ye even so to them.'

We shall probably make some further extracts from Mr. Galbraith's strictures hereafter as we find room. It is a valuable pamphlet; and we wish it a wide circulation.

D. S.

EDUCATION.

'An Address delivered at the opening of the County Normal School in the Village of Fort Plain, April 13th, 1846. By ALFRED C. BARRAY.'

We received, some time since, the Montgomery Phoenix containing the above named Address. We have not found time to peruse it till now; and it is with no small pleasure and gratification we have read it. It is an able and happy argument for Education, for thorough education, not of the intellect merely, but of the whole nature of man, physical, intellectual, moral and religious, and sets forth in glowing colors the great responsibility of teachers. Our readers will recollect that we recently noticed the prospectus of a new work soon to be published, entitled the *Common School Manual*, to be prepared by the author of this Address. The sentiment and spirit of this address admirably harmonize with the design of the Manual. The just and sound views of the author on the subject will be gathered from the following extract, with which we think our readers can not but be highly gratified. We should be glad to make more liberal extracts did room permit. We may hereafter make some further extracts.

Ed. Mag. and Adv.

'We have said that the business of the Teacher is to educate, and we have explained what we mean by this. He is to look to, and to aid in, the training and development of the whole man. Not only are the Physical and Intellectual natures to be educated, but the moral nature is to be developed, and the whole being brought under sway of great religious truths. I reject the doctrine in toto that Religion ought not to be taught in our schools, and that our children there should not be brought under Bible and Christian influences. When I speak of Religion, I do not mean sectarianism—I do not mean the tenets or doctrines of any denomination or sect—but I mean Christianity as it came from the lips of its great Teacher, and spake from his labors of love in this sinful world. Would it harm the child to teach it this?—to tell it of God, the Father?—of Jesus Christ who once took little children in his arms and blessed them?—of a great moral government encircling all worlds and all beings?—of a punishment, for sin, and a blessed reward for obedience?—of a future immortal life and endless progress? These sublime truths, speaking to a deep consciousness of their verity in the soul even of a little child, are the main support of every virtue. No man perhaps is aware, says Collet, how much our moral and social sentiments are fed from this fountain—how powerful conscience would become without the belief of a God—how palsied would be human benevolence, were there not the sense of a higher benevolence to quicken and sustain it—how suddenly the whole social fabric would quake, and with a fearful crash, sink into hopeless ruin, were the idea of a Supreme Being, Accountability, and of a Future Life, to be utterly erased from every mind. Once let men thoroughly believe that they are the work and sport of chance—that all their improvements perish forever at death—that the weak have no guardian, and the poor no avenger—that an oath is unheard in Heaven—that secret crimes have no witness but the perpetrator—that human existence has no purpose, and human virtue no unfailing Friend—that this brief life is every thing to us, and death is total, everlasting extinction—once let men thoroughly abandon religion, and who can conceive or describe the extent of the desolation which would follow?

We hold it to be of the greatest importance that the moral sentiments should be developed along with the intellectual powers. Unless this be done, I question very much whether the whole duty of the Teacher has been discharged. Intellectual and religious instruction should be combined, that there be a harmonious development of the whole mind. It ought not to be overlooked, that, in general, the character received in childhood and youth, is retained in every succeeding period of life. How necessary, therefore, that the moral being be trained, and that religious instruction be imparted by the teacher to those consigned to his care.

There have been sad mistakes made with reference to this matter. The whole process of Education seems to have been carried forward on the ground that the child had no religious nature—that he had only an intellect to be cared for and developed. We have said that man has an intellectual nature—and we have meant something by it. And so we have marshaled instructors, and plied every means in our power, 'to lead up the youthful mind to the manhood of its understandings.' All this is very well—this we should have done, and not left the other undone. But we have neglected that which is more than the intellectual, and left the religious nature, untrained, uneducated. And hence it is, that we 'See lads and

young men thickly springing up in the midst of us, who startle at the mispronunciation of a word, as though they were personally injured, but can hear volleys of profanity unmoved; who put on arrogant airs of superior breeding, and sneer with contempt, at a case of false spelling or grammar, but can witness spectacles of drunkenness in the streets with entire composure. Such elevation of the subordinate, such casting down of the supreme, is incompatible with all that is worthy to be called the prosperity of their manhood. The moral universe is constructed upon principles not admittance of welfare under such an administration of its laws. In such early habits there is a gravitation and proclivity to ultimate downfall and ruin. If persevered in, the consummation of a people's destiny may still be a question of time, but it ceases to be one of certainty.' (Horace Mann.)

In view of this state of things what should be done? Why educate—educate the long neglected moral or religious nature. Bring out the whole being, and instead of sending forth from the school room mere *intelligent worldlings*, let them be those who are prepared, by the training and instruction they have received, to walk, whole-souled, into the midst of the busy scenes of this world, and win crowns and true honors in Life's great conflict.

UNWORTHY MEANS.

It is a maxim with some, that the end justifies the means; and there are by far too many who are ready at all times to act upon such a principle, however much it may in many instances, fall short of the principles of justice and integrity. We were forcibly reminded of this truth a short time since, in taking up a paper advocating the doctrines of a limited salvation, in which was found a low thrust at Universalists and Universalism. The paper is not at hand and in quoting from memory the precise language may not be given, but the sentiment was as follows:—One of the ministerial brethren was upon one of his parochial visits, and in a family upon which he called, found an aged lady, and in paying proper respect to age he inquired of her, if she enjoyed religion. She answered, 'no sir, I am a Universalist.' From this, of course the reader was left to draw his own conclusions, respecting our principles of religious faith.

Whether this anecdote is founded upon truth, or merely the fancy of some visionary, newspaper paragraph writer, it matters not. But of one thing all may rest assured; that if the lady did not enjoy religion, it was not because she was a Universalist, but because she did not live up to the requirements of that faith; and hence her answer is no argument against the truth of Universalism. This faith requires of its believers, strict obedience to all the precepts and injunctions of the Gospel and if its professors do not obey these, Universalism is not responsible for it but the responsibility must rest upon the actors for not walking worthy of the faith for which they have declared.

Open and manly opposition we admire, and argument put forth in candor we are pleased to meet; but this low-lived witticism is contemptible. All are entitled to the free enjoyment of their own opinion, and if another's faith is unlike our own, it is no reason why we should treat him with disrespect or ridicule his opinions. But it is a source of regret that so many are found who lose sight of that manly spirit which should always characterize the course of man toward man, and abuse every one whose thoughts are different from their own. But they have their reward. Their course will eventually bring them to a knowledge of the fact, that their own bitterness serves only to retard, if not actually to destroy the credit of the doctrines of their own religious faith.

S. J. G.

CAUSE FOR REJOICING.

We extract the following from the 'Universalist Watchman,' and heartily congratulate Br. Ballou on his success. We are glad that one Universalist publisher has got out of debt. How we wish we could add one unit to that and make it two. Br. Ballou is out of debt and has \$2000 in old accounts due him. But Br. B. we can beat you all hollow on the last count. We have from five to seven thousand dollars due us, and as you have said, 'the Lord only knows how much of it we shall get!' But alack and alas! You have the advantage of us in being free from that vile pestilence, debt. We owe only about

four thousand dollars for the Magazine and Advocate establishment besides sacrificing what little we had saved by toil and economy before entering the publishing business, and some four years of time and labor since.—Wouldn't mind being set back those four years—guess some other name than ours would shine as publisher of the Mag. and Adv. How very convenient the amount that is due us would be. Wish somebody would contrive to give those who owe us a galvanic, or (better perhaps,) a philanthropic shock of honesty—any thing reasonable to induce them to fork over. We used to dun and appeal until we got heartily sick of it and gave it up as a bad job, and since adopting the advance pay system, we have had no occasion to beg of or threaten our patrons. That system completely does away with such nuisances. Those old accounts accrued from 1840 to 1844 under the old credit system. But here is the extract.

'It is now over six years since we commenced editing and publishing the *Watchman*, and if we had all that is honestly our due, we should have some \$2000, that we now have not. Having just made an inventory of our account books, we find, we have about that sum due us. But the Lord only knows how much of it we shall get! We have by continual labor, by preaching and writing, and by such economy as we have, made out to pay our debts—to pay the original purchase money for the paper, beside \$750 we paid down; and support our family—and that's all. We have not anything beforehand, except these \$2000, in accounts! Now, will those who owe us pay us what they owe? Or will they leave us unpaid and destitute? We have labored hard for these \$2000. Justice demands that we should have it. If we had it, we should be comparatively well off—but here we are; worth \$2000 in small accounts and notes of from \$1 to \$10, and over—and the persons owing us are scattered far and wide. These are small sums, and it does seem to us, that it would not hurt those who owe us to pay these small sums, so much as it will injure us to do without them.—The great many 'littles' would make us a 'mickle.' Shall we have it? or shall we struggle along without it? We must have a settlement with every one who is in arrears and know what to depend on. We tender our thanks to those who have paid us promptly, and ask those who have not to remember us in mercy.'

Br. W. Bell of the 'Gospel Bountain', in noticing the Western Evangelist, alludes to this paper as follows: 'The Magazine and Advocate is, and always has been a good paper; but it should years ago, have increased in size in proportion to the increase of its patronage.' Now for Br. Bell's information we would say, that since 1836, when the list of patrons or subscribers was between 7000 and 8000, its patronage has been on the decrease, until the present year. The list in 1845 numbered only about seventeen hundred. 'It is a poor rule that wont work both ways,' it is said, so that according to Br. Bell's theory the Magazine should be decreased in size in proportion to the decrease of its patronage. The paper had been enlarged previous to 1836 and has been continued at the same size since, notwithstanding the falling off of patronage. We are happy to say that our present list is more than double what it was last year, and when it shall have increased so as to enable us to wipe out some old scores, and place us in a situation to enlarge it, we shall be glad to do so, if in accordance with the wishes of our friends. We must be allowed to say however in conclusion, that as the paper is almost if not wholly devoted to matters of a moral and religious nature, and denominational affairs, and entirely free from advertisements and secular matters—is almost the only one exclusively devoted to the interests of the denomination,—while it contains nearly or quite as much matter of that character as any other paper, at about one-half the price. W.

NEW MEETING HOUSES.—The Universalist society in Burlington, Vt., are about erecting a new meeting house the present season. Another is going up in Williston, another season, and one has been commenced in Jerico, Vt. The society in Camden, Me., are making arrangements to build the present season.

Br. Otis A. Skinner was installed as pastor of the Orchard street Universalist Society in New York, on Sunday, 14th ult. Sermon by Br. T. J. Sawyer of Clinton.

Harpers Publications.

Mr. Beesley has just received the following works from the press of Harper & Brothers.

SHORES OF THE MEDITERRANEAN, with sketches of travels, by Francis Schroeder, secretary to the Commodore commanding the United States Squadron in that Sea.—1843-45. Two volumes. These volumes are handsomely put up in cloth numbering together some 570 pages 12mo., printed on large clear type and fine paper. A hasty glance at their pages convinces us that they possess much useful information and an exciting degree of interest. Descriptions of, and personal adventures in many of the most remarkable places along the shores of the Mediterranean sea, both in Italy and Northern Africa are given, and some of these places are represented with beautiful engravings. Gibraltar, Malta, Naples, Athens, Smyrna, Constantinople, Jerusalem, Bethlehem, Egypt, Cairo, Alexandria, Palermo, Venice, Tripoli, Tunis and Carthage, are among the many places visited by the author, and of which he has given vivid descriptions. An interesting and valuable work.

Miss Beechers DOMESTIC RECEIPT BOOK designed as a supplement to her treatise on Domestic Economy. This is a neat volume of near 300 pages containing recipes for cooking up as many varieties of good things as would satisfy the most inveterate gourmand on earth. All sorts of pies, cakes, stews, fries, jellies, custards, puddings, pickles, etc., etc., etc.

No. 3 of the PICTORIAL HISTORY OF ENGLAND, contains the history of the civil and military transactions, religion, etc., during the reigns of King Harold, Edward the Confessor and others. Finely illustrated. 25 cents.

Part XVI of a Dictionary of PRACTICAL MEDICINE, treats upon 21 different subjects and diseases. 50 cents.

No. 85-86 ILLUSTRATED SHAKESPEARE contains the remainder of Troilus and Cressida. 25 cents.

No. 15 of the illustrated edition of the WANDERING JEW is published in the usual beautiful style. About 3 numbers more complete the work. 25 cents.

No. 85 of the Library of Select Novels, contains 'The Disponent,' 'The Wolves' and 'The Jewess,' by the author of 'Letters from the Baltic.' One shilling.

No. 10 of the TREASURY OF HISTORY is issued, and contains the histories of Rome, her church, Republic and Empire, Naples, Sicily, Genoa, Sardinia, Bavaria, Hanover, Greece, the Ottoman or Turkish Empire, India, Persia, Arabia, and commences the history of China. 25 cents. Daniel Adee, 107 Fulton street, N. Y.

Br. G. S. Abbott has received and accepted an invitation to take the pastoral charge of the First Universalist society of Cowlesville, Wyoming county, N. Y., and wishes all communications intended for him directed to that place. He is to commence his labors in that place early in July.

Br. Walker—Having accepted an invitation from the Homer and Cortland societies to become their pastor, I desire that hereafter, all communications for me should be directed to Homer, Cortland county, N. Y.

D. H. STRICKLAND.

Br. Tompkins—Credit James Brown, this city, \$2.00 for next (XV) vol. Repository. Also send same volume to Miss Clarissa Pease, Copenhagen, Lewis county, N. Y. credit her \$2.00—charge A. W.

GRAHAM'S MAGAZINE, for July, is received at Beesley's, and contains an interesting variety matter of accompanied with the usual number of beautiful engravings. 25 cents.

The COLUMBIAN for July is also issued, and is for sale by Mr. Beesley. 'The Bridal Prayer,' and 'Gen. Warren taking leave of his wife and child on the eve of the battle of Bunker Hill,' are the principal embellishments in this number in the line of engravings. It is well filled with original papers from some of its best contributors. 25 cents.

RELIGIOUS NOTICES.

The EDITOR will preach at Little Falls next Sunday. Br. S. JENKINS will preach at Mechanics' Hall, in this city, next Sunday, at the usual hours. Br. D. H. STRICKLAND will preach in Cortland on the second Sunday in July. Br. HICKS will preach in Graves' Hollow on the fourth Sunday in July.

MARRIAGES.

In Madison, on the 10th ult., by Rev. J. J. Austin, Mr. DANIEL FAIRCHILD of Augusta, to Miss MARTHA M. SERGENT, of the former place.

In Cowlesville, June 18th, by Rev. G. S. Abbott, Mr. EDWIN W. WESTON of Buffalo, to Miss JULIETH DURKEE of Cowlesville.

In Otego, June 3d, by Rev. D. T. Elliott, Capt. SMITH SUTHERLAND of Oswego, Ill., to Miss LUCY P., daughter of C. P. Fuller, Esq., of Otego, Otsego county, N. Y.

In Bridgewater, June 18th, by Rev. D. M. Smith, Mr. D. B. GITCHEL to Miss LOUISA T. BEMISS, both of Winfield, Herkimer county.

DEATHS.

In Brooklyn, Susquehanna county, Penn., on the 26th of May, Capt. STEPHEN WILLIAMS, aged 60 years, a native of Connecticut, but was thirty years a resident of the town where he died. He was an early pioneer, not only in preparing this mountainous and rugged country for the abode of civilized man, but was ever ready to aid by his word and means, the promulgation of God's impartial grace; to plant the seed of truth in the rough fallow ground of the human heart, and to water the tender plant with his works of love. The early companion of his youth, the partner of his joys and sorrows, left this world for a better, a few years before him. He sustained during his life a good character, such as is worthy of imitation; and lived as a good citizen, husband and father. Few men had a less number of enemies. He was esteemed by those who knew him.

ANOTHER REVOLUTIONARY SOLDIER GONE!—Died at his residence in Harford, Susquehanna county, Pa., on the 26th of May, Mr. RUFUS KINGSLEY, in the 84th year of his age.

Mr. Kingsley was born in Windham, Conn., Feb. 1, 1763, and entered into the service of his country, as a drummer, at about the age of 13. He was among the troops that commenced the struggle for liberty at Bunker Hill, and continued in the service, from time to time, until honorably discharged at the close of the war. Within a few years he has visited the mount of strife in the vicinity of Boston, and beat the early reveille while standing upon the monument of his country's glory. What were his reflections? The pen can not record them, and silence must answer.—He was likewise a soldier of the Cross. The same free spirit which urged him to throw off a foreign yoke, likewise led him forth into the field of free inquiry, and he spurned all creeds but the word of God. In short, he believed in the salvation of all men. This faith, we may truly say, endowed him with all the Christian virtues; patience, cheerfulness, faith, hope and love were his. For some time he had associated with the idea of his death, these words:—

'We trust in the living God who is the Saviour of all men, especially of those that believe. These things command and teach.' He sealed these words with orders for them to be opened after his death, for the purpose of being used as a text on the occasion of his funeral, which was complied with. He likewise selected the 22d verse of the 15th chap. of 1st Cor. to be inscribed on his tomb-stone. Thus after setting his house in order, he has gone to his rest.

In addition to the above, it becomes our painful duty to add another item in our record of mortality, in the death of Mrs. LUCINDA KINGSLEY, wife of the former, who followed her husband, Friday, May 29th, aged 79. This worthy couple lived happily together for 60 years, and were frequently heard to say that they desired to leave this world about the same time; their wish was granted, for they died within three days of each other. The same faith that sustained her husband was the anchor of her soul: and of this faith she lived a worthy advocate. But of her amiable qualities and Christian virtues, what shall we say? It is said she never was angry, and it is but common praise to say that she was good and kind to all. She has left no enemies. The consolations of the Gospel were tendered on the three above occasions, to a very large concourse of mourning relatives and friends, by the writer of this article.

EUSEBIUS HOGG.

MINUTES

And Proceedings of the Ontario Association, for 1846.

The Ontario Association, agreeably to previous notice, convened in the Universalist church, in Fairport, on Wednesday morning, June 10, 1846, and organized the Council by choosing Br. L. L. Spalding, Moderator, and Br. C. Hammond, Clerk, *pro tem.*

2. The Council united in prayer with Br. Johnson.

3. Delegates from societies presented their credentials.

4. Appointed Brs. B. F. Gibbs, J. Armstrong, and W. A. Lockwood a committee to arrange the public services in the desk. Read and approved the minutes of last year.

5. Adjourned till after the services in the afternoon.

6. Met agreeably to adjournment, and united in prayer with Br. Montgomery.

7. Voted to receive the first Universalist society in Rochester into fellowship with this body.

8. The committee on fellowship and ordination reported in favor of conferring ordination on Br. B. F. Gibbs, at such time and place as he and his friends may think best. Adopted.

9. Appointed Brs. L. L. Spalding, O. Ackley, and C. Hammond, a committee on fellowship and ordination for the ensuing year.

10. Heard the report of the committee of discipline. No complaint. Adopted.

11. Appointed Brs. Almond Gage, Daniel Kenyon and John Loyd, a committee of discipline for the ensuing year.

12. Whereas Br. Henry Roberts in 1842 resigned his letter of fellowship to this body on account of ill health, and whereas in 1843 he, having recovered the same, and being desirous of continuing his services as a preacher of the Gospel, and having expressed such intention to this Association, it was unanimously voted that a letter of fellowship as an ordained minister of the Gospel be granted to him.

13. Appointed Brs. G. W. Montgomery and O. Ackley, clerical, and A. L. Van Dusen and G. H. Roberts, lay, delegates to the next State Convention, with power to appoint substitutes and fill vacancies.

14. Voted that the next annual meeting of this Association be held in Webster, on the second Wednesday and following Thursday in June next.

15. Voted that the thanks of this Council be tendered to Br. Hammond for his occasional sermon, delivered at this meeting, and that the same be published in the *Luminary*.

16. Appointed Br. O. Roberts to deliver the next occasional sermon.

17. Voted that there be four Conferences held in this Association the ensuing year.

18. Adjourned to Thursday morning.

19. Met and prayer was offered by Br. O. Ackley.

20. Adopted the proposed amendment to the Constitution, as passed at the last session of this body.

21. Appointed Brs. Montgomery, Hammond and A. Gage to revise the Constitution of this Association, and report at an adjourned meeting of this Council.

22. Voted that when this Council adjourn, in adjourn to meet in North Bloomfield, on the second Wednesday and following Thursday in October next.

23. Voted that the application of Br. Clark of Canandaigua for a letter of fellowship be referred to the committee on fellowship to report at the adjourned session of this Council, in October next.

24. Elected Br. C. Hammond Standing Clerk.

25. Voted that the Clerk prepare the minutes for publication in the *Luminary* and other denominational papers in the State.

Ministers present—L. L. Spalding, Webster; O. Roberts, Lakeville; D. Biddlecom, Phelps; J. R. Johnson, Oakfield; O. Ackley, Geneva; B. F. Gibbs, Perrinton; S. W. Remington, Churchville;

G. W. Montgomery, H. Roberts and C. Hammond, Rochester.

Lay delegates—B. Northrop, D. S. Rogers, Livonia; A. L. Van Dusen, D. Kenyon, Newark; H. Jerrells, E. T. Cogswell, Perrinton; J. Loyd, M. D. Brown, North Bloomfield; G. H. Roberts, A. Gage, Rochester; E. Cook, Webster; D. I. Lewis, Victor.

Remarks.—This was indeed a pleasant meeting. A truly Christian spirit pervaded the Council, and the business was transacted with despatch.

The application of Br. Clark for a letter of fellowship was laid over on constitutional grounds, not being made three months before the meeting.

The services of the desk were creditable to our ministry, and very satisfactory to our friends. Sermons were preached by C. Hammond, J. R. Johnson, O. Roberts, D. Biddlecom, and G. W. Montgomery.

We cordially thank the society in Fairport for their generous attention to the wants of their brethren and sisters on this occasion. Long may the society enjoy the prosperity which favors it under the administration of its able pastor.

C. HAMMOND, Clerk.

L. L. SPALDING, Moderator.

A CHANGE.

Eighteen years ago I was located in Newfane, Vt. where there was a small society of believers, which with much exertion, was able to give me a scanty support, (\$120) for half of the time. One quarter was employed in Dover, an adjoining town; the other in Winchester, N. H. When there was a fifth Sunday in a month I went to Chesterfield. After a time I was able to find places where I could go out and lecture on a week-day evening, or after my regular Sunday service—in Brattleboro', Guilford, Wilmington, Somerset, Patney, and other places where the word had not been preached. By and by, when a brother preacher came along to spend a Sabbath and supply for me, I could occasionally preach where a small pittance could be given to help him on his journey.

Preachers were as scarce as Societies in those days. Brs. W. Skinner of Cavendish, S. C. Loveland of Reading, J. Moore, of Lebanon and O. A. Skinner of Washington N. H., each some fifty miles distant, were my nearest clerical neighbors. To meet them once or twice a year was cause of great rejoicing.

And houses of worship were more rare than either preachers or Societies. We met in Court-Houses, School-Houses, Groves, Barns, and occasionally in the town 'Meeting Houses,' which were claimed by other sects, generally by the 'Standing Order,' (Congregationalists) formerly so called in New England, but for many years past a *falling order*. These houses had been built by the towns for places of worship, and the doing of town business, holding elections, &c. The 'standing order' claimed the use of them on Sunday, but sometimes we could get in for a 5 o'clock lecture, or for a week-day, or a funeral service. No society ever dreamed of being able to erect a house for itself; but some had the presumption to hope we might, in a few years, join with Methodists, or Baptists, and build 'Union' Houses; and others even screwed up their courage to think we could one day claim a right, in common with other sects to the 'old meeting house.' This last measure began to be pretty loudly talked of before I left that region, for that class of men who came out to sustain our cause, in its infancy, were of good courage, and jealous of their rights. I remember some curious incidents touching this matter. I was once invited to Claremont, N. H., to preach a Sunday. A difficulty had arisen in the society, and a pretty liberal committee had been elected to supply the desk. As they had no 'settled minister' they consented to let me preach in the house. When about to enter the door, I was met by a gruff looking man, whose face was flushed with rage, and whose voice trembled as he asked, 'Are you going to preach here to-day?' I replied I had come for that purpose.

'By what authority?' he boisterously inquired. My first thought was the reply of Eathan Allen at the surrendering of fort Ticonderoga; but being a little frightened, I modestly answered, 'By the desire of the people, and the consent of the Committee.'

He angrily remarked, 'There's no such thing—the Committee have never given their consent.'

A brother at my side, who had invited me there, said 'I will answer that matter,' and beckoned me to pass in. I did so, and pretty soon the old deacon came raving in and motioned all about the house for the people to leave. A few did so, and the service went on.

At another time I was invited to Greenwich, Mass., under similar circumstances. The Committee had assumed the office of Peter, whether by 'direct succession' or not, I can not say; but they had put a lock on the door of the pulpit, it was one of those pulpits into which the preacher enters by a side door and so 'climbs up some other way,' and 'opened and no man shut, and shut and no man opened.' At church time, Lawyer M——, not a Universalist, but one of the liberal party, conducted me to the pulpit, took the key from his pocket, opened the pulpit door and 'passed me in,' then turned the key upon me, put it into his pocket, and took his seat. After a little time I heard a rattling at the door, and looking over the side of the pulpit, saw a man trying to get in. Failing of his purpose, he turned to the congregation and said, 'I demand this pulpit.' Lawyer M—— arose and said rather sternly, 'Sir, you can not have it.' The poor man was fairly shut out of the kingdom that time. I pitied him. But thinks I, he is of the 'Standing Order,' and can stand it. After a little commotion, a few leaving the house—the services began. At the conclusion my 'legal adviser' liberated me, and fastened up the kingdom till I came in the afternoon.

Mark the change. Now there are societies in nearly every town in that region, with neat and comfortable churches of their own, or the free use of the 'Meeting-houses,' and settled pastors, each of whom receives double the salary I did, which is raised with half the exertion formerly required to sustain a single preacher. In Brattleboro' there are two houses and two preachers. In the circuit above named there are more than twenty preachers constantly employed in proclaiming God's most holy truth, persuading the people to repent and believe the Gospel, who are generally respected as much as the clergymen of any other order.

Verily, God is doing great things, whereof we are glad. Brethren, let us be of good courage, and let our hearts be strong in the Lord, to go forward in the work he has entrusted to our hands; for in due time we shall reap if we faint not.

Brother Limitarian, seest thou no sign in these things? If not, the Lord have mercy on thy blindness.—[Messenger. W. S. B.]

Br. S. R. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street, Buffalo.

TERMS.

A WALKER, PUBLISHER AND PROPRIETOR.

The MAGAZINE AND ADVOCATE is published every Friday, on a royal sheet, quarto form for binding, at \$1.50 per annum, for SINGLE COPIES or any number LESS than four.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

VOL. XVII.

UTICA, N. Y., FRIDAY, JULY 10, 1846.

NO. 28.

[Original.]

THE MOURNER'S PRAYER.

O Father, call my spirit home,
To thy blissful courts of love and peace;
Ope wide death's gate thou Holy One,
And my poor soul from earth release.
I'm weary of this world of care,
It hath no charms, no bliss for me;
O God! wilt thou but hear my prayer?
I long, I long, to dwell with thee.

Father, I know my heart is young,
And scarce to middle age has grown;
I know this life it's just begun—
But, oh! 'tis weary, sad and lone.
Oft to my lips has sorrow pressed
The cup of bitterness and wo,
Till with the life-tide in my breast,
Its dull and poisonous waters flow.

I wipe the grief drops from my eyes,
And think I'll mourn and weep no more,
Yet come again deep heaving sighs
And tears, more freely than before.
But thou, O God, canst wipe away
The last sad tear—and grief destroy;
O, take my spirit from its clay
To dwell with thee in endless joy.

Yet, Father, if it is thy will,
That in this world I longer stay,
I'll bid my murmuring heart be still,
And learn thy mandate to obey.
All, all, my soul shall meekly bear,
Till thou shalt make it ever free;
Like him, who once, the thorns did wear,
I would resign myself to thee.

SIGMA.

Richfield Spa, June 20, 1846.

[Original.]

MEMORIAL OF THE 'COUNTRY PASTOR,' REVIEW OF IT; THE SUPERINTENDENT'S REPLY.

1.—THE MEMORIAL.

To the Hon. N. S. Benton, Superintendent of Common
Schools for the State of New York:

The undersigned would respectfully submit to the consideration of the Superintendent, the following facts of which we complain as grievances; and regard to which we desire your opinion, or rather decision, (so far as it may come within your province to decide, at as early a date as may be practicable.

1. During the autumn of 1845, a tax was levied and collected of the inhabitants of school district No. 4 in the town of Preston and county of Chenango, amounting to between four and five hundred dollars, ostensibly for the purpose of obtaining a site and erecting a school house for the benefit of said district; which house has been constructed much larger than necessary for the accommodation of the school, with the evident intention of occupying it for the purpose of holding religious meetings, so called, the tendency of which is, in our estimation, to corrupt rather than improve the moral and religious sentiments of community. Since its completion, it has been repeatedly so occupied, against the wishes and notwithstanding the strong remonstrance of almost one-half of the legal voters in said district, on whom about two-thirds of all the expenses of its erection had been assessed, leaving the house to be controlled and by them used for other purposes than that of the benefit of the district school, by those on whom has devolved but about one-third of the expense of its erection.

2. 'Watts on the Mind,' a text or class book in

many of our Academies, together with certain publications of the American Tract Society, such as 'Abbott's Young Christian,' are said to have been expelled from the Library of said school district, on the ground of their *sectarian* character, while 'Austin's Voice to Youth,' a work published avowedly with the design of propagating the peculiar sentiments of the Universalist denomination, and 'Combe on Man,' which Infidels themselves recommend as the work of all others best calculated to subserve their purposes, are retained, to be commended and urged upon the perusal of our children and youth.

Your memorialists would inquire in regard to the first of the above named grievances, whether the trustees of a school district are empowered to appropriate its house to any other use than that for which it was professedly erected—whether a majority of its voters have the power of doing it—and if so, whether individuals residing in the district but paying nothing towards the erection of the house, are entitled to vote in such case?

In relation to the second named grievance, we wish to be informed whether works, in the publication of which all evangelical denominations of professing Christians harmoniously co-operate, like those of the American Tract Society, are to be accounted *sectarian*; and if they are to be excluded from the school library on this ground, whether those of the character complained of, are still to be allowed a place there?

The Town Superintendent having taken an active and officious part in relation to the above causes of grievance, leaves no other alternative than that of an appeal to the Superintendent of the State, from whom we hope to receive an early decision.

WM. PACKER, JUN.*

_____,
_____,
_____,
_____,
_____,

Preston, Dec. 26th, 1845.

I certify the above to be a true copy of a memorial signed as above, on file in the office of the Superintendent of Common Schools.

SAM'L S. RANDALL, Dep. Sup't.

Albany, 7th Feb., 1846.

2.—THE REVIEW.

It is a most painful duty to expose the plots and exhibit the deeds of a 'Country Pastor' and his co-laborers in the cause of bigotry and superstition. But justice to the sentiment of universal grace and love, to unsectarian education, to ourselves, to society, and above all to our God, demands it at our hands.

HE WAS THE AUTHOR OF THE ABOVE MEMORIAL. An individual of undoubted veracity, who saw it in the office of the State Superintendent of Common Schools, knows that it was his hand writing, and HE HAS ACKNOWLEDGED IT.

He intimates that it was only 'ostensibly,' 'professedly,' or apparently for the purchase of a site and the erection of a school house that 'a tax was

* We omit five of the names attached to the above memorial, as we do not wish needlessly to wound their feelings or injure their reputations, though they richly deserve to be published to the world. If, by their future conduct, they manifest a desire for greater notoriety in the cause in which they are engaged, it would become absolutely necessary that we should confer it upon them. We insert the first signature, as the 'Country Pastor' has given the reply of the State Superintendent addressed to him, in the New York Observer, thereby showing his connection with the production answered.

levied and collected of the inhabitants of school district No. 4 in the town of Preston; that it was in reality to purchase a site and rear a meeting-house. Nothing can be more false than this. The sect alluded to desired and expected to use the new house, *only* as they had the *old one*, or as school houses generally are used, in common with all who wished it, and without interfering with any; and meanly as they had been treated, they thought too well of their neighbors at that time, to imagine that they would oppose them in so doing. They erred; but it was on the safer side—that of charity.

He alleges that the house was constructed much larger than was 'necessary for the accommodation of the school, with the evident intention of occupying it for the purpose of holding religious meetings.' The district is very extensive, about two miles square; and long before another will be built, the number of scholars will probably be much increased; and yet the teacher of the last winter's school and the late worthy County Superintendent, have both declared that its dimensions were none too ample for present convenience; nor do we think an intelligent, disinterested friend of education can be found who will otherwise decide. Some, if not all the tools of the 'Country Pastor,' who signed this declaration, *knew it to be utterly false*. Its erection was considered at the regular annual meeting, and THE PLAN WAS PRESENTED BY ONE WHOSE NAME WAS ATTACHED TO THE ABOVE STATEMENT, AND WAS ALMOST UNANIMOUSLY ADOPTED. In some respects it was afterwards changed to suit several of the other memorialists; but THE SIZE WAS NEVER ALTERED, NOR THE EXPENSE INCREASED. Nor could there have been more than one or two, if there was any of them, who expressed a desire that its dimensions should be less. Little or no opposition was manifested until sometime subsequent.

He insinuates that the meetings which the house was reared to commodate are not *really religious*, but only '*so called*'; and declares that their tendency is 'to corrupt rather than improve the moral and religious sentiments of community.' How meek and modest! Who that reads the facts above and herein presented does not feel the crimson glow of shame upon his cheeks, that men so callous to a sense of justice, so destitute of charity, kindness and benevolence, 'friendship, love and truth,' with 'consciences seared as with a hot iron,' should represent that the religion of another sect is merely *nominal*? Universalist meetings have corrupted the morals and religion of Preston! So says the author of 'More Snakes in the Grass,' this lying memorial, and perhaps the instigator of the infamous deeds recorded in the preceding communication. And he and his little band are the righteous men that save the town! Corrupt, indeed, if judged by them, must be his character, and still more so that of its Universalists, if they have perpetrated blacker acts than those recorded in this day's paper of him and his steadfast friends! Sodom itself would stand aghast, and fear and tremble! And yet I can mention other deeds that some of his supporters have performed which the worst member of the Universalist society in Preston would scorn to do.

Do not these very individuals whose morals and religion he virtually avers are so corrupt, discharge their duty to their fellow beings and perform their obligations to Almighty God as faithfully as others? The Rev. J. S. Swan, a Baptist clergyman of Albany, but once of Preston, and perhaps as bitter an opponent of Universalism as lives, has been honest enough to frequently declare that the Universalists of that town are better neighbors and citi-

zens than the Presbyterians. 'If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen.'—'He that loveth God loveth his brother also.' 1 John iv: 20, 21. No person can love God and not love man. If he is deficient in the latter he certainly is in the former. The fact that he loves the latter, is as good evidence as can be given that he loves the former. We leave the reader to decide who loves God and man, and who fails so to do; or whether the most essential proof that be adduced against our friends in these particulars, namely, that they neither support, attend upon the ministrations, or believe the antiquated and exploded doctrines of John Calvin and his 'Country Pastor,' conclusively shows that they have corrupted the morals and religion of Preston.

The intimation concerning the object for which the house was reared; the allegation that it was of unnecessary size; the insinuation that those who performed their devotions in it only possessed religion in name; that they were corrupt in morality and theoretical and practical Christianity, all, all are false. Nor had the Universalists occupied it more than twice when the State Superintendent was addressed, nor 'repeatedly,' nor but once after any had remonstrated; nor was it against the wishes of one-half, or of fifteen of about forty of the legal voters of the district; nor did they pay, although they were the most wealthy, near 'two-thirds of the expense of its erection.' If we concede that our friends are as ungodly as is contended, there still remains not less than five false statements in the first division of the memorial. Well done good and faithful 'Country Pastor'!

2. The 'Country Pastor' informs the State Superintendent, that 'Watts on the Mind' and 'certain publications of the American Tract Society, such as 'Abbott's Young Christian,' are said to have been expelled from the library of said school district, on the ground of their sectarian character.' This statement has not the slightest foundation in truth. Neither of the works named, nor any of the publications of the society specified, had been or were threatened to be expelled from the library referred to, although the sectarianism of one or more of them had been mentioned; and doubtless some of the productions of that society richly deserve and the law clearly requires their expulsion from district libraries. Did Mr. Dyer write, and his half dozen tools sign this statement, knowing its falsity, to unjustly excite the prejudices of the State Superintendent, and induce him to remove the books they afterwards mention? Who was their informant? Let them answer, or stand convicted in public estimation of intentional wrong. If they received such information, it was from one who designedly deceived them, or was himself the victim of deception. The author of this declaration must have been guilty of wilful falsehood. And whether it was so said or not, the subscribers to this accusation, who resided in the district, and *and one of whom was a trustee*, and the writer who was not remote, are not entirely blameless for indirectly falsely accusing the Town Superintendent, when they could so easily have tested its accuracy.

The 'Country Pastor' represents that 'Austin's Voice to Youth' was retained in the library. This is true; and almost if not the only truth important or unimportant, contained in his memorial. We know not that it was 'commended and urged upon the perusal of our (their) children and youth;' but, if so, was it improperly, or more earnestly than were the justly obnoxious works of the American Tract Society 'urged upon the perusal of ours.'—Or does any sane man believe that it was calculated to so deeply injure them that it was so serious a grievance, that the State Superintendent should be required to remove it? Or can any one conclude differently from him, as declared in his reply?

The 'Country Pastor' asserts that the 'Voice to Youth' was 'published avowedly with the design of propagating the peculiar sentiments of the Universalist denomination.' Will he inform us who ever published it avowing such a design? He can

not. No such avowal was ever made. Though not avowed was such the design? Whether a few sentences in the book do or do not favor the views of the sect specified I shall not decide. Nor do I wish too harshly to censure the inditer or asserters of the declaration under consideration. And yet, I would ask, who but an idiot, or at least a dolt, a maniac, or a wilful liar can carefully and attentively peruse the work and so represent? That the 'Country Pastor' had read it is probable. If so, or not, the community will justly hold him morally responsible, *even though those interested in its sale should not make him legally so*; as no man has a right to falsely accuse because he does not know its falsity, or to assert without conclusive evidence of its correctness. That he has ability, his 'More Snakes in the Grass,' and the above half sheet, containing but one or two solitary truths, abundantly proves. And the world can readily decide upon the veracity of his character after enumerating the falsehoods of his memorial. That the subscribers to that wonderful production at that time had ever read the 'Voice to Youth,' I do not believe. That some of them had not I am morally certain; and I leave others to mete out to them the measure of reproach they richly deserve for such representations under such circumstances.

The 'Country Pastor' complains that 'Combe on Man' is retained in the library, 'to be commended and urged upon the perusal of our children and youth.' He is not a resident of and I know not that he has children in the district. But a man so free from selfishness and narrow-mindedness, so enlarged in intellect and unbounded in philanthropy, we can not consistently suspect of being 'a busy body in other men's matters,' and must concede that he feels intensely for the good of all. Hence his malignant opposition to Phrenology! Hence the discovery, he is said to have made, that it is dangerous to teach children in general many of the higher branches of science, as they lead them into infidelity, and what is still worse, Universalism! Hence his laudable efforts in the cause of unsectarian education, as evinced in his memorial and elsewhere! But unfortunately for him and his little body guard of signers, 'COMBE ON MAN' WAS NOT NOR NEVER HAD BEEN IN THE LIBRARY REFERRED TO, WHEN HIS MEMORIAL WAS WRITTEN. The State Superintendent having decided that it was very suitable for such a purpose, it has been placed and will remain there, the doleful lamentations of the Rev. Mr. Dyer and Co. to the contrary notwithstanding! But it is an infidel work, says this sapient writer! For every infidel he will produce who will recommend it 'as the work of all others best calculated to subvert his purpose,' I will exhibit ten who will vastly prefer the sermons, essays, memorials and other efforts of the 'Country Pastor.'

From the questions propounded to the State Superintendent there can be no doubt, that if he had decided that neither a majority of the trustees, nor the voters of the district, both of which were so disposed, could give us a legal right to occasionally occupy the school house for religious purposes, we should have been forthwith excluded. Or if by a disfranchisement of the poor, or any other means, they could possibly have obtained a majority, (which is doubtful,) no matter if it was of but one, or how much our friends were taxed for its erection. And by beings too, not only of human form, but loud in their professions of Christianity! 'Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the uncircumcised triumph.' I have preached in school houses in districts that did not contain a Universalist, without hearing of a solitary murmur, or ever before of an effort to prevent. And, perhaps, there is not another in the county of Chenango, and few, indeed, in the State of New York, how ignorant and benighted soever, that had uniformly admitted others, and would attempt to exclude us, even if all the inhabitants entertained essentially different views.

It is evident from the queries of the memorial, that the 'Country Pastor' pretended not to believe that works could be 'accounted as sectarian,' in the publication of which all evangelical denomina-

tions of professing Christians harmoniously co-operate like those of the American Tract Society.'—What though New York has a hundred sects!—Have not three or four of them partially united and claimed for themselves and denied all others the title of 'evangelical'? And is not that enough to forever entitle them to a legal patent to that appellation, and make them unsectarian, no matter how many soever may oppose? What though it is the object of law to protect all in the enjoyment of freedom of conscience! Can conscience be free, if free from Presbyterianism? What though our institutions aim to confer on all equal rights and privileges! What rights have Universalists?—They are not *evangelical*; that is, they do not proclaim 'good news or glad tidings;' the endless happiness of the elect, increased by the endless misery of the reprobate! And what rights have Unitarians? They deny the evident truth that a Father can be as young as his son, or a son as old as his father, or that any thing can emanate from both and be as old as either! What rights have Catholics? They discard the right of private judgment in matters of religion! Or what right have Protestants to judge wrong in the exercise of that right? And who has judged right or determined it from wrong without the light of Presbyterianism? Are not a majority of the inhabitants of the State evangelical? And who ever heard of the rights of the minority? True, we are not the majority of the school district in which we reside; but what right have they to say that books that teach our peculiar sentiments shall be removed, while the 'Voice to Youth' and 'Constitution of Man,' which inculcate the great practical duties of life, independent of creed or sect, shall remain? Are we not justifiable in defaming their objects and contents to accomplish our ends? What unpardonable insolence! What pitiable stupidity or atrocious villany even granting that their works had been excluded!

The 'Country Pastor' informs the S. Superintendent that the Town Superintendent had 'taken an active and officious part in relation to the above causes of grievance.' When I say that this representation is in perfect keeping with the others contained in the memorial, I hardly need add that it is entirely destitute of truth. I know not whether he had informed any one how he should vote, if the question was referred to the district, in regard to the occupancy of the school house. That they rightly surmized is probable. Knowing that he might be called to decide, and not wishing to prejudge, he never had committed himself in favor of the retention or exclusion of any of the works named, from the library. How basely scandalous and characteristic of Preston Presbyterianism, to falsely represent a public officer, without ever consulting him or knowing his views! How conclusively it proves that they only expected a favorable decision, because the tribunal they chose was far away, and they could palm upon it their falsehoods unsuspected and unexposed!

What a commentary upon the purity of their morality and the influence of their religion!

Even granting the truth of the charge against the Town Superintendent, why does the 'Country Pastor' declare that there was 'no other alternative than that of an appeal to the Superintendent of the State?' Doubtless he knows that the County Superintendent was a proper individual to decide these questions. But he was afraid to trust him, notwithstanding he had been a member, was an attendant of, and is an avowed believer in the doctrines of a self-styled evangelical church, engaged in issuing the very works that the Pastor wishes introduced into the libraries of Common Schools. He could easily ascertain all the facts, as well as decide legally, and their reckless falsehoods would be of no avail.

For the present, I am nearly done with the 'Country Pastor.' I have laid before you many circumstances merely local, a portion of which abstractly viewed, will be uninteresting. But they will enable you to correctly learn the characters of the originators of the movement to exclude the 'Voice to Youth' and 'Constitution of Man' from common school libraries and place therein the works

of the American Tract Society, and better qualify you to judge of the real intentions of those engaged. In a few weeks I purpose to present you more important matter than any I have yet adduced, which I trust will do something to settle throughout the State the general features of the question, concerning the publications that should remain or be expelled from district school libraries. I have reasons I consider substantial for preferring a short delay.

In addition to the five or more falsehoods pointed out in the first portion of the memorial, the statements concerning the exclusion of any and every work specified; the avowed and real design of publishing the 'Voice to Youth,' the infidelity of 'Combe on Man,' its being in the library of district No. 4 in Preston; the Town Superintendent's 'taking an active and officious part in relation to the books named or the occupancy of the school house; are all untrue. And these are the 'FACTS' complained of 'as grievances.'

Towards Mr. Dyer and his friends I entertain no ill-will. I am aware that I have used 'great plainness of speech' in this review of them, and in the preceding communication. I am a plain, blunt man, who speak the honest sentiments of my heart, and aim to accomplish my objects boldly, and fearlessly and conscientiously, not secretly and underhandedly. So were the sacred writers. So was my Lord and Master. Seven times in one chapter did he call those who professed the most religion and possessed the least, 'Pharisees and hypocrites,' and clearly intimated that it was impossible for them to 'escape the damnation of hell!' 'As many as he loved he rebuked and chastened;' that they might 'be zealous, therefore, and repent.' I expect that 'those who are by nature the children of wrath' will pour out great indignation upon me, and endeavor to create sympathy by representing that they are the persecuted! But let them disprove my statements, or it will be of no avail. I CHALLENGE A REPLY. I have designed, 'to nothing extenuate or set down aught in malice.' If I am in any respect in error, it is unintentional, and shall be publicly corrected. I leave the community to decide whether I have castigated them too severely, and whether, as men, they are honest or dishonest, as Christians sincere or 'so serve God as not to offend the devil!'

I conclude with the reply of the State Superintendent to the memorial. J. T. GOOPRICH.
Oxford, June, 1846.

STATE OF N. Y.—SECRETARY'S OFFICE.
Depar't of Com. Schools. Albany, Dec. 29, 1845.

Gentlemen—You will perceive by reference to the 'Digest of the Common School System,' which is undoubtedly in the library of your district, that the occupation of the school house, when not required for district purposes, is to be determined by a vote of the district. If a majority of the inhabitants and legal voters of the district are opposed to such occupation for religious or other meetings, the Trustees are legally bound to carry their will into effect. If they give no direction and take no order in the premises, the trustees are authorised to make such disposition of the matter as they may deem expedient.

I think you can not have read very attentively either of the works which you denounce as sectarian, infidel and irreligious, or you would entertain a somewhat different opinion respecting their character and tendency. Both 'Austin's Voice to Youth' and 'Combe's Constitution of Man,' are eminently adapted to the cultivation and improvement of the moral and intellectual faculties of youth. Nor can either of them, in my judgment, properly be regarded as sectarian, or in any respect immoral or injurious. The publications of the 'American Tract Society,' to which you refer are unobjectionable, except so far as they are sectarian in their character; recognising as they do, the religious tenets solely of those who are denominated 'Evangelical Christians,' and systematically opposing and endeavoring to refute the religious creeds of all other denominations. However valuable, therefore, they may be in the private or the church library, they are obviously inadmissible in the school dis-

trict library—especially in districts where any of the inhabitants profess religious views in opposition to those held by the great body of Christians.

Yours respectfully,
N. S. BENTON, Sup't Com. Schools.
Wm. Packer, Jr., and others,
Inhab's. Dist. No. 4, Preston.

[Original.]

MINUTES

Of the Proceedings of the Otsego Association of Universalists for 1846.

Met at Richfield Springs, June 24th, and organized the Council, by appointing Brs. W. Williams, Moderator, and Alexander Gardner, Clerk, and J. H. Tuttle, Assistant Clerk. United in prayer with Br. P. Philleo. Delegates present handed in their certificates and took their seats.

The society recently formed at Edmeston, Otsego county, presented a petition to be received into fellowship with this Association. The petition was granted and the society received.

Read the credentials of delegates and letters from societies, when it was found that the following were represented, by the delegates named.

Fly Creek, W. Williams, Francis Taylor; Burlington Flats, Truman Wood, William Park; Cooperstown, Levi Wood, Holden Cory; Cedarville, Nehemiah Rice, A. S. Devendorf; Louisville, Asa Tilson; Minden, Isaac Keller, N. Snell; Edmeston, Eri Deming, C. Hammond; Richfield Springs, E. Gardner, C. C. Chamberlin; Fort Plain, unrepresented.

The following committees were then appointed. Brs. W. Park, O. Whiston, J. H. Tuttle, on adjournment. Brs. H. Cory, Eri Deming, E. Gardner, to nominate delegates to the next State Convention. Brs. O. Whiston, Levi Wood, C. Hammond, to nominate a preacher to preach the next occasional sermon.

Appointed Br. J. H. Tuttle to prepare the Minutes for publication in the Magazine and Advocate, with such remarks as he may deem proper.

Voted to adjourn till Thursday morning.

Thursday morning, united in prayer with Br. Z. Cook.

The committee on discipline having reported that no case had been presented for their action during the past year. The following Brs. were appointed a committee for the ensuing year; A. R. Elwood, H. Colman, Truman Wood.

The committee on adjournment reported in favor of Edmeston. The report was adopted.

The committee appointed for that purpose, reported in favor Nehemiah Rice, Eri Deming, O. Whiston and Z. Cook, delegates to the next State Convention. Report adopted.

After considerable debate on the subject of organizing a Missionary Society within the bounds of this Association, finally

Resolved, That the subject of the organization of a Missionary Society be referred to the consideration of our friends within its bounds, and that the delegates to the next Council come prepared to act upon the same.

Further resolved, That a committee of three be appointed to draft a Constitution to be adopted at the next session of this meeting, if the Council deem it proper. Brs. O. Whiston, Z. Cook, J. H. Stewart, were appointed the above committee.

The committee on fellowship and ordination having just received a request from Br. N. Snell to be received into fellowship with this Association as a preacher of the Gospel, made a report, when the following resolution was offered and adopted.

Resolved, That Br. N. Snell be received and published in the minutes as a candidate to be admitted into fellowship at the next session of this body.

Brs. C. Hammond, Levi Wood and O. Whiston, were appointed a committee on fellowship and ordination for the ensuing year.

The committee which was appointed at our last session to determine the time and place of the organization of the first Universalist society in the State of New York, made a report which was

adopted. Voted also, that the same be recorded in the Clerk Book of this Association.

The committee appointed to nominate a preacher to preach the next occasional sermon reported in favor of Br. H. L. Hayward, of Fort Plain. The report adopted.

Voted to adjourn at the conclusion of the public services to meet at Edmeston, the fourth Wednesday and Thursday in June, 1847.

WILLIAM WILLIAMS, Chairman.

E. GARDNER, Clerk.

J. H. TUTTLE, Assistant Clerk.

Sermons were preached by Brs. Z. Cook, T. J. Whitcomb, P. Philleo, C. L. Shipman, P. Hathaway, W. G. Anderson, J. W. McMaster and T. J. Sawyer.

Ministering brethren present.—J. Potter, O. Whiston, N. Snell, C. L. Shipman, J. W. McMaster, Z. Cook, J. D. Hicks, T. J. Sawyer, W. G. Anderson, J. H. Stewart, W. Perry, T. J. Whitcomb, P. Philleo, P. Hathaway, E. M. Woolley, J. N. Parker, J. Douglass. There were also several students from Clinton.

REMARKS.—This was one of the most interesting and happy meetings we have ever attended. The Universalist house being too small to contain the vast numbers that came in from every point of compass, our friends requested the Congregational society to grant them the use of theirs—the request was readily granted, (for which they have our sincere thanks and grateful acknowledgments,) and both houses were literally filled to overflowing. It was with some difficulty that our friends consented to be separated, but with much reluctance, they did so, believing that it is only in this world that we part, and that the mansion beyond the grave is of sufficient size to contain us all: As all were anxious to hear Br. Sawyer's sermon on Education, he, upon request, consented to deliver it in both churches; first in the Universalist and then in the Congregational. This made the task somewhat laborious for Br. Sawyer; yet it satisfied many a listening ear. The preaching was all good and spirited; such as sends joy and gladness to the human heart.

The council was an interesting one, and ruled in order and good feeling.

Finally this was a glorious meeting! I verily believe it was a prelude to the joys of heaven.—May God grant that we may all enjoy many more such annual convocations—that we may remember and practice in our lives and conversations the valuable impressions then made upon the heart.

J. H. TUTTLE.

THE TRUMPET AND UNIVERSALIST MAGAZINE has just entered upon its 19th volume, edited and published still by its original proprietor, Br. Thomas Whittemore. It is one of the oldest periodicals of our order, and still conducted with its usual spirit and ability. We wish it abundant success in propagating the great doctrine of a world's salvation. Its terms are, as heretofore, \$2 per annum in advance, or \$2.50 after six months.

Br. S. R. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street, Buffalo.

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

Br. T. J. Sawyer authorises us to receive subscriptions or donations to the Theological Institute. Any one who may wish can therefore remit direct to this office, and the receipt of the money will be acknowledged in the Magazine and Advocate.

A few copies of the Rose of Sharon for 1846 for sale at this office.

A few hundreds of the Register and Almanac for 1846 yet left, and for sale at this office.

SWALLOWS.

The following life-like article is from the pen of Mrs. Child:

There are different theories on the subject of instinct. Some consider it a special revelation to each creature; others believe it is handed down among animals, from generation to generation, and is therefore a matter of education. My own observation, two years ago, tends to confirm the latter theory. Two barn swallows came into our woodshed in the spring-time. Their busy, earnest twitterings, led me at once to suspect they were looking out a building spot; but as a carpenter's bench was under the window, and frequently hammering, sawing and planing were going on, I had little hope that they would choose a location under our roof. To my surprise, however, they soon began to build in a crotch of a beam over the open door way. I was delighted, and spent more time watching, than 'penny-wise' people would have approved. It was in fact, a beautiful little drama of domestic love. The mother bird was so busy, and so important; and her mate was so attentive!—Never did any newly married couple take more satisfaction with their first nicely arranged drawer of baby clothes, than they did in fashioning their little woven cradle.

The father bird scarcely ever left the side of the nest. There he was all day long, twittering in tones that were most obviously the outpourings of love. Sometimes he would bring in a straw, or hair, to be interwoven in the precious little fabric. One day my attention was arrested by a very unusual twittering, and I saw him circling round with a large downy feather in his bill. He bent over the unfinished nest and offered it to his mate with the most graceful and loving air imaginable; and when she put up her mouth to take it, he poured forth such a gust of glad-some sound! It seems as if pride and affection had swelled his heart till it was almost too big for his little bosom. The whole transaction was the prettiest piece of coquetry, on both sides, that it was ever my good luck to witness.

It was evident that the bird had formed correct opinions on 'the woman question,' for during the process of incubation he volunteered to perform his share of the household duty. Three or four times a day would he, with coaxing twitterings, persuade his patient to fly abroad for food; and the moment she left the eggs, he would take the maternal station, and give a loud alarm whenever a cat or dog came about the premises. He certainly performed the office with far less ease and grace than she did; it was something in the style of an old bachelor tending a babe; but nevertheless it showed that his heart was kind, and his principles correct, concerning division of labor. When the young ones came forth, he pursued the same equalizing policy, and brought at least half the food for his greedy little family.

But when they became old enough to fly, the veriest misanthrope would have laughed to watch their manoeuvres! Such a chipping and twittering! Such diving down from the nest and flying up again! Such wheeling round in circles, talking to the young ones all the while! Such clinging to the sides of the shed with their sharp claws, to show the timid little fledglings that there was no need of falling!

For three days all this was carried on with increasing activity. It was obviously an infant flying school.

But all their talking and fussing was of no avail. The little downy things looked down, then looked up, but alarmed at the infinity of space, sunk down into the nest again. At length the parents grew impatient, and summoned their neighbors. As I was picking up chips one day, I found my head encircled with a swarm of swallows. They flew up to the nest, and jabbered away to the young ones; they clung to the walls, looking back to tell how the thing was done; then dived, and wheeled, and balanced, and floated in a manner perfectly beautiful to behold.

The pupils were evidently much excited. They jumped on the edge of the nest, and twittered, and shook their feathers, and waved their wings, and then hopped back again, saying, 'Its pretty sport, but we can't do it.'

Three times the neighbors came and repeated their graceful lesson. The third time, two of the young birds, gave a sudden plunge downward, and then fluttered and hopped till they lighted on a small upright log. And oh, such praises as were warbled by the whole troop! The air was filled with their joy! Some were flying around, swift as a ray of light; others were perched on the hoe handle, and the teeth of the rake; multitudes clung to the wall, after the fashion of their pretty kind, and two were swinging, in a most graceful style, on a pendant hoop.—Never, while memory lasts, shall I forget the swallow party! I have frolicked with blessed Nature much and often; but this, above all her gambols, spoke into my inmost heart, like the glad voices of little children. The beautiful family continued to be our playmates until the falling leaves gave token of approaching winter. For some time, the little ones came home regularly to their nests at night. I was ever on the watch to welcome them, and count that none were missing. A sculptor might have taken a lesson in his art from those little creatures, perched so gracefully on the edge of their clay-built cradle, fast asleep, with heads hidden under their folded wings. Their familiarity was wonderful. If I hung a gown on a nail, I found a little swallow perched on the sleeve. If I took a nap in the afternoon, my waking eyes were greeted by a swallow on the bed post; in the summer twilight they flew about the sitting-room in search of flies, and sometimes alighted on chairs and tables. I almost thought they knew how much I loved them. But at last they flew away to more genial skies, with a whole troop of relations and neighbors. It was a deep pain to me, that I should never know them from other swallows, and that they would have no recollection of me.

THE OLD OAK TREE.

There stands its leafless trunk; its branches have fallen, and its surface is covered with ivy, that now hides, perhaps some of its deformities. We look upon the time when it first emerged from its acorn shell, and was nourished by moisture from the pebbly brook upon whose bank it first burst into life. We see it again a mere twig, susceptible of being bent in any shape by the tiny hand of childhood. If kept erect it grows in majesty and might, and becomes the most beautiful of its kind; if warped, or its upward course obstructed, it is doomed to a life of deformity, and to premature death. We look again, and it is the pride of the forest—its branches extend the broadest, and it can furnish a cooling shade, or protection from the storm to scores that walk the earth. Again, and its majesty is gone—it is the lifeless trunk that stands before us. Fit emblem of man! His existence at first is marked with helplessness, and but for maternal sustenance he perishes in an hour. In childhood he is susceptible of proper or improper culture. If trained aright, he becomes one of the honored and beloved of his race. And in proportion as wrong impressions are engrafted into the youthful mind, is his dishonor and degradation, and premature decay. In manhood we behold him, as the oak in maturity, shedding light and happiness upon all within his circle. But change its still written on his brow. We look again and behold him as the aged oak—his grandeur is gone; he stands but a feeble monument of his former existence; he sinks to the earth and the green sod covers his mortal remains, as the ivy covers the oak of the forest—but with this difference in the similitude: Man will live again. It is man that God has favored above other workmanship of his hands; to him has he promised a life beyond the grave—an eternal spring of life and joy, of immortality in mansions of purity and bliss.

A WONDERFUL INVENTION.

The Journal of Commerce makes known the following contrivance, which we hope may reduce the prices of straw bonnets—at present unreasonably high—not to say exorbitant:

Elisha Fitzgerald, a mechanic of this city, has invented a machine called the 'Tuscan Straw Braider.' It is so small and beautiful that it would be an ornament to a par-

lor, and so simple in its management that a child could attend a dozen or twenty of them with ease.

Having a quantity of the short straws which are imported from Tuscany put into a receptacle, it selects one at a time, and adds it to the braid, at the same time cutting off the refuse end of the one whose place it supplies, and forms the braid, with its iron fingers, much better than could ever be done by the most experienced braider in Tuscany, and with speed that one machine would do more work in a day than fifteen or twenty operatives. If a straw is too large, the machine rejects it, and if by any accident a straw is missed, it stops of itself.

This machine is a singularly compact instrument, requiring but about three square of room and built at a cost of about \$300. The New York Tribune states that Mr. Elisha Fitzgerald the author of this trophy of American practical genius, is the youngest of six brothers, nearly all men of original and inventive mind. Daniel invented the Salamander Safe; Jesse the Portable Burr-Stone Mill; the three together the machine for braiding Manilla Grass, now extensively used for making Amazone and Neapolitan Bonnets. This was deemed a wondrous achievement, but it is thrown into the shade by the Tuscan Braiding Machine. This has hitherto encountered some difficulty in the practical working, which has been overcome, and the pattern Machine now picks up straw as quietly and aptly as though it had been doing that and nothing else since the days of Adam.

JAMES WATT'S BOYHOOD.

A friend of Mr. Watt one day came upon young James, stretched upon the ground, tracing with chalk all kinds of cross lines. 'Why do you suffer this child thus to trifle away his time?' exclaimed the visitor; 'send him to school.' 'You will do well to delay your judgment,' said the father, 'before condemning him, be good enough to find his occupation.' The harsh judgment was speedily reversed. The child of six years was solving a sum in geometry. 'James,' said Mrs. Muirhead, one day to her nephew, 'I never saw any boy more given to trifling than you are; can't you take a book and employ yourself usefully? There you have been sitting a whole hour without speaking a single word. Do you know what you have been about all this time? You have done nothing but shut and open and shut, the lid of the teakettle; and first, you have put the saucer in the steam from the spout, and then you have done nothing but pore over them, and bring together the drops formed by condensation on the surface of the china or the spoon. An't you ashamed of spending your time in that way?'—M. Arago.

[The boy was watching the action of steam, and he afterwards made the improvements to the steam engine which have led to the extensive use of that power in the present day.]

AN UPRIGHT JUDGE.—In the time of Judge Holt there was a riot in London, occasioned by the practice of sending young persons to the plantations, who were confined in a house in Holborn till they could be shipped off. Notice of the riot being sent to Whitehall, a party of the military was sent out; but before they marched an officer was sent to the chief justice to desire him to send some of his people with the soldiers. Holt asked the officer what he meant to do if the mob refused to disperse.

'My lord,' said he, 'we have orders to fire upon them.' 'Have you?' said Holt; 'then observe what I say. If one man is killed, I will take care that you and every soldier of your party shall be hanged. Sir, acquaint those that sent you that no officer of mine shall attend soldiers; and let them know, likewise, that the laws of this land are not to be executed by the sword. These things belong to the civil power, and you have nothing to do with them.'

So saying, he dismissed the officer, proceeded to the spot with his tipstaves, and prevailed upon the populace to disperse, on a promise that justice should be done and the abuse remedied.

Industry and economy will get rich, while sagacity and intrigue are laying their plans.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. E. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, JULY 10, 1846.

THEOLOGICAL SCHOOL AT CLINTON.

Dr. Whittemore, of the Trumpet, thus notices the proceedings of our State Convention in reference to this Institution.

'At a late session of the New York Universalist Convention, resolutions were passed in regard to the Theological School at Clinton, N. Y., under the charge of Rev. T. J. Sawyer. Among other things it was resolved, that a Board of Trustees, consisting of fourteen persons, be appointed to have the charge of the School.'

After giving the names of the Trustees appointed, Br. W. says,

'These are all good men so far as we are acquainted with them; but we were not aware, until we saw the names, that it was designed to make the School exclusively a New York School. All the Trustees, both clergymen and laymen, it will be seen, belong to that State. This may be for the best; we trust it will. It would be vastly more difficult to get a Board together who were scattered over a wide extent of territory. We wish the School great success, and recommend it to all young men preparing for the ministry in the Universalist denomination.'

REMARKS.—In reference to the Theological School at Clinton being made 'exclusively a New York School,' we remark, that it was not, and is not, designed nor desired to make it such. Its friends desire it to be a school founded on the most liberal principles and for the benefit of the whole denomination throughout the Union. The subject was talked over in Council, and that desire universally expressed. But a few of the members feared that New England, which is certainly able to do much, would be disposed to do but little for any institution out of her own borders. They thought they had a right to infer this from the fact that so little was done at the great glorification meeting, in Boston, last fall, where much was said, but comparatively little pecuniary aid pledged for the object. True, these few members might have been mistaken in their apprehensions. We hope they were. For one, we can hardly believe that our brethren in New England, when they come to understand the matter in its true light, and see their own interests, as well as those of the denomination at large, will withhold their aid, or refuse to contribute their just proportion of the needed pecuniary aid. Clinton is about the centre of the great and central State of New York, and very near the centre of the great body of Universalists in America; and on account of the *Liberal Institute* located there, and many other advantages possessed by it, such as ease of access, cheapness of living, &c., &c., we think has claims which no other place we can now think of possesses. We desire therefore that it may be made the seat of a Theological School for our whole denomination, and that no local jealousies or unfriendly feelings may be cherished towards it in any quarter. We moreover desire that Dr. Ballou, of New England, whom the general voice of the denomination designates as a suitable person for the place, should become either principal, or associate Professor of Theology, and that he and Br. Sawyer, two of the best men for the place in our denomination, should conduct the School, not for a section merely, but for the whole of our order.

The committee appointed by the Convention to nominate Trustees for the Theological School, saw fit to nominate them all within the bounds of this State, for the reason, as we understood, that it would be next to, if not quite, impossible to induce those out of the State, if chosen, to attend the meeting of the Board; and the importance of a general attendance at such meetings must be obvious to all. And the Convention fell in with the nomination and appointed them accordingly. Who has not seen and known the difficulty of getting together any considerable number of men to act on such, or any similar

business, especially when living far separated from each other and remote from the place of meeting? Even in the appointment of committees of no more than three or five, to act during the recess of the Convention, both of the States and of the Union, when they live remote from each other, the appointment is often rendered almost useless or nugatory. And would it not be so, almost certainly, with a board of fifteen or more trustees of a Theological school, scattered all over the Union? Action, decisive and concerted action, is what we want. And this the Convention sought to secure, by the appointment of the entire Board within the State where the School is located.

We have thought, however, since reading Br. Whittemore's article on the subject, that the general attendance of the Board of Trustees might be secured once a year, even if they resided in different States, provided the meeting were appointed at the time and place of the annual sessions of the General Convention. This is the only plan we can think of to secure a general attendance.—Should this plan be adopted, and to it we can see no objection, there might be an Executive Committee appointed, residing near the School, to manage its affairs and have the principal charge during the recess of the Board, and who should report their doings annually at such meetings.

Should it be thought advisable to adopt this plan, we should most cheerfully resign our post in favor of any good brother in New England, or in any part of the Union; and we doubt not every member of the Board would willingly do the same. Come, brethren of the press, what say you to this plan? Speak out freely: and don't be at all mealy-mouthed.

One thing more in relation to Trustees, if that office is coveted; we propose that each State in the Union shall raise as large an amount of funds as practicable, and have as many Trustees assigned to it in proportion to the whole number chosen, as the proportion of funds it raises bears to the whole amount of funds raised. This will certainly be fair for all. Now then, let us see which State shall, according to this rule, be entitled to the greatest number of Trustees. We hope no New England State will be behind New York. D. S.

REV. JOSEPH HARTWELL'S SECOND HANDBILL.

Our readers will recollect that some months since a letter was published in our columns addressed by Br. D. S. Morey to Rev. Joseph Hartwell of Stockbridge upon his rude and uncivil conduct at a funeral at Morrisville, in refusing to comply with the wishes of the mourners. This letter called out a reply from Mr. H. in handbill form, which was noticed at the time of its publication in this paper. Subsequently, by request of our friends in that neighborhood, Br. M. replied to his handbill in a similar form. After a long delay, Mr. H. has come out with a second handbill, of similar length to his first, addressed to 'D. S. Morey, Preacher of Universalism,' which, although characterized by the usual cant phrases, vulgar slang and vituperation against Universalism and its advocates, for which his sect has become so distinguished of late, exhibits some peculiar marks of wisdom on his part and of great condescension and compassion towards Universalism and its defenders!

He begins thus: 'Sir, I now see that your first letter needed no reply, as it reacted upon yourself, and the only injury it produced was upon your own cause.' Why then reply, Mr. H., if it needed no reply? And if the only injury it produced was to the cause of Universalism, why attempt to screen the doctrine from that injury? Did you love the cause of Universalism so well you could not bear to see it perish by the hand of its own advocate, and so came to its rescue yourself? What magnanimity! what condescension to a fallen enemy! How great must be the obligations of Br. Morey and the Universalist public, to be thus saved from utter ruin by the interposition of the generous and magnanimous Rev. Joseph Hartwell! *Mirabile dictu!* But this is not all: he proceeds—'And as your second (letter) is less plausible than the first, and its false statements more obvious, I could not, until now,

see the least reason why it should be refuted.' Well, this is more marvelous still: the first letter, being nothing, except an injury to Universalism, and yet to prevent the total ruin of the cause by its own friends, Mr. H. condescends to come to the rescue, and the second being less than the first—i. e. less than nothing—Mr. H. in the astonishing depth of his condescension, has stooped as far below zero as Mr. M.'s second letter was below his first! Was there ever the like before? Can his equal be found in all the universe beside?

We do not design to review this most cogent and wonderful production of Mr. H., but simply to let the world know its obligations to the great man who is its author. We can not, however, forbear to notice one or two instances of the peculiarly keen discernment of our author. One instance is seen in his first column in the fact that he discovered in the kindness and courtesy of Mr. L. (the father of the deceased whose funeral he attended) evidence that Mr. L. approved of his one-sided and illiberal course on that occasion. Another instance is found in his quoting, (column 3d,) and attributing to Br. Morey as his language, the language of a correspondent of this paper of March 27th, in which he says, 'Sin is a part of the divine economy. It seems to be a necessary result of the present state of things, without which God could never have made himself known to man.' This correspondent was writing at the time on the doctrine of necessity, in opposition to one of our preachers who had in a previous number argued against that doctrine. It must be the remarkable keenness of his discernment that enabled Mr. H. to discover Br. Morey's language in that of a very different person residing some hundreds of miles distant! It can not be that he intended to misrepresent Br. M., for this would not be indicative of a 'first rate good man,' as he makes the widow of the deceased say he is, if we recollect rightly, in his first handbill!

As another evidence of the acuteness of his discernment, Mr. H. admits that State's prison convicts generally reject the doctrine of Universalism and favor that of endless misery. This he considers highly complimentary to the latter and derogatory to the former doctrine! Thus he has discernment enough to be proud of his associate believers in endless misery, who have been so unfortunate as to be incarcerated within the walls of a Penitentiary! His condescension, his great love and kindness towards Universalism and Universalists are only equalled by his good fellowship and hearty communion with the views of State-prison convicts. Really, Mr. H.'s handbill ought to, and we presume will, have an extensive circulation, that the whole world, and especially all Universalists may know their obligations to so distinguished a benefactor.

Br. Morey has been absent on a visit to Michigan for some two months past. Whether he will see this marvelous production in the far west, or whether, if he were here, he would deem it necessary to answer or pay any attention to it or not, we can not say. We presume, however he will be perfectly contented to let the matter rest as it is, inasmuch as Mr. H. has had the wonderful condescension, in his absence, to come to the rescue of Universalism and undertaken to save it from being utterly ruined by Br. M.'s first letter and worse than ruined by his second. D. S.

EASTON, PA.

Some of our friends in the place above named having always supported the Rev. J. P. Hecht, of the Lutheran church, on account of his liberality of sentiment, preaching, and practice, have united with 'the Independent Church of Christ,' newly organized there, for the purpose of inducing Mr. H. to resume his ministerial labors under more favorable auspices than existed at the time of their suspension. For circumstances now removed and not necessary to be named here, had given Mr. Hecht's enemies an opportunity to punish him for his noble and liberal conduct to our preachers who first visited Easton, and they were not slow in availing themselves of it. But as soon as these circumstances were removed, (as they have been for some months past,) the above named church

was organized, and a neat frame building, handsomely finished within and without for an Armory, was rented from the Corps owning and occupying it. A pulpit was then placed in it, seats fixed, aisles covered with matting, and Mr. Hecht was invited to preach to them on terms mutually agreed on, his views and feelings in regard to the teachings of divine revelation and human duty. People and preacher being thus left perfectly free and untrammelled in judgment, conscience and speech, he complied with their invitation, and the relation thus established yet continues.

Having been informed that an exchange could be had, and was even desirable to our friends, arrangements were made, accordingly, for one on the 21st inst.—each of the preachers and the congregations to be, of course, untrammelled thereby in speech, or faith, or ecclesiastical relations. Of the journey to effect this exchange, and the events accompanying it, I would now inform you and your readers, believing the information interesting to you and them.

The road is a good one from here to Easton—distance, 54 miles; fare, one dollar; country, very fertile, highly cultivated, and delightful; settled by a German population, of course. Having some relatives to visit at Bethlehem, and an engagement to address the five Lodges of Odd Fellows in Easton and South Easton, on the 19th, I took time by the forelock, and left home on Tuesday morning preceding. My home during my visit was with an acquaintance of 'auld lang syne' whom I had not seen in the flesh for 16 years, although we had communed occasionally by letter. Any ministering brother passing through Easton, will confer a favor on the friends there, by giving notice before hand, that they may have a chance to make an appointment for him; and will also find a home during his stay at the same place, by calling on Charles H. Williams, Esq., the Collector at that place for the Delaware Division of the Pa. Canals. A Universalist preacher will find a few, but good brethren in Easton, and some friends beside, whose hospitality will make his stay among them very pleasant.

Rev. J. P. Hecht, late pastor of the German Lutheran church in Easton, is a gentleman of superior natural abilities, and of most amiable character and manners. His education and acquirements are of a superior order, and he preaches equally well in the English and German languages. For many years he has preached the same sentiments as at present, as many of his hearers testify—that is, he has avoided countenancing the dogma of endless hell torments, and every idea connected with it, and dwelt wholly on those views of God's character and government, which are calculated to exalt his goodness and loveliness in the minds of his children. I do not suppose that he now does, or ever did, preach the doctrine of universal salvation, positively and strongly—but rather, (if at all,) in the manner set forth by many believers of Universalism among the German divines, and English Unitarians. But his views and practices of toleration are decided and liberal. On the first appearance of our preachers in Easton, he stood out boldly as the defender of their right to be heard and to be well-treated by the public, and to be recognised as fellow Christians by other denominations. Since then he has passed through many and severe trials, but he still occupies the same liberal ground as at first.

The United States Armory, which his congregation occupy stately for public worship, is well located, about 70 feet long by 30 wide, well lighted, and ventilated, and furnished, and will seat about 470 to 500 persons. Should they purchase it, and obtain a long lease of the ground, (as they desire to do,) they will fit it up with a vestibule, and a singing gallery.

'The Independent Church of Christ,' as they term their present organization, is constituted mainly with reference to the support of Mr. Hecht as a public speaker—to furnish him with a full, free utterance of what he believes to be divine truth. The most active members are open and avowed Universalists, and probably a majority of the contributors are more favorable to Universalism than to any other distinctive sentiment. They earnestly desire, or the sake of Mr. Hecht, as well as for their own per-

sonal gratification, and the advancement of what they deem to be truth, to procure as many exchanges as possible, between him and our nearest preachers—especially those in New York and Philadelphia. And with a view to aid them, I have been more full in my statements than I otherwise should have been; and now proceed to add several items of information by way of additional inducements.

The sublime scenery of the Delaware Water Gap, of which tourists have written so warmly, is but 20 miles above Easton, and well worth a visit, especially for preachers who for months together are shut up in dusty streets, by heated walls. The distance of Easton from New York is about 60 or 70 miles—rail-road from New York to Somerville, N. J., and stage from thence to Easton, 30 miles—fare for the whole distance, \$2.50. From Philadelphia to Easton is about 50 miles—fare, \$2.50.—From Easton to Reading is 54 miles—fare, only \$1.00, (and to see me will be worth that sum to any old friend of mine!) and from here to Philadelphia, by rail-road, is \$2.25—distance, 54 miles. By coming or going from Philadelphia or Easton *via* Reading, a very slight additional cost will be incurred, and a very great additional amount of pleasure added to the journey. Besides, we Readingers are always ready to hear a stranger preach! While at Easton, it will be very easy to visit South Easton, with its manufactories; and Nazareth, that singularly quiet and beautiful Moravian village is only two hours distant. Bethlehem, another beautiful Moravian village, and Allentown, (where there is a free Hall and many skeptics,) and Kutztown, are on the stage-route to this place. And let me add, in conclusion, there are few handsomer and more interesting places to visitors than Reading, with its machine shops, foundries, rolling mills, anthracite furnaces, and rail-road with monster coal trains. I hope, therefore, that our ministering brethren who can make it convenient to visit Easton, (on exchange with the Rev. Mr. Hecht, or otherwise,) will do so, and call to see

Reading, Pa., June 26th, 1846.

GENERAL REFORM ASSOCIATION.

The Universalist Convention of Massachusetts, at its late session, appointed a Committee to call a meeting for the purpose of forming a General Reform Association, to consider and report upon the various subjects of reform which are now so much agitated in the Northern, Middle and Western States. We presume this was intended as a prudential measure, and designed as the only effectual means of keeping out of our ecclesiastical bodies the agitation of such subjects as are foreign from the objects of such bodies, such for instance as those embraced by the late Circular and Protest, and others kindred to it. If such was the design of the measure, we commend the wisdom of the movers thereof.

D. S.

THE COUNTRY PASTOR AND HIS MACHINATIONS.

We would earnestly call the attention of our readers and of the public generally to the exposition, furnished by Br. J. T. Goodrich and published in the last and this week's Magazine and Advocate, of the schemes and machinations of a 'Country Pastor' (the title he assumed in the New York Observer) and his coadjutors in Preston, to exclude Universalists from the school-house in that town, and Austin's 'Voice to Youth' and Combe on the 'Constitution of Man' from the Libraries of Common Schools. The real 'Snakes in the Grass,' are now sufficiently manifest to put our friends and the public on their guard against their snakeships and their wiles. Had the plottings and schemings of Mr. Dyer and his co-laborers succeeded, not only would they have triumphed in Preston, but throughout the State; and the entering wedge thus admitted, would have been driven up till all unsectarian works, both moral and scientific, would have been driven from our Common School Libraries, and the blue light publications of the American Tract Society substituted for them. And moreover, the builders and owners of school houses could not have been allowed the contriv-

of their own property, or the occupancy thereof for the peaceable worship of God according to their own consciences.

We thank God, and the laws under which we live, and our faithful and straight forward State Superintendent of Common Schools, for defeating this wicked, narrow minded, selfish and bigotted plot. May it be a warning to all other similar plotters against justice and right. We thank Br. Goodrich also for his just and seasonable exposure of this Preston plot. He deserves and will receive the thanks of the community at large; and we believe the posterity of these very schemers will have reason to thank him. Let the 'Snakes in the Grass' look out for their heads: for 'the seed of the woman shall bruise the serpent's head.'

Our readers will recollect that Br. Goodrich has more matter in reserve for the future bearing on this subject.

D. S.

M. H. SMITH.

Br. Whittemore copies what he calls the 'Latest Ecclesiastical Intelligence,' from the 'Congregational Journal,' which is the following:

'Rev. M. Hale Smith. We learn that Mr. S. has closed his labors in the city of Washington.'

Truly, this is a brief sojourn for a settled minister in the Capital! But then, it should be recollected that Mr. S. is uncommonly smart, and generally does up his business in short order. Moreover, his universal benevolence is so great, he probably could not in conscience bear to confine it exclusively, or for any great length of time to one city, though that were the Capital of the nation, while 'the boundless macrocosm's' his.

D. S.

DEDICATIONS, INSTALLATIONS, &c.—On the 18th ult., the new and beautiful Universalist meeting house recently erected at Beverly, Mass., was dedicated to the worship of the One true God and Father. Sermon by Br. S. Cobb, of Boston.

In the afternoon of the same day, Br. J. L. Stevens was installed as pastor of the society worshipping in the house. Sermon by Br. Ballou, 2d. A large number of ministering brethren were present on the occasion and took parts in the interesting services.

Br. Quincy Whittemore was ordained to the pastoral care of the Universalist society in Sterling, Mass., on the 18th ult. Sermon by Br. H. Ballou of Boston.

Br. Asa Spaulding, of Stoddard was ordained as an evangelist at the late session of the Universalist Convention of New Hampshire in Manchester, of that State.

The church recently purchased of the Episcopalians, by the Universalist society in Amesbury, Mass., has been recently enlarged and fitted up anew, and was dedicated to the universal Father on the 27th of May, ult. Sermon by Br. S. Cobb.

Dedication at Erie.—We learn from the Western Evangelist that the new and beautiful meeting house lately erected by the Universalist society at Erie, Pa., was solemnly dedicated to the purposes of Divine worship, on Saturday the 27th ult. The Introductory Prayer was offered by Br. A. Bond; Reading of Scriptures by Br. E. S. Everett; Sermon by Br. S. R. Smith; Dedicatory prayer by Br. N. Stacy. Brs. Whitney and Alvord were also present. Several of the brethren staid over the Sabbath, and a happy and glorious meeting was enjoyed.—The society in Erie is in a flourishing condition. Though now destitute of a pastor, they desire to, and will doubtless soon secure the labors of some faithful and efficient minister of the reconciliation to break to them the bread of life. Erie is an important location, and we hope it may be occupied by the right man.

Br. G. W. Montgomery's sermon preached at the funeral of Br. Ames Underwood, is thankfully received and shall have an early insertion. We have also a good sermon from Br. J. Stebbins which we will soon give a place. Br. J. J. Austin's Valedictory at Lebanon also just received and shall have place.

PAINFUL NEWS OF BR. G. ROGERS.

It is painful to learn, as by the following article copied from the Star-in the West, that Br. George Rogers is so feeble and so far reduced that little hopes are entertained of his recovery. We fervently hope, not for his sake alone, but for that of his family and the cause of truth, that the fears expressed may be without just foundation. But whether so or not, the appeal to the liberality of our brethren is proper, and we hope will be answered by a corresponding liberality.

BR. GEORGE ROGERS. During a connection of about seventeen years with the Universalist ministry this Brother has preached, more or less extensively, in all the States of the Union, excepting Vermont and the Carolinas—also in the Territories of Wisconsin and Iowa, and in Canada. Mainly however, his labors have been in the West and South.

He has recently returned to Cincinnati utterly broken down in health, and with no prospect of even hope of recovery. We can not of course know what the issue will be; but we have little doubt that ere many months we shall lay his body in the bosom of mother Earth.

If we can render him comfortable, and do a little for his wife and three children in the event of his departure, we shall verify the observation of an ancient worthy, that we have 'not seen the righteous forsaken nor his seed begging bread.'

Br. R. is poor. He has made people rich in the things of the heavenly kingdom; and shall we err if we ask for aid, in his behalf at our own suggestion, from generous brethren who reside in the range of his extensive travels? We seek not the widow's mite, and will not be importunate with even the wealthy. We appeal to the generosity of the brotherhood for a testimonial of love, which in all probability will come too late if it be long deferred. Nevertheless, even if it be delayed for a season it will be of service to those of his family whom he shall leave behind.

Brother Editors will please copy this Memorandum—and the correspondents of Br. Rogers will understand why his communications have ceased.

JOHN A. GURLEY,
ABEL C. THOMAS.

NEW BOOKS.—We have just received from Br. A. Tompkins, of Boston, Mass., the following new Books, which are for sale. 'Duties of Parents,' by a clergyman. Price 35 cents. The 'Universalist Assistant,' by Br. D. Forbes, price 50 cents. 'Adventures of Elder Tub,' comprising important and startling disclosures concerning hell; its magnitude, morals, employments, climate, &c. To which is added, 'The old man of the hill side.' This book is by Br. George Rogers, price 50 cents. 'Floral Fortune Teller,' by Miss S. C. Edgerton, 38 cents. Also volumes I and II of Paige's Commentary. Balch's Manual for Sunday schools, &c.

FRAGMENTS.

Gather up the fragments that remain, that nothing be lost.—BIBLE.

Precept and example. United they possess an irresistible power; divided, the former is useless, and the latter crippled.

Pity, is often bestowed upon the poor and unfortunate. There are none but what are ever ready to pity those who are in adversity. Reader; why is there such an abundance of pity bestowed by man upon his brother man? Because it costs nothing. Were it worth a penny a pound, some would not be so abundantly supplied as at present!

CONSCIENCE.—The name of a venerable old gentleman who has long been wandering o'er the world. Why does he wander? Because he has but few friends, and no continued abiding place!

A man may act properly so far as he knows. Beyond this, his value is unspeakable.

'Faith without works is dead.' So saith the Scripture. Alas! that there should be so much death in the world;

and so many who are ever ready to make a virtue of necessity and endeavor to get to heaven by such a death.

'Live and let live.' Would that it were always so; but there are too many who are determined to *live*, any how!

A man of sense will command the respect and esteem of his fellow men—a simpleton with gold will get along tolerably well—but a fool without money is in a bad fix.

The deed and the motive are two things. The former attracts the most attention; but the latter shows the brute or the man.

To-morrow, never should have entered the catalogue of words. It has been the fruitful source of disappointment, regret, and misery. 'There is no to-morrow,' said Uncle Toby, spiritedly. 'Then I will do it to-day,' said Trim. It was done! S. J. G.

On Saturday the 4th of July, 1846, will commence the Fifth Semi-Annual Volume of

THE GOLDEN RULE, AND ODD FELLOWS FAMILY COMPANION.

Mail Subscribers Two Dollars a Year, payable in advance.

We commence a new volume of the GOLDEN RULE under the most favorable auspices. Every where, throughout the Union, it has been received by the Brotherhood with a cordial welcome, as is evinced by an accession of over Seven Thousand additional subscribers during the past twelve months. Encouraged in our labors by this unmistakable testimony of the approval of the Order, we shall continue our exertions to render the GOLDEN RULE equal to any other periodical in the country. It is the oldest weekly in the United States devoted to the interests of the Independent Order of Odd Fellows, and will continue, as heretofore, to give the earliest and most complete intelligence of the progress of the Order; to illustrate and defend its principles against the assaults of the ignorant and prejudiced; and occasionally to give, in an Extra, a full Directory of Lodges and Encampments throughout the jurisdiction of the G. L. U. S. and in all other respects present to the brotherhood whatever is of interest in the wide field of Odd Fellowship—thus rendering the GOLDEN RULE indispensable to every member of our wide-spread and rapidly increasing fraternity. As an entertaining Literary Family Journal, the GOLDEN RULE shall not be exceeded by any other. In its Literary Department no labor will be spared which can add to its attraction or value. Original and selected tales and poetry by some of the ablest and most popular writers, will form a distinctive feature—which, while adding to the entertainment of the reader, shall, as far as possible, have for their object the inculcation of an elevated morality and virtuous and correct principles. Nor shall we neglect the Useful and Intellectual, but give articles illustrating the Progress of the Age in Arts, Science, and Philosophy—Incidents of Travel—Extracts from New Works of Merit; Popular Reading for the Family Circle; a Department for the Ladies; Amusement, etc., etc.

THE GOLDEN RULE is published every Saturday at 30 Ann street, on a double medium sheet of sixteen large octavo pages, making two handsome library volumes a year, of 416 pages each, with title page and index.

It is important that every brother who wishes to obtain the GOLDEN RULE from the beginning of the new volume, should subscribe without delay, so as to obtain the back numbers.

TERMS.—Mail subscribers \$2 a year in advance. Any brother obtaining five subscribers and remitting \$10, shall receive a copy for his services.

E. WINCHESTER, of Stirling Lodge, No. 190. Publication office 30 Ann street, N. Y.

Rev. A. C. L. ARNOLD, Editor.

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RELIGIOUS NOTICES.

The EDITOR will preach at Ilion next Sunday.

The EDITOR will preach at Canajoharie on the third Sunday (19th) inst.

Br. N. SNELL will preach in Litchfield next Sunday 12th inst.

Br. D. H. STRICKLAND will preach in Cortland on the second Sunday in July,

Br. HICKS will preach in Graves' Hollow on the fourth Sunday in July.

DEATHS.

In Auburn, on the 23d ult., AMOS UNDERWOOD, Esq., aged — years. The deceased had long been a resident in this place. For many years he had taken an active part in the public affairs of the community—had received numerous offices of trust and responsibility—was very extensively known and respected as an honorable man and a useful citizen. His loss is deeply felt. Probably no individual could have been taken from our midst, who would be so sensibly missed as the deceased. As a business man his abilities were of the highest order, and he possessed the entire confidence of the public. Strictly honest himself in all his dealings—prompt in the fulfilment of all his engagements—faithful to all trusts reposed in him—he naturally and rightfully required the exercise of the same qualities and principles in those with whom he had dealings, and was rigid in his actions of those who were disposed to violate them. By enlightened enterprise, untiring industry, and strict economy, he succeeded in acquiring a large fortune, sufficient to make his numerous family comfortable for life. He was a kind husband and affectionate parent. His attachment to his family was great; and it was his constant exertion to educate his children, and assist them to become valued and useful members of society. And the respectability with which they have entered upon active life, attests the success of his efforts. His family mourn his death, with a regret that can not be expressed. To them it is a loss which nothing in this life can replace. The deceased was brought up in the belief of the prevailing Orthodox sentiments in religion. But about twelve years since, he embraced the Gospel of the world's salvation, with an ardor characteristic of him in all his proceedings. His love for that doctrine, since he received it as the truth of God, has apparently been the predominant feeling in his mind. He has ever frankly and openly proclaimed his belief in its sublime and heavenly teachings—exerted himself to diffuse its light to others—and yielded it a steady and most generous support. As an indication of his attachment to his religion, and of the generosity of his heart, it should be mentioned that a few weeks before his death, he subscribed the sum of one thousand dollars towards the new Universalist church now erecting in Auburn. And in his will provision was made for a generous yearly annuity from his estate for the benefit of the Universalist society in Auburn. A most noble and worthy example for the imitation of the wealthy! It is a source of great satisfaction to know that the religion which he so highly prized and liberally supported in life, imparted to him its sweet and soothing consolations in death. He departed with its bright hopes, and soul-sustaining promises, strong and vigorous in his soul. May the richest consolations of the Gospel descend on those who mourn his loss. His funeral was attended by a large concourse of sympathising friends and neighbors; and an appropriate and able discourse was delivered (in the absence of the writer of this notice) by Br. G. W. Montgomery of Rochester. J. M. A.

In the village of Adams, Jefferson co., June 8th, GEORGE ANDRUS, Esq., aged 46 years. Possessed of a discriminating mind and strong social affections, he was well calculated for usefulness and enjoyment. As a companion, father, citizen and civil officer, he will long be remembered and lamented. His remarkable decision of character enabled him to correct what every man should correct, that is, his own errors; and after living many years with the respect and esteem of his acquaintances, he died with an unblemished moral character. He reared a family of twelve children, ten of whom are supposed to be living; who, as their mother has also gone to the land of spirits, are now orphans indeed. His faith in 'the living God, who is the Saviour of all men' was unshaken through the changes of life and in the perils of death: giving him the consolation which 'the world can neither give nor take away.'

In compliance with his request, the writer of this notice performed his funeral services on the 9th inst., in the presence of numerous relatives, acquaintances and friends.—May the afflicted ever remember that 'God smites to bless, and wounds to heal.' P. M.

Henderson, June 24, 1846.

At Little Falls, on the 29th ult., Mrs. ANN MARIA, wife Charles Petrie, and daughter of Shadrach Dunning of Hamilton county, N. Y., aged 21 years, leaving an only child of ten days old. She departed this life rejoicing in the faith and hope of meeting her kindred and friends in a world of bliss beyond the grave. M. M. R.

BE KIND TO EACH OTHER.

BY CHARLES SWAIN.

Be kind to each other!
 The night's coming on,
 When friend and when brother
 Perchance may be gone!
 Then 'midst our dejection,
 How sweet to have earned
 The blest recollection
 Of kindness—returned!
 When the day hath departed,
 And memory keeps
 Her watch, broken-hearted,
 Where all she loved sleeps!

Let falsehood assail not,
 Nor envy disprove—
 Let trifles prevail not
 Against those ye love!
 Nor change with to-morrow,
 Should fortune take wing,
 But the deeper the sorrow,
 The closer still cling!
 Oh, be kind to each other!
 The night's coming on,
 When friend and when brother
 Perchance may be gone!

[Original.]

MINUTES

Of the Black River Association of Universalists for 1846.

The Council of the Black River Association met according to previous adjournment at the village of Fulton, Oswego county, June 17. Prayer by Br. Boughton. Chose Br. P. Morse, Moderator, and Br. H. Boughton, Clerk. Read, and approved the proceedings of last year. Received credentials of delegates, and read letters from various societies. Voted that Brs. Hawes, Wood and Case, be a committee to arrange public services. Ministering brethren from other Associations were requested to participate in our deliberations. The committee on fellowship and ordination reported in favor of conferring ordination of Br. L. M. Hawes; and granting letters of fellowship to Brs. Bradford and Mendall. Report adopted. Brs. Morse, Boughton and Rice appointed a committee on fellowship and ordination for the ensuing year. Brs. Boughton and Hawes, (clerical,) and Brs. Thayer and R. D. Murray (lay) delegates to the State Convention in May, 1847, with power to appoint substitutes and fill vacancies. Committee on discipline reported that charges had been preferred against Br. Wm. Sias by the society in Mexico—that said Br. had acknowledged some impropriety in conduct, promising to make suitable amends, and to give no cause for complaint in future. Council voted against adopting said report. And referred the case embraced therein to a committee of three for a final decision. Voted that the standing committee of discipline be said committee. Voted that this body, when it adjourns, adjourn to meet in Henderson, Jefferson county, on the third Wednesday in June, 1847. Voted that the thanks of this council be presented to the Trustees of the Wesleyan church for the use of their house on the present occasion.—Voted that the Standing Clerk be empowered to appoint Conferences for the ensuing year, according to request. Voted that Br. Rice preach the next Occasional Sermon. Voted that the Clerk of this council prepare the minutes of the proceedings for publication.

Resolved, That a meeting, or Conference, be held in Mexico, Oswego county, the first Wednesday in September next, for the purpose of taking into consideration the subject of Missionary operations within our limits.

Resolved, That Br. P. Morse be a committee to prepare a plan for the above enterprise.

STATISTICS.—Watertown Society, one hundred members.—Sabbath School—scholars, 80—teachers 24—S. S. Library, 200 volumes. Preaching every Sabbath. Fulton.—This Society numbers about 40—and in connection therewith is a Sabbath School, numbering about 30 scholars. Preaching

each Sabbath. Mexico.—This Society numbers 45.—No stated preaching since the first of April last.

Ministers present.—P. Morse, W. Sias, Henderson—M. B. Smith, Albion—N. Brown, Howlet Hill—L. Rice, Ellisburgh—J. Mendell, Dexter—J. S. Kibbe, at large—J. B. Sax, Cuba—W. D. Bradford, Volney—L. M. Hawes, Fulton—H. Boughton, Watertown.

Lay Delegates.—H. Bates, D. Stanley, Henderson—J. Case, G. Wood, Fulton—B. Thayer, C. D. Burlingame, Mexico—Isaac Mendell, E. Palmer, Ellisburgh.

REMARKS.—Our meeting this year was pleasant, and, to all appearance, profitable. The business of the Council was conducted with harmony and brotherly feeling. The preaching was listened to with marked attention, and by a goodly number, from various parts of our Association. On the second day, in the afternoon, Br. L. M. Hawes was solemnly ordained to the work of an Evangelist.—The order of exercises was as follows:—Sermon by Br. P. Morse. Prayer by Br. H. Boughton. Charge and delivery of Scriptures by Br. M. B. Smith. Right hand of fellowship by Br. J. B. Sax.

The society in Fulton are entitled to our heartfelt gratitude for the true Christian kindness with which they received and entertained us. May God reward them for the same—and may He continue to bless them and their beloved pastor with spiritual prosperity and enjoyment. H. BOUGHTON.

MINUTES

Of the Proceedings of the Christian Universalist Association of Canada West.

Met in the village of Bloomfield, Prince Edward District, on Friday the 12th of June, 1846. Organized the Council by choosing Br. ALEXANDER McDONALD, Moderator, and Br. A. G. LAURIE, Clerk.

Received the credentials of delegates from the Universalist Society in the Victoria District, from those of London and Sparta, in the London District, and of Smithville, Niagara District.

Voted, That Br. Basil R. Church and Alexander McCrae, from the Johnstown District Congregations, be invited to participate in the deliberations of the Council.—Voted, That Brs. Joseph Baker, William Sias, J. P. Averill, and Jones Mendell, Ministering Brethren from the State of New York, be invited to participate in the deliberations of this body.—Voted, That this Association appoint a delegation to attend the North American Convention, (General Convention) to be held in Troy, N. Y. in Sept. next, to request a religious Union and Fellowship with that Convention, while (for local and peculiar reasons,) respectfully declining any disciplinary Union with or subordination to that body.—Voted, That our brethren of like precious faith in Canada East, who have formed themselves into Societies, be solicited to organize an Association, and send a delegation to the next annual meeting of this Association, in order to form a Provincial Convention.—Voted, That this body recommend to the several Societies in its Fellowship, to raise funds annually, sufficient to defray the expenses of their respective delegations to and from the meeting of this Convention.—Voted, That Br. David Leavitt, Clerical, and Brs. Benjamin Fralick, Alvah Stuart and D. I. Woodward, lay, compose the delegation to attend the N. Am. Convention, with power to appoint Substitutes.—Voted, That Revs. D. Leavitt, Benjamin Fralick and Ezra Mallory, be a Committee to consider what mode of discipline shall be adopted in cases of persons assuming our name and preaching within the limits of our Association while unconnected with this body.—Voted, That Br. B. R. Church, of Merrickville, Johnstown District; Br. B. Fralick, of Bellville, Victoria Dist., and Br. Joseph Forsyth, of London, London District, be a Committee to name time and place for the next annual meeting, and that said Committee are required to notify the Standing Clerk as to the result of their decision on or before the first

day of May next, that so he may publish the notice betimes, in the most convenient Periodical.

The Standing Committee reported in favor of granting letters of Fellowship to Revd. David Leavitt, and request that before the close of this Session, he be solemnly ordained a Minister of the Blessed Gospel.—They moreover state that no cause of complaint has come under their notice during the past year. Report accepted, and request gladly granted.

Voted, That the thanks of this Association be rendered to the Revd. Brethren, Baker, Sias, Averill and Mendell, for their assistance in the deliberation of the Council.

Voted, That the thanks of this body be presented to Br. Alexander McDonald, for conduct in the chair; and adjourned to meet in 1847 at such time and place as the Committee shall select.

A true copy, (Signed,) D. LEAVITT,
 Standing Clerk.

Our Session was very pleasant Br. Price, and we trust profitable. About a thousand attentive listeners hung upon the ministration of the word, apparently with deep interest and joy. On the closing Sabbath, we assembled in one of God's temples, a very lovely grove; and after the Ordination Sermon by Br. Baker, (an excellent one it was too,) we proceeded solemnly to consecrate to the work of the Lord our very worthy and beloved Br. Leavitt. Ordaining Prayer by Br. Laurie; Charge, and presentation of Bible, by Br. Sias: Right Hand of Fellowship, Br. Laurie.

The Tabernacles of Zion are enlarging and multiplying in our beloved land. Verily, the harvest is great, but—Ministering brethren in the States do you hear us?—the laborers woefully few. Two preachers only in this immense stretch of country! Who will come and help us, who? Come and cast your bread upon the waters—a return will be given, and we trust a rich one—even though, after many days. There are, it is true, discouraging circumstances in the way, but will they ever be removed from the way without effort? Can no Association in the State of New York send a Missionary to the Johnstown District? There are Carlton Place, Merrickville, Dalhousie, (a congregation of Scotch Universalists) and Ramsay, a promising field, of labor. Merrickville, the residence of Dr. and Mrs. Church, is 25 miles in the rear of the beautiful village of Brockville.—[Messenger. A. G. L.]

Universalist Books.

Just received from Boston, and for sale at this Office. The new work just published at the Trumpet office, entitled 'Reasons for our Hope,' by J. Victor Wilson, price 75 cents.—Paiges Commentary on the Four Gospels, Vols. 1 and 2, \$1.00 each. Ballou's select sermons, 63 cents.—do. Lecture sermons, 63—do. on Atonement, 50 cents.—do. Notes on the Parables, 50 cents.—Family Prayer Book, 50 cents.—Mrs. Scott's poems with a memoir, 63 cents.—Emmon's Bible Dictionary, 50 cts.—Duties of Young Men, by E. H. Chapin, in miniature form, gilt, 38 cts.—Flower Vase, by Miss Edgarton, 38 cts.—Language of the Gems, 38 cts.—Manuals and Class Books for Sunday Schools.

A WALKER, PUBLISHER AND PROPRIETOR.

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[Original.]

FUNERAL DISCOURSE,

Preached in Auburn, June 25, 1846, on the death of Mr. Amos Underwood.

BY REV. G. W. MONTGOMERY.

[Published by request.]

'But man dieth and wasteth away: yea, man giveth up the ghost, and where is he?' Job xiv: 10.

The occasion which has called us together, is full of solemnity and interest. The mourning are weeping—the friendly are sad—while the minds of all should be impressed with the lesson of our mortality, which speaks from the voice of wailing, and in the scenes of earthly change. A sermon from the stars that have disappeared from among the lights of the firmament—a lecture from the crumbling mountains—an eloquence from the sere leaf of autumn—a question from the crowded dominions of death—are all asking, '*for, what is your life?*' And an answer comes from the countless generations who have glided into the darkness of the past, '*it is even a vapor that appeareth for a little time, and then vanisheth away.*' Is it not so? Take one life—compare it with the age of the world; and is it more than a gush of mist flying by on the wings of the storm? Or if we look at the whole mass of life, its constant recession from existence, it is like vapor that '*vanisheth away.*' All life is passing—it comes; it is; it passes forever.

It is astonishing what amount of life has disappeared. For six thousand years it has been pouring a constant stream into the vast ocean of death. The city that is now deserted, was once peopled by a busy multitude, eager for gain, for applause, for the honors and luxuries of this life. The hall that is crumbling to ruins, the abode of owls and bats, overrun with twining ivy, its courts deserted, its columns and statues overthrown, and its walks choked with weeds, was once tenanted with a gay crowd, echoed with the laugh of pleasure, and sheltered those who were busy with thoughts of this world, its cares, its sorrows, its joys. The plains which once bore large cities, were trodden down by the proud war-horse and his armed rider, and the legions of well appointed warriors, over which passed the caravans of a busy people, are now silent—the cities have fallen; the war-horse and his rider both sleep in the dust; the armies have melted away; and the merchant and his camel are overthrown by all-rapacious death. The hall of mirth no more knows its inhabitants—the wild-bird, the worm, the moth, have taken their places.

Death is busy. He knows no feebleness. He roams in all climes. Into every dwelling he finds an entrance—to all beings he sends his summons; and his summons is never disobeyed. Under his power, generation after generation has gone down to the tomb, like immense shadows gliding by on a wall, to return here no more forever. Like the Aurora Borealis, they flashed into life, and then, with a few faint gleams, passed into the regions of darkness.

How almost innumerable are the modes by which human life is ended. Subjection to a bad fashion—damp air playing in the lungs—organic disease—pale consumption—a slight cold—a single rush of blood to the head—swift and blighting contagion—burning fever gliding in every artery and vein—a blast of electric fluid—the terrific earthquake—the storm—all unfold death for man; and then, his earthly house returns to its original dust. Where, oh where, in what corner of the earth, does not death lurk in search for its victims? The spiny

lands of a tropical sun, know him—the more temperate regions of light and wisdom, are visited by him—and well is he known amid the ices of the poles. The palace and the hovel; the mansion and the dungeon; the king and the beggar; the aged and the young; the middle aged and the infant—are all visited by king Death.

It would be useless to disguise the fact, that death, while performing his work, creates great affliction. Death alone, brings no joy—his arrows are always dipped in pain—and though those whose society has not been visited by the pale king, dream not of the grief which distills in his pathway; yet when some fondly loved one, a husband, wife, father, mother, brother, sister, or a child enwrapped with the beautiful outgoings of a parent's love, are called to garnish the halls of the tomb, the soul is filled with anguish. Yet, in the midst of this distress, God has not left us without consolation. For when affliction shrivels up the tenderest affections by the dissolution of the object around whom they were fondly woven—when frequent and repeated death-scenes bring to our ears the unerring truth, that sooner or later we must no longer look upon the attracting forms of nature's glory, but fall down in the banquetting house of the worm, to return to the quiet embrace of mother earth—then Hope, which God has so mercifully given us, goes boldly into the tomb, and emerging from its shadows, pictures forth a life of pure felicity, of ennobling scenes, of endless being; where all that makes human nature dignified and worthy of its Creator, shall expand with purer powers, until mind shall swell into a seraph of immortality. This enchanting work Hope brings forth in the soul of man while he looks upon death, and realizes that stern fate is hurrying him to that dark ocean, from whose waters no being has a return-voyage to the shores and changes of transitory and mortal life.

But are these tales of hope TRUE? Can it be that the desires of man for unfading life, are given us by Him who intends to fulfil them, or are they mere dreams, the outbreaks of disturbed fancy, which live and perish with those who cherish them? Who shall answer these questions? What voice speaks in thrilling tones of immortality? Will the assurance come from the physical heavens? There are vast and complicated wonders there, displaying infinite wisdom and skill—wonders which no human eye can fathom, no human thought reach.—The bodies of light we behold, are suns and planetary worlds, overwhelming in size, grand in all their relations, which with the gigantic systems that are continually springing into active being, send forth a glorious song from the organ of their movements to the praise of Him who is sublimer than all His works. But with all their grandeur, they send no voice down to earth, that for *mind* there is an immortality more enduring than their existence.

Will the assurance come from earth? The earth is mighty—and in all the sciences which display knowledge of it to us, there is a grandeur and sublimity that speak of the power, wisdom and goodness of its gracious Architect. But it gives to the soul no vivid and thrilling truth, that beyond the brief day of human existence, the soul shall endure without change. The earth speaks a different language.—The gradual but sure crumbling of mountains—the fall and decay of vast forests—the sere leaf of autumn—the continual change of organic forms into the separate elements which compose them—all utter but one tone; man is born, grows, decays, perishes, like the plant which rears its head like a gleam upon life, and then vanishes.

Will the assurance come from the man of knowledge? The man whose mind is trained in sci-

ence—who can stand amid the glories of nature—and display before us her choicest secrets; unfold to our wondering vision the manifold facts which the mind has been enabled to select from the book of the universe—is dignified and noble in all the powers of intellectual science. But station that dignified and noble philosopher beside the grave, and inquire of him, if the mind which once animated the form that moulders there, will live forever; and he is no more capable of answering the inquiry, than the wandering savage. Both have hopes—both have speculations, cultivated and refined in the philosopher, and crude and wild in the savage—but scenes beyond the grave, are to them both, equally sealed—the power of their knowledge sheds no true light on the tomb—they may dream; but their dreams perish with them, when they lie down in the sleep of death.

If hope then whispers to man of future life—if the native love of life strengthens that hope—if the mysterious influence of nature's works excites desires in the mind, which seem too spiritual and heaven-born, to belong to earth—who shall answer the question, *will mind become immortal?* Can it receive an answer?—or must we shrink into our perishing natures, and go down to the grave in unawaking slumber; to cease to be; to have our being end in a profound gloom that shall never be broken by coming life and illustrious immortality? Is this our fate? Do our longing inquiries meet with nought but unbroken silence amid the thousand voices that are continually telling of God's love and goodness to the children of men?

Hark!—What disturbance is in the halls of the dead?—Why flees death in dismay?—What light is pouring into the tomb, flooding it with noontide glory, and by its aid, directing the trembling bird of hope to stand on the rock of faith, which is upheld by the promise of life to come founded on God's direct revelation? What divine form has broken the gloom of the tomb, and is waking up mind to another and better life? Christian! It is thy Lord! Mourner! It is thy Redeemer! Unbeliever! It is the 'Resurrection.'! God sent him among men on a mission of love and mercy, to reveal truth which no mere human effort could attain. He came; and like an angel, shed the benignant smiles of his God-like nature upon the world—pure as truth, sinless as a smiling infant, kind as the dews of heaven, immovable as a rock in the discharge of his duty, tender with subduing affection, dignified with the noblest forms of virtue, loving men with a love which their bitter hostility could not destroy, in the midst of persecution, sorrow, and dreadful death on the cross, he went down to the grave, dared all, all its fearful horrors, and on the third day, armed by the power of God, he burst the cerements of the grave, came forth the 'first born from the dead,' thus demonstrating that He who gave life can save from death; while, by his ascension to the spiritual presence of God, in view of his disciples, he established the truth of the 'life and immortality' which he brought to light. The 'morning star' of the resurrection, he has robbed death of its greatest terrors, and in effect, has taught this sublime communication to men; though death is the unalterable doom of all human beings, yet that death is not an end, but only the path to a brighter and better life; to freer and ever-extending knowledge; to nobler and more hallowed affection; to the presence of God and the Lamb; to communion with angels, in whose company we shall be permitted to enjoy the delight unfolding from the volume of the universe, and to go on expanding in an endless round of being.

This truth God manifested, by suffering Messiah

to die, that He might reanimate his lifeless body, and bring him forth to the physical eyes of competent and honest witnesses, who beheld, and handled him after his resurrection; and whose record of these events is found in the Scriptures which have come down to us, and will be cherished as a precious boon so long as one pulse shall beat or one heart shall throb with sympathy. It was with the confident assurance of these facts, that the apostle proclaimed the sublime truth, that *'this mortal must put on immortality.'* In the splendor of this sublime revelation, well may we declare:—'For we know that if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.' Transporting thought! Mortality is but the flush of life, to expand into the celestial infinitude of an existence, which, through revolving ages, shall increase in majesty. Death is but a sign of goodness to lead us to immortality—a shadow which God casts over us, to prevent the splendors of his own presence from falling at once upon and crushing the mind, as it feebly emerges from its perishing body, to gradually approach the grandeur of God.

The simple truth in regard to another life, deduced from the Scriptures, is this—at death, man throws off his mortal body, which returns to its native dust; for earth-born it is, and earth-ward will it tend—but the mind, the soul, that part which allies man with Deity, will be made immortal, and placed in a spiritual body as well fitted for heavenly scenes as our mortal bodies are fitted for earthly scenes. This is one of the great facts which God has communicated to us in His word—a fact, which breathes the noble thought, that the children of the resurrection shall become equal to the angels of God, and therefore can not die any more. * * *

Immortality will be full of felicity and knowledge. The assurance of the Saviour that the 'children of the resurrection' shall become 'equal to the angels of God'—and of the apostle that 'this corruptible must put on incorruption;' and that Christ 'shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself;' Phil. iii: 21—these assurances prove that all who partake of immortality, will also partake of unmingled felicity.

Even punishment tends to this end, for we believe that the sinner will be punished according to his deeds—that punishment will ultimately wean him from sin—that God's truth will reconcile him; will raise up his degraded mind; will invigorate the ruined intellect; will repair the abused faculties; will restore order in the long abused soul; will reclaim the wanderer from sin; and fit and prepare him for the enjoyment of that immortal felicity, which is purely a gift from God to all his children. This is the faith which the Scriptures teach us—one which displays the mercy and benevolence of God—one which accords with the mission of Christ—one which speaks of universal reconciliation—one which gives a sublime answer to the question contained in the text.

Glorious plan! Divine theme! All-hallowed news!—worthy the songs of angels, the praise of men, the labors of the Saviour, and the love of God. How sublimely it unfolds that unchanging and benignant paternity, which, watching over the countless throngs of the human race with untiring and unspending care, through all their wanderings, and notwithstanding all the evils to which they are subject, brings them all at last to the desirable period, when the joy and reconciliation, so long foreshadowed by prophets and preached by apostles, as resulting from the reign of the Saviour, shall be consummated and established world without end.—How it illustrates that vast and thrilling truth, which in all the universe, is ever proclaiming in tones of benevolence, *'God is Love.'*

At that period, *'SIN SHALL BE FINISHED.'* No longer shall the heel of oppression crush man in the bitterness of slavery, both of body and soul. No more shall parents mourn for prodigal children wandering in the darkness of vice and folly. No longer shall army clash with army; no more shall

the gory stream flow in one crimson tide, mingled with the tears of orphans and ruffled by the widow's cry; no more shall rapine, destruction and ruin stalk abroad in all the fury of unhallowed passions. No longer shall iniquity reign among men; enfeebling their minds, prostrating their bodies with disease and premature death; separating them from communion with God and the holy influences of virtue. No longer shall the rebellious soul resist the calls of mercy, take no heed of the eloquence of kindness, turn a deaf ear to the voice of truth. *Sin will be finished.* The flesh with all its craving desires and appetites, will be thrown off. The soul will be drawn from all motives to disobedience.—In the light of universal knowledge, and in the reconciling powers of truth, it will rise on eagle wing, and soar far above all impurity, until, in the smiles of peace, holiness and immortality, it will become wedded to righteousness; and in it, God shall be all in all, absorbing all its powers, filling all its faculties, and governing all its desires. And what will be true of one soul, will be true of all souls. Oh! how sublime will be that scene; how triumphant that joy; how glorious that song of praise; when Christ shall have saved his people from sin.

ERROR SHALL CEASE. Those blinded imaginations which envelope the minds of men with a thick veil of darkness, shall vanish away. Those creeds and traditions which cause men to look upon their heavenly Father as a being of mingled love and hate, thus clothing him with human passions, shall drop into oblivion. Those monstrous dogmas which throw their gloom over the soul, destroy its peace, make it shed the bitter tears of hopeless despair, and even chain it in dreadful insanity, shall vanish away. Truth, God's holy truth, the truth consecrated by the love of the Saviour, shall fill every understanding, expand every mind, and induct every individual into the glorious liberty of the children of God; conferring upon them the full freedom of knowledge, of virtue, of heaven, of affection, of joy in the Saviour.

THERE SHALL NOT 'BE ANY MORE PAIN.' All sickness shall cease. The cheek shall no more be sicklied by the pale cast of consumption. No more shall the evening breeze be loaded with pestilential vapors, to wither the human frame. No more shall the wrenching pain make every nerve quiver with agony. With the mingling of the elements of the body with mother earth, all disease shall lose its power; nor shall insanity introduce horrible confusion into the mind. Endless health shall reign. And of all people, 'God shall wipe away all tears from their eyes.'

'THERE SHALL BE NO MORE DEATH, NEITHER SORROW, NOR CRYING.' *'Death, the last enemy, shall be destroyed.'* For *'death shall be swallowed up in victory.'* Jesus will abolish death in life and immortality. There shall be no more parting.—Rachel shall no longer weep because her children are not. Parents shall no more be separated from their beloved ones. Friends shall no longer weep over the grave of buried affections. Death shall no more divide families nor destroy the blessings of friendship. And in the triumphs of the cross—in the saving power of Christ—in the immortality of heaven—in the smiles of the love of God—the redeemed universe shall utter the mighty challenge, *'O Death! where is thy sting? O Grave! where is thy victory?'*—and the glorious jubilee shall swell every soul, as the Saviour answers, *'DEATH IS SWALLOWED UP IN VICTORY.'*

Here then is the consolation we bring on the present occasion. We offer it to the wife, children, and other relatives of the deceased. Your loss is indeed afflicting. A kind husband and tender father has been taken from you. But weep not as those who have no hope. Be resigned to the will of Providence, and take comfort from the fact, that death is not the ultimate end, that there is another life, and that you will surely meet again in joy and peace. Console one another. Do it with that affection which the departed ever exhibited towards you, and especially which he ever exhibited towards his aged mother. Let the truth be so ardently believed, be the strength of this consolation.

The Society of which he was an efficient mem-

ber, has met with a severe bereavement. Brethren, you feel this loss. You feel that one who loved the cause; one who showed that love by his generosity and zeal, will be with you no more. He was indeed a friend to the truth. And though he long had the impression that he should not live to see the new house which you are engaged in building, finished, yet he as liberally assisted in the enterprise, as though he had expected to enjoy it.—When you shall meet in that new temple, remember that one who loved you all, can not meet with you; that he has gone to a more glorious temple. Show your affection for him, by imitating his zeal for the faith.

Citizens of Auburn, you have met a great affliction. Living here for thirty years; a man whose activity and business talents were calculated to make him heard and felt; he became identified with your village. You will miss him from your councils and streets—the poor will miss his generous liberality—widows and orphans will miss his protection—and those suffering under oppressions or from false charges, will miss his untiring efforts to give them freedom. Many here can say, that his friendship was tried and ever found true. But he has gone with the multitudes of others who have been taken from your midst. Let all say, peace be to him.

Finally, let us all learn wisdom from this painful scene—let us realize the certainty of our own mortality—that by faith and virtue, we may be ready to die in peace and joy. Amen.

[Original.]

LETTER FROM BR. STEBBINS.

Port Huron, Mich., June 12th, 1846.

Br. SKINNER.—When I last wrote you, I expected ere this to have seen you face to face. I had made arrangements to attend the Convention at Newark and to make sure of being there I engaged passage with two brethren; but like many others in similar circumstances, between them both I fell to the ground; and was left to turn my disappointment to the best account possible. This I did by starting at once for the West. Having resolved to go somewhere, and having a desire to see for myself the land 'flowing with milk and honey,' accordingly I made my way to Buffalo. There shipped on board the elegant steamer St. Louis; and after a delightful voyage of about 30 hours, I found myself at Detroit. Here I was cordially received Br. J. H. Sanford, who is attempting to revive an interest in the cause of Universalism, among the good people of this ancient city.

It may be a cause of wonder, to those unacquainted with the difficulties that, in cities, often beset the way of the 'sect everywhere sp ken against,' that no society of Universalists is established here. But to you and others who have long labored to build up the cause of truth in Utica; and have seen it prostrated in the dust of error and popularity, it can be no matter of surprise to know that other cities have chosen to worship the God of this world, and set at naught the most precious truths of revelation. May we not hope the day is approaching, when the veil shall be removed from the minds of the people and the glory of the Lord shall be revealed to them?

From Detroit I travelled westward, spending the last Sunday in May, at Dearbonville, and preaching to respectable and attentive congregations.—The following Wednesday and Thursday I had the happiness of meeting with eleven ministerial brethren and a large number of believers in the restitution, at Ann Arbor; it being the annual convocation of the Central Association in Michigan. And a glorious meeting we had! A soul refreshing season! Long shall I remember the happiness enjoyed there, and the social cheer and generous hospitality of the kind friends who opened their doors and their hearts to their visiting friends. May they long enjoy the peace and prosperity that now attend them under the acceptable labors of father Miles. Long may this aged brother continue to break the bread of life unto them.

From Ann Arbor, I returned to Detroit, where I attempted to preach the word to the little band,

who have here gathered around Br. Sanford, in his undertaking of which I have spoken above. Never I think have I so much felt my weakness; nor had so deep a sense of the great responsibility resting upon a minister of Christ. Here were assembled a handful of believers in the midst of thousands, who speak against them and their faith. Fearful and trembling lest they be not able to withstand the powers arrayed against them, how much did they need to have illustrated most forcibly the words of Jesus, 'Fear not, little flock, it is your Father's good pleasure to give you the kingdom!' but oh! how feeble the encouragement I could give them! I trust, however, the lesson may stimulate me to labor more earnestly, that I may become a faithful minister.

From Detroit I came to this place in company with Br. Sanford. Four happy evenings of this week have been spent with this devoted brother in religious meetings. Two at this place and two in St. Clair. In both of these places our meetings have been well attended, and marked attention given to the preached word. I remain a few weeks, when I expect to return to New York.

Detroit, June 25th.—When I commenced this letter, I was upon the beautiful banks of St. Clair River. I spent there two weeks—and became acquainted with many believers in the restitution.—Here is a pleasant, and would, I think, be a profitable field of labor for a preacher: and the friends here are resolved to have one. They are raising a handsome subscription, and have given conditional calls to two ministers, so that (if they do not fall between them,) they will soon be blest with the ministrations of the word. My intentions of returning soon to N. York, at present seem to be frustrated. Since I was last in this city, Br. Sanford has made arrangements to leave his charge, and I have been informally invited to tarry with the friends here, to which invitation I have reluctantly acceded; there appearing to be no other alternative but to suffer the effort commenced by Br. S. to be abandoned. So that for the present I am booked at Detroit, Mich., and wish Editors and others to be apprised of the fact. How long I shall remain is uncertain—perhaps till some more competent person can be obtained. Your brother, J. STEBBINS.

Original.

MR. WARREN'S SECOND LETTER TO ELDER D. HOLMES.

Smithville Flats, July 3, 1846.

Dear Sir,—Your letter under date of June 9th, came to hand last Saturday, and I hasten to give it a brief notice. I however entertain but faint hopes of meeting you in debate, and thereby having the privilege of seeing the truth prevail over error, to the glory of God, and the peace of man. You have put down your foot, it seems, and will not move, come what will. I shall not dispute your right to do so. But you say I have been 'singularly unfortunate in stating my case;' but wherein I am unable to see, unless it is in my failing to obtain a discussion with you; for the question I proposed, embraced the same doctrine as the second one you proposed to Br. Taintor; only I have changed the affirmative. (See Mag. and Adv., present vol., No. 4.)

I shall not bandy words with you about issuing a challenge; for it is of no moment at all. I am ready to give, or receive a challenge for the laudable purpose of learning the truth, and its power; and it matters not who gives it, if respectable and respectful.

Dear Sir, I am at a loss to understand the meaning of your letter. I do not know whether you mean to refuse an oral discussion, or not; for you seem to be both sides of the fence. In one sentence you throw out encouragement that you would discuss under certain circumstances; then, as if frightened by the appearance, you refuse to meet any, but the three first named and then on your own ground. You say to me, 'If I wish to discuss questions which at once cover the whole ground of controversy between Universalism and Orthodoxy

—you can not do better than take those embraced in the two propositions of my discourse; since one of them relates to the nature of salvation and the other to the conditionality and extent of it.' Suppose I do take them: will you then stand up to their support? We will see. To suit your hint I offer the three following,

1. Is scriptural salvation a salvation from sin, or from deserved punishment?
2. Is man's future immortal salvation conditional or unconditional?
3. Do the Scriptures teach the doctrine of endless punishment for any of the human family? or do they teach universal salvation?

These if I have read your 'House on the Sand' and other writings correctly, cover the ground you wish to examine. The last of these, however, is the only one of importance with the mass, and in the final issue between us.

As to a written discussion, I would say, I do not think, as a general thing, they are as profitable as oral; from the fact that too frequently only one side is read by each party. Hence, truth does not find its free course to the heart that it will in an oral debate. But sir, if we fail on this, I will not object to a few letters on these questions. As to my respectability, I did not know as it was my business to prove my standing. But I will say I am a preacher of the Universalist order, in connection with the Chenango Association, and for aught I know, am in good standing. I will not enlarge on this point; for you well know that 'F' is a significant character. Yours in love, A. O. WARREN.

[Original.]

LETTER FROM SISTER LAURA EGGLESTON.

BIS. SKINNER AND WALKER,—Excuse the freedom of an invalid sister, who is somewhat better in health and spirits than of late. I have spent the last six months in the arms of severe illness, and have but partially recovered my former state of health. To be brief, I am now at my mother's in German again, and wish you to be patient with me in my peregrinations, and still have the kindness to continue sending me the paper as usual. I want it directed to German P. O. The post office is kept by a better man now. The young bigot, who I believe must have played an iniquitous part respecting my papers last winter, is out of the office, and will trouble my paper no more at present.

Br. Skinner will accept my thanks for his charity* and sympathetic manifestation, for one who is truly a daughter of affliction, and is still solaced by the blessed hope of a better life than this, when I shall cease to be an inhabitant of this lower world, and rise to bloom with seraphs in the paradise of God. In my recent trials, this hope has been my support, my all. I have found some warm hearted friends, who have smoothed my sick pillow, and rendered me some assistance. I am able to sew a little, and shall, I think, be enabled to struggle on as heretofore. My lungs are very tender yet, but the hemorrhage has ceased. If the followinganzas are deemed worthy, please give them a place in your columns. This is the first I have written in six long, long months. Sincerely yours, LAURA EGGLESTON.

* This allusion is to the fact of my having received a donation of \$2 from Br. Eli Peck for the writer, to which I made a small addition and forwarded it to her. And, by the by, if there are any whose money troubles them, or whose consciences may trouble them if they do not 'go and do likewise,' we would say to them, send sister Laura a little of your surplus; it will be well applied, will do her good, and she will bless the 'liberal soul' that does it all her days. D. S.

WE MUST NOT EXPECT TOO MUCH AT ONCE.—I often think of a saying of Archbishop Bramhall. When, upon the cessation of the great rebellion he was appointed to the primacy of the Irish Church, he found the province of Armagh teeming with disorder, and filled with opposers both of his own person, and of the discipline and doctrine of the church. And how did he eventually succeed in stemming the torrent of evil? Not by making sudden and

violent changes; but by patient, quiet firmness, and by steadily continuing his own uncompromising course of argument, persuasion, and long-suffering, through good report and bad report. For 'men,' said he, 'must needs have some time allowed them to return to their senses, who had so long been out of them.'

TRIMMING TREES.—June is a good month for trimming fruit trees. Planting is over and we have more leisure in June than in May. We prefer May and June to March and April because the wounds heal sooner. No new wood is made till the leaf puts out to elaborate the sap; the wounds are therefore exposed for a less term when the trimming is done in full leaf.

It is not prudent to trim excessively in one season. Trees will sometimes bear much abuse, but we have known them to die in consequence of losing too much top. Most trees need a little pruning each year, and when this is done, there is no need of cutting much at a time, nor of cutting large limbs.

Some orchardists dislike to trim so late as June, because they find young apples on the limbs. So young gardeners are loth to thin out their plants till it is too late in the season and they are ruined.

No farmer should allow his hired man or himself to stand on the trees with heavy boots or shoes on his feet. Limbs are much injured by such treatment as the wounds are longer in healing than those made by the trimming saw.

NEW BOOKS.—We have just received from Br. A. Tompkins, of Boston, Mass., the following new Books, which are for sale. 'Duties of Parents,' by a clergyman. Price 38 cents. The 'Universalist Assistant,' by Br. D. Forbes, price 50 cents. 'Adventures of Elder Tub,' comprising important and startling disclosures concerning hell; its magnitude, morals, employments, climate, &c. To which is added, 'The old man of the hill side.' This book is by Br. George Rogers, price 50 cents. 'Floral Fortune Teller,' by Miss S. C. Edgerton, 38 cents. Also volumes I and II of Paige's Commentary. Balch's Manual for Sunday schools, &c.

Br. S. R. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street, Buffalo.

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

Br. T. J. Sawyer authorises us to receive subscriptions or donations to the Theological Institute. Any one who may wish can therefore remit direct to this office, and the receipt of the money will be acknowledged in the Magazine and Advocate.

A few copies of the Rose of Sharon for 1846 for sale at this office.

A few hundreds of the Register and Almanac for 1846 yet left, and for sale at this office.

MARRIAGES.

In Greene, June 17th, by Rev. J. T. Goodrich, Mr. SAMUEL WHEELER to Miss MARGARET RACE, both of that town.

In Oxford, July 3d, by the same, Mr. SMITH SLOCUM to Miss ALMINA B. NORTH, both of Norwich.

In Oxford, July 5th, by the same, Mr. SETH G. PELLET to Miss MARY WESTCOTT, both of Norwich.

At Little Falls, by Rev. W. G. Anderson, Mr. ALFRED SCHUYLER to Miss SARAH MCCHESNEY.

At Trenton Falls, July 4th, by Rev. P. Hathaway, Mr. TRUMAN C. HASKELL of Newport, to Miss ELIZA A. HOWARD of Trenton Falls.

SUMMER IS COMING.

Summer is coming—and with a glad shout
 All nature is hanging her drapery out;
 The forest and valley, the mountain and hill,
 Are singing in concert with river and rill,
 The bird in the tree top, its mate in the glen,
 And the winter-bound spirits of wearied men
 Alike are rejoicing its coming to see,
 As it throws its rich mantle o'er valley and lea.

Summer is coming—and like a rich vest,
 The earth in an emerald robe will be dressed;
 All gem'd with bright flowers of various light,
 From the deep scarlet dyè, to the pure pearly white;
 And the sky with its pale and cold mantle of blue,
 Will deepen its tint of cerelean hue,
 And its light floating cloudlets of silvery white,
 Will seem to shed o'er us a smile of delight.

Summer is coming—and winter is o'er,
 And the voices of nature awakened once more
 In a murmuring strain of sweet harmony blend,
 And upwards from earth a rich orison send—
 The murmur of breezes, the songsters' wild notes,
 The hum of the insects, which on the air floats,
 And the voices of rivulets heard everywhere,
 Make vocal with music the earth and the air.

SHAKER AND THE DEACON.

Enter Landlord. Friend, there is a traveller who has put up with me who does not wish to mingle with the multitude in the bar or sitting-room, and as my house is now full, I can not accommodate him unless that you will obligingly permit him to sit in your room until he retires.

Shaker. Yea, if he is a sober man, I have no objection.

Land. I thank you; I will introduce him. Exit.
 [Enter Landlord and Deacon.]

Land. This is the gentleman, Sir, for whose introduction you gave consent. [Retires.]

Shaker. Be seated, friend, before the fire. [The deacon sits down.]

D. It's a cold night.

S. Yea.

D. I abominate a tavern.

[No answer.]

D. I sometimes think a tavern a meeting house for the ungodly.

[No answer.]

D. The church to which I belong and in which I hold the office of deacon condemns dancing as the worst of sins.

[No answer.]

D. You belong to the Shaking Quaker Society, I take it.

S. (After a pause.) Yea, I am a member of that people.

D. Do you hold any office among them?

S. Yea, that of a brother.

D. I suspected that you belonged to the C-n-y Society, and that you was the man they called Deacon Ed—ly.

S. I belong to that society.

D. Your people, I understand, dance on the Sabbath day.

S. We labor before the Lord on the first day of the week.

D. In either sense it is a *prodigious* abomination, and our missionaries ought to be sent to enlighten you.

S. Friend, dost thou confide in thy faith?

D. Yes.

S. So do I in mine.

D. But you are in a state of moral *devastation*, of sin, and of rebellion against God and his revelation.

S. Friend, I have not a gift to converse with thee at this time. I will not condemn thy faith—permit me and mine to remain at peace.

D. I feel it my solemn duty to warn you to beware of dancing as you would the wrath to come.

[No answer.]

D. You are in a state of sin and moral darkness, will you shut your eyes against the light of revelation?

S. Nay, friend.

D. Then how can you dance, or labor, as you call it, without Scripture authority, and against the *light which our churches send forth*?

S. Art thou a Deacon, and hast thou a Bible, friend?

D. Yes, I am a Deacon, duly 'set apart' according to the ordinance of the Church of God, and have a Bible which I understand from Genesis to Revelation.

S. Then I can not give any additional information to thee, who understandeth the *whole* of the law of God; and we will cease to speak further thereof.

D. If you will produce one text in the whole book to countenance dancing, I will cease to speak further.

S. Friend, thou art kinder than I expected; I will answer thy request *threefold* upon *thine own condition*; and first upon the dancing of a *prophetess*. 'And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and dances.' Exod. xv: 20. Dost thou think, friend, if dancing was not acceptable to Israel's God, that Moses and Aaron would have suffered the sisters to have danced before the Lord, the moment they had escaped the Egyptians and miraculously passed through the Red Sea?

D. I have no recollection of that text; I will take it down, and after reading it show it to our minister; but you will proceed with the rest.

S. 'And Jephthah came to Mizpah unto his house, and behold his daughter came out to meet him with timbrels and with dances, and she was his only child, beside her he had neither son nor daughter.' Judges xi: 34. Jephthah was a Judge in Israel and favored of the Lord.—Canst thou believe that he allowed his only child to dance if it was wicked?—and would she forth to meet her father in a manner not truly acceptable to him?

D. I have noted it down with the other. I have heard that the Shakers had a Bible for themselves—proceed.

S. 'And it came to pass, as they came when David was returned from the slaughter of the Philistines, that women came out of all the cities of Israel singing and dancing, to meet king Saul with tabrets, with joy, and with instruments of music.' 1 Samuel xviii: 6. Now, friend, Israel was a favored people of the Lord, and would the women 'have come out of all the cities of Israel singing and dancing' before Saul and David for the great victory, unless it was approved by their God? Nay, friend, they would not have sinned against God for the victory and deliverance which he had given.

D. Admit your texts are from our true Christian Bible, they do not prove that men and boys are allowed to dance; it was only the women, and they are allowed to do almost everything, and if I find those passages in my Bible, I shall think they have always been a prodigious abomination from old mother Eve down to the fag end of them.

S. Do'st thou believe, with thy Bible, that David was holy, and a man after God's own heart, friend?

D. Yes, to be sure, I do most solemnly.

S. Take care, friend, for verily thou wilt make thy God a dancer, if David was a man after his own heart, for 'David danced before the Lord with all his might, and David was girded with a linen ephod.' 2 Samuel v: 4. Now canst thou believe, friend, that holy David would have danced before the Lord, if the Lord was not fond of dancing?

D. This is an abomination of abominations, worse and worse; oh I can smell sulphur in this room.

S. Not unless thou hast it about thee, friend, for my people neither make it, or have occasion to use it.

D. Your Scriptures I now flatly deny. I can't recollect a word of it; if it be found any where, it must be in Ann Lee's revelation.

S. Nay, friend, be not offended that I repeat thy own Bible to thee, thou wilt find all therein. I fear thy memory does not quite reach from Genesis to Revelation.

D. Well, if such passages are to be found in the Bible, like the old dispensation, they are outlawed and now binding nor never will be again.

S. Verily I would fain ask thee one question: do'st thou believe that Israel will be gathered together?

D. Yes, for it is the promise of God.

S. Yea, verily, and hast thou faith that thou art one of the ransomed of Israel?

D. Yes, Sir, I have the evidence in the church.

S. Then, friend, if thy Bible deceive not, thou thyself wilt have a merry long time of dancing!

D. This is worst of all; you may make all the women of Israel dancers, and king David to boot, but mind you have now got a deacon of an orthodox church to deal with; you nor any other power can make me consent to dance; take that for an answer.

S. Then thou already deniest thy faith, in being one of the ransomed of Israel, for God hath said, 'Again I will build thee, and thou shalt be built. O Virgin of Israel! thou shalt again be adorned with thy tabrets, and thou shalt go forth in the dances of them that make merry.' Jer. xxvi: 4.

D. Well, I tell you again, I will not dance with them.

S. Verily, friend, I may say, 'according to thy faith be it unto thee.'

D. I now believe every word in Mary Dyer's book concerning you.

S. Yea, friend, it seemeth strange unto me, that thou shouldst follow the counsels of Mary concerning us, and denounce the examples of Miriam the prophetess of God.

D. I hold it my duty not to say one word more to you.

S. Thou hast my thanks, friend, if steadfastly thou keepest thy promise, thou wilt find thy silence more useful to thee than thy accusation, and more conformable to the character of a deacon, who should be at least decent in his deportment, and an honest seeker after the truth.

D. I'll leave this accursed room as soon as I can get my hat and coat.

S. Friend, thou hast spoken again and *sworn too*.

D. I don't thank the landlord for putting me in this room. [Runs out in a rage.]

S. Thou wilt dance soon, I fear, THOU DEACON OF THIS WORLD. [Exit Shaker into bed.]

REASONS FOR NOT GIVING TO THE FOREIGN MISSIONARY SOCIETY.

We are, by no means, opposed to Foreign and Home Missionary enterprise, rightly conducted,—but especially since hearing the lecture of Dr. Lafon, on the Sandwich Islands, and reading some articles that have appeared in the papers, our confidence in the operations of the 'American Board of Foreign Missions,' is much weakened. Dr. Lafon stated, that he did not impugn the motives of the Board; neither do we. Perhaps, they think they are doing the best they can under the circumstances. This gentleman has been one of the Missionaries in those Islands, and is consequently well acquainted with the state of things there. He says the common people there, are the merest slaves and serfs to the king and nobles. These nobles are *oppressors*—and yet the Missionaries do not preach against oppression—do not censure, but countenance it, and to use his own words, 'receive into the church every form of oppression,' and the American Board approve of their doings. We learn also, that the Missionaries and their wives and children, also join in this heartless oppression, which deprives the working classes of nearly all their rights. The wives and daughters of the Missionaries have them for servants, and use them for beasts of draught and burden. They are moved about the country, and even a few rods to meetings, in vehicles drawn by the natives. Thus they countenance and join in the system of wrong doing.

Dr. Lafon also remarked, that when Christ preached, 'the common people heard him gladly,' but said he, 'not so in the Sandwich Islands,—there, they are the nobles who give a willing ear to the Missionaries—while the common people care little or nothing about it.'

We infer from this, that the Missionaries do not preach the Gospel as Christ preached it. His preaching was a source of gladness to the common people in Judea—while to their oppressors—the nobles—the Scribes and Pharisees,—it gave great offence—and by the way, these were

rigid Partialists. Christ's doctrine was favorable to the common people. It pleaded their rights against the great ones—the nobles of that age. It was a system of equality of rights. It was against the oppressor, as such, and in favor of the oppressed—the poor—the laboring classes. But, these Missionaries do not preach so as to favor and defend the oppressed—but rather their oppressors. The nobles, the aristocracy hear them gladly. What better proof do we need, that the system of Partialism and endless misery which they preach is not of God—not of Christ—not the Gospel in its purity? The Gospel is a system of peace and good will, and equal rights to all men. After knowing these facts, and some others which we shall soon publish, who can feel disposed to give money to sustain the present Missionary establishment in the Sandwich Islands?—[Watchman.

UNIVERSAL RESTORATION.

There is one argument for universal salvation, independent of those taken from the express declaration of the word of God, which, with the intelligent mind and benevolent spirit, is of immense weight; and it is that drawn from analogy. As it is seldom exhibited, we propose to dwell on it, a few moments; and by spreading it before the people, animate and encourage their hopes in regard to the glorious prospects which await us in another life. We mean an argument drawn from analogy between visible and invisible realities, between the advance of perfection in matter and in mind.

Thus, as regards the physical world, there is a slow and regular mounting up from the igneous to the watery; from a confused chaotic mass to more regular proportions and formations; from the formless and flowerless moss, to the lofty palm; from the rough pebble, to the precious diamond; from the sloth, to the half reasoning elephant; from the hyena to the noble New-foundland dog, from the worm, to the gorgeous butterfly; and from the lowest in the human race and species up to the most noble, dignified, intellectual and fascinating of the Circassian race.

Nature never retrogrades. The God in 'whose hand are the deep places of the earth,' is continually beautifying his fair and glorious creation. The same changes are taking place in imponderable and invisible substances. We have now a purer atmosphere, air and sky than existed before man was created. The light of heaven once lurid, heavy and murky, has become brilliant, silvery and exhilarating. New stars have in consequence been seen breaking forth on the azure dark mantle of night; and with a new order of things that are visible; the invisible immortal mind while it sees, feels, and knows only through the immateriality of things around it, has no doubt been roused to new energies, hopes, sympathies, and aspirations. Now, since this is the case, why should not the onward march of mind, soul, spirit, the glorious moral and intellectual world around us, invisible but eternal, ever progress in excellence and glory? Why should Deity change the rough pebble to the beautiful crystal, the worm to the gorgeous butterfly; upheave continents into a fairer sky, and wind up all visible creation into the perfection of beauty, and yet leave the invisible untouched by the finger and pencil of an infinite grace? It can not be. No we feel that it can not. All that the eye sees, the ear hears, or the heart feels, gives to us an upward rush, a spirit-stirring hope and expectancy as it regards the future. The figurative expressions of Scripture, which a dark and gloomy superstition have materialized, are destined to give way speedily to the plain teachings of truth and love. As science has advanced, and as civil and religious liberty have prevailed, there have series after series, been swept away; and, the time will come, when the plain teachings of truth will cause even children to love and seek the Lord with that perfect love which casteth out all fear. This is a true, an elevating and ennobling view of the subject. It throws a flood of glory over creation, and eternal existence. God is good—God is love—God is glorious. It is not necessary for us to know the way, the time, manner, and purpose. We take only the glorious truth and rejoice with joy unspeakable and full of glory.—[Gospel Fountain.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Murray, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, JULY 17, 1846.

BAPTISM.

To the Editor of the Magazine and Advocate.

Rev. Sir—I can not resist the temptation which this opportunity presents of making bold to ask a few questions, in which I am greatly interested, and which I have no doubt you can easily answer. I have heretofore sought in the Magazine and Advocate in vain for some article upon the subject. The community around me are mostly Reformers, or Christians; and their preaching has undoubtedly excited these inquiries in my mind. The subject is *Christian Baptism*. I believe the Universalists have no form of baptism. Now was not water baptism practised by the apostles? Was not John baptising in Aenon because there was much water there? Did not both Philip and the Eunuch go down into the water, and he baptised him? To make a long matter short, what do you do with water baptism. Should you consider so humble an inquirer after truth as I am worthy of notice, you will confer a favor by answering the above queries.

Yours, &c.

E. D. P.

Midway, Ky., June, 1846.

ANSWER.

The inquiries of our friend E. D. P. we cheerfully give a place in our columns, and add the following by way of answer.

Universalists generally do not regard water baptism as indispensable, as a *sine qua non*, or as requisite to salvation. They consider it an outward form, or ordinance, that may or may not be adopted by the believer, according to his own conscience. They regard it, not as 'the putting away of the filth of the flesh, but the answer of a good conscience toward God.' (1 Peter iii: 21.) They allow perfect liberty of conscience on this subject among all their members. While some of the Friends, or Quakers, have embraced our faith and still retain their former opinions on the subject of Baptism and all other outward ordinances, rejecting them, as no longer binding or necessary, and adopting the idea of spiritual, or inward Baptism—the Baptism of the Holy Ghost and of fire, (see Matt. iii: 11. Mark i: 8. Luke iii: 16. John i: 26, 27,) others among us from those denominations who hold to the outward form of Baptism, still retain their former opinions and practice accordingly. St. Paul says, (1 Cor. i: 17,) 'Christ sent me not to baptise, but to preach the Gospel.' It appears by this and other passages in Paul's writings, that although he was allowed to baptise, and did so in several instances, (see 1 Cor. i: 13-16.) yet the administration of the ordinance was not specially enjoined upon him; and owing to the perversion and abuse of it among the Corinthians, he thanked God that he had baptised no more of that church than he had. But whether he baptised many in other churches of his planting does not appear. It seems that had he regarded the ordinance as any way necessary to salvation, instead of thanking God that he had baptised none of the Corinthians but the few individuals named, he would most certainly have baptised every one of them; and also that the administration of the ordinance would have been specially enjoined upon him as an Apostle of Christ.

It is not certain that our Saviour ever administered water baptism in person to any one, though his disciples did with his approbation; (John iv: 1, 2,) and it is also certain that Philip baptised the Eunuch, that Christ himself was baptised of John, and that water baptism was practiced, to a greater or less extent, during the apostolic and all subsequent ages of the church. But still it is evident from the New Testament that this ordinance was not made an indispensable ordinance, nor a necessary prerequisite to salvation. Was the thief upon the cross (who Christ said should be with him that day in Paradise) ever baptised with water? Were all little children, such as Christ said composed the kingdom of heaven, baptised? Do even the most zealous Baptists themselves deny that

infants will be saved who are not baptised with water? Certainly not. Then they themselves being judges, water baptism is not indispensable to salvation.

It is obvious from Scripture that the baptism of John was purely a water baptism unto repentance; and equally so that Christ had a different baptism from that of John, with which his followers were to be baptised—viz. a spiritual baptism. This is the essential baptism, the other, a non-essential.

The outward form, or water baptism, we have always regarded as a solemn and beautiful ordinance when administered, and received by the true followers of Christ. It is a beautiful type of 'the washing of regeneration'—it is a solemn memorial of the burial and resurrection of Christ—it is a lively emblem of the burial and resurrection of the human family. (See and read the 6th chapter of Romans.)

About the time I commenced the ministry of reconciliation, my mind was considerably exercised on the subject of baptism. I felt desirous of fulfilling all righteousness, as far as possible. I then conceived it my duty to receive the ordinance of baptism. I accordingly applied to Rev. John E. Palmer, of Vermont, for the ordinance, and received the solemn rite at his hands. I have never regretted it, but in numerous instances, when applied to, have administered it to others since that time, and never decline so doing when requested. Yet my conscience is not to be the rule or guide to the practice of others. Each must examine and judge for himself. Others may as conscientiously differ from me as I from them. Let each examine himself and follow the dictates of his own conscience. Let every man be fully persuaded in his own mind. Let each adopt the language of Pope—

'What conscience dictates to be done,
Or warns me not to do;
This teach me more than hell to shun,
That more than heaven pursue.'

D. S.

ELDER GILLET OF WEST CAMDEN AND HIS BUGBEARS.

Mr. Editor:—The place in which we reside, is one where Partialism has, for a long time, held undisputed sway. When we removed to this place, (something more than a year since,) and 'twas rumored abroad, that we believed in the 'dangerous doctrines' of the impartial goodness, and love of God to his offspring, you may be assured that no small commotion was excited among those who devoutly and zealously worshipped God, in the fear of endless wrath. The stir, made by the clergy and others, awakened the minds of some to inquire what that doctrine was, against which so much was said. The Magazine and Advocate, which, like a white winged messenger of peace, found its way here, bringing the glad tidings of a Saviour's love, corroborated by the voice of nature, and the teachings of Revelation, was thrown in their way, and though silent as the dews of evening, it had the effect to remove, in some measure, the veil, which had so long obstructed their mental vision, permitting the rays of light and truth to shine upon and irradiate their minds; showing the sandy foundation upon which stands the doctrine of endless misery, and its want of support, in reason or revelation. Although none have yet avowed a disbelief in its truth, yet many have been led to question its divine origin; and Universalism is regarded much more favorably, than it has been wont to be. Seeing this, a renewed and vigorous effort has been made, for a few months past, to check its growing influence, and to destroy, root and branch, this 'semi-infidelity,' by retailing slander, of every description, which ingenuity could invent, or the heart of wickedness conceive. We are blessed with a church here in our little village, who designate themselves as *Unionists*, professing a love and fellowship for Christians of every sect or denomination; administered to, alternately by Elders Gardner and Gillett. The latter is a man considerably advanced in years, formerly a resident of Herkimer county, and a preacher of the Methodist denomination. Leaving them, he joined the Free Will Baptists, and now goes exclusively with the Unionists, I believe. For several months past, Universalism has been the theme of their, almost every Sabbath's discourse, Mr. Gillett taking the lead in this affair. Did I say Universalism? not so: but the offspring of ignorance, conceived in the wild, and disordered imaginings of their own brains, and christened at the font of bigotry and superstition, by the name of Universalism.

Among the many things said by them, I will relate the following anecdote, given by Mr. Gillett, to show 'the

utter inefficiency of Universalism to sustain a person in the dying hour; which has been so generally received and circulated that I should like some authority to say it was false, as I believe it to be. Benjamin Larnard, deceased, late of the town of Russia, about three miles from Newport, had been a Universalist all his life: his wife was a Baptist. Notwithstanding the many prayers of the wife, his children had grown up in sin. Not one had yet been brought to Christ. The father was taken sick. His physicians told him that he must die. His hopes in Universalism now fled. He laid hold of the promises of the Gospel, and was converted. Then sending for his minister, he gave him the following exhortation. 'Go,' said he, 'and tell your congregation, that though Universalism may do to live by, it will not do to die by.' This renunciation had the effect to almost level to the ground the citadel of Universalism in that quarter. But a few months passed, ere the children all experienced religion, and many a Universalist was led to enquire, what they might do to be saved.'

Such stories in many places would be taken for what they were worth; but here, where darkness has so long covered the minds of the people, they are swallowed with avidity. Writing to a friend at Newport, I took the opportunity, to inquire concerning the facts; but got no definite answer, save, that his widow would feel very much afflicted, to have anything said about his having been a Universalist. Now I would like to know if Mr. Larnard was ever a member of the society at Russia, or attended meetings there; and whether he ever made the request to a Universalist minister; and if that minister gave his congregation the warning. Yours,

West Camden, July 1st, 1846. WM. S. GOODELL.

REMARKS BY THE EDITOR.—We know nothing of this Mr. Larnard (Larned?) deceased, late of Russia, nor of the story of his renunciation of Universalism, but have every reason to presume that the above story is false in all its material features. The Universalist society in Russia was organised but a few months since, has just completed a new and commodious meeting-house, and is in a flourishing condition. The Universalist society in Newport, (within three miles of which this renouncing man was said to have lived and died,) was never in a more flourishing condition than at present, and the citadel of Universalism, as Elder Gillett calls our cause, was never stronger or better prepared to stand a long and close siege from its enemies, than it is this day in Russia and Newport, and the region round about.

But to say nothing of the prosperity or adversity of Universalism in this region, and granting even that the story told by Elder G. were true, so far as that Mr. L. renounced Universalism on his death bed, (though we believe the whole story false,) what would it prove? Would it prove Universalism false; or that it will not do to die by? Not at all. It would only prove that a fallible, fickle changeling said so on his death bed, not from knowledge, nor experience; because he had never died a Universalist, and never *did* die a Universalist: therefore he did not know that Universalism would not do to die by. But thousands and thousands have died triumphantly happy in this faith, which proves that it *will* do to die by. And what do the thousand and one stories told by Partialists about death bed renunciations of Universalism—about Universalists renouncing their faith in their last days, and dying in despair, and seeing the flames of an endless hell flashing and gaping to receive them—what, we ask, do they all prove? Why, not that Universalism occasions their despair and their fears, but the want of it. They gave it up when most they needed it, and died in despair for want of the very doctrine they denounce.—Did they firmly believe, and retain it to the last, they would die as happy as the ten thousand Universalists that have departed with a song of triumph in their mouths.—What do our opposers think? Do they think that on a death bed the firm faith, the full assurance, of the endless and immortal bliss of a redeemed world of intelligences will give despair, and cause them to depart in anguish? Must they have the lurid flames of an endless hell before their eyes, before they can close them in peace? How astonishing! How completely does prejudice and superstition blind their eyes to the truth!

But by Elder G.'s own showing, his subject had never been a Universalist: for he says that on his death bed 'he laid hold of the promises of the Gospel,' implying that he

had never believed them before. Of course then, he had never been a Universalist. For all Universalists lay hold of the promises of the Gospel in the first place, and cling to them to the last. They can not be Universalists without this.

Will some of our friends in Russia or Newport ascertain and inform us of the facts of the case of this Mr. L. deceased, that the veracity of Elder G. may be thoroughly tested? D. S.

MERCY THE PREROGATIVE OF CHRIST.

'I long to measure out a full cup of happiness to every body, but Christ wisely keeps that prerogative in His own hands.'

The above precious scrap we cut from an Orthodox paper made up of 'The dying sayings of Dr. Payson.' It is worth more than its weight in gold. Dr. Payson had been a rigid and bigotted orthodox preacher in Portland, Me., although it is believed his bigotry was very much softened down before his death. In his last days he had time for calm and deliberate reflection; and then it was that the true man and the Christian gained the ascendancy over his narrow creed, as is usual in such cases, and he exclaims, 'I long to measure out a full cup of happiness to every body; but Christ wisely keeps that prerogative in his own hands.'

Universalism was in his heart and in his mouth—he possessed its spirit—his philanthropy was universal—he loved every body and longed to measure out to *all* a full cup of happiness! He would have done it if he could. And as God said to David concerning his building the temple, it was *well* that it was in his heart to do it. And this desire 'to measure out a full cup of happiness to every body,' we believe exists in every Christian, in every good being in the universe of God. It is well that this desire does so exist in all good beings—good orthodox ministers not excepted. 'But Christ wisely keeps that prerogative in his own hands.'

Could the dying Payson have believed that Christ was as benevolently disposed towards every body as he was himself, he would have died rejoicing in the full assurance that the longings of his soul would be satisfied, and ultimately Christ would 'measure out a full cup of happiness to every body.' But his partialist faith and partialist creed did not permit him thus to believe and thus to rejoice.—On the contrary, his faith taught him that Christ, who held this high prerogative, would deal out endless wrath and immortal woe to millions and millions of the human family to whom he, if he had the power, would give a full cup of happiness! This thought, it would seem, must have greatly embittered his dying hours, if he retained it to the last. We have no account whether he did so retain it or not. How happy would he have died could he have fully embraced, by faith, the great doctrine of universal happiness, for which, in his heart, he longed and prayed. And yet, strange to tell, there are those who stoutly contend that Universalism will not do to die by!—that none can die happy in that faith! In the name of all that is sacred and holy we would ask, if the faith that Christ shall 'deal out a full cup of happiness to every body' and fully satisfy the benevolent desires of all good beings, will not impart happiness in the hour of death, what will? what can? Nothing; we verily believe nothing can if this can not.

It is true, some die comparatively happy, who are members of Partialist churches, and have long been professed believers in endless misery. But why is it that they die thus? Is it because of their faith in endless woe? None will pretend it. Nay, it is because they are sometimes enabled to forget that awful doctrine—to banish the thoughts of it entirely from their minds, and to think and dwell on the love of God manifest in Christ; on grace and salvation—these are the themes and sources of happiness. And these, recollect, are the foundation and spirit of Universalism. They are thus enabled, having none in their own system, to borrow consolation and peace from Universalism, which they know not by that name. We thank God that he enables them to do so. For it does not injure us. It leaves none the less consolation

and peace for us: for we have enough and to spare. And we want no better source than Universalism furnishes in the trying hour of death. And God grant we may never have less.

Reader, consider this subject, and if Christ possesses the prerogative of dealing out 'a full cup of happiness to every body,' ask thyself if he will be less liberal and gracious in exercising that prerogative than would the dying Dr. Payson. D. S.

PRIDE.

'Pride goeth before destruction,' said the wise man of olden time, and yet what an abundance of pride there is in the world. There is no man in existence who is free from this passion. It would be directly contrary to that constitution of mind which the Supreme Being has thought proper to bestow upon man; and that none are to be found with whom it does not exist, may at once be observed by looking upon the different classes of society and listening awhile to their observations.

'Pride will be his ruin'—said one, of a heavy dealer, as his eye run over the bombastical advertisement spread over a whole page of a large newspaper; of wares cheaper than the cheapest, better than the best, and now to be sold far less than cost—'pride will be his ruin; I am proud to think that I possess sufficient sense to prevent my running such hazards, and thus to escape the ruin into which he will one day be plunged.'

'Pride puts that upon his back which he will some day want in his mouth'—said another, of a spendthrift around town. 'I am proud that I am not ashamed of a coat a day or two behind the fashion; nor yet of a hat not exactly in trim with the newest style.'

'He is too proud to work'—said a third, of a lounging wight who was afflicted with that dreadful and incurable disease—*laziness*! 'I am proud of the thought that I am industrious.'

'He is too proud to join our church'—said a fourth,—'because it is not popular. I am proud to think that I am not ashamed to own my Master's name, and to worship God in the rude tabernacle dedicated to his service.'

Thus we might go on to the end of the catalogue, finding all to be proud one way or the other. The dandy is proud of his glossy hat and swinging skirt, and the Quaker is proud of his broadbrim and straight collar.—The young belle is proud of her 'gypsie' and silks and satins; and the matron is proud of her more modest and becoming attire. And last of all the old lady of three score and ten throws up her hands, and looking over her spectacles exclaims—'la, me! I am proud to think I have not any pride!'

Now every thing is right in its proper sphere, and hence we must inquire for the place to be occupied by pride.—Where that place is we know not unless it rest upon well-doing. That man who makes a proper use of all his powers, and a proper use of all that God has created for the enjoyment of mankind, may well be proud, providing it is not a pride tinged with so much selfishness as to lead him to look with scorn and contempt upon his wayward fellow creatures. When one has cultivated his powers in a proper manner; when he has made a prudent and proper use of those things around him for his pleasure and enjoyment; when his heart is imbued with the spirit of charity and affection, and when he loves God supremely and his fellow man as himself, then, if mortal ever may be proud, is the hour for him to have the feelings of pride; and yet that is the time when he will have the least.—Humility will appear in all of his words and ways, and proud feelings will be far from his bosom.

But there are those, and not a few either, who are proud of their piety and religion, and like him of old, thank God that they are not like other men. They may be observed in nearly or quite all of the tabernacles of the land, upon the Sabbath; and though they are there under the pretence of worshipping God, yet it is more for keeping up appearances, and deceiving those who are ever ready to be duped; to lead such to believe that they are the only righteous men, upon the earth, and favored recipients of

blessings and benedictions from above. But verily they have their reward, for notwithstanding their many professions, it may be observed at a glance that the heart is ill at ease, and their situation should be a warning to all, to shun that selfish pride which leads one to hold his fellow mortals in contempt while he supposes himself to be the favored object of God's love. Such pride, and peace and happiness are never found in company, and the days of such a man shall be days of affliction and his nights, nights of sorrow and wo !

S. J. G.

NEW PUBLICATIONS.

LETTERS ON THE MORAL AND RELIGIOUS DUTIES OF PARISHES. By a Clergyman. Third edition. Boston: Published by Abel Tompkins, 38 Cornhill, 1846.

Such is the title of a very neat and beautifully printed little volume, of 156 pages, just received from the publisher. We have perused it through from beginning to end with entire and unmingled satisfaction. It is one of the best books of the kind we have ever read. Its style is unostentatious, its language simple, plain and easy, its tone kind and benevolent, its precepts pure and unexceptionable, and would if universally regarded and acted upon by parents save many a child from ruin, and many a parent from a broken and bleeding heart, as well as from bitter self-reproach for their neglect or wrong management of children. In the long and respectable list of names recommending the work to public favor we find those of nearly all sects: and well may all denominations recommend it. It is not sectarian; not designed for one sect alone, but for the world, for all parents and guardians entrusted with the responsible task of rearing, guiding and training children to virtue, usefulness and happiness. The work should be in every family, and in every district school library. To all we would earnestly recommend to procure and study the work faithfully, and endeavor to carry out its principles in your families. It is neatly bound in muslin and lettered. Price 38 cents. For sale at this office.

THE FLORAL FORTUNE TELLER, *A Game for the season of Flowers*. By Miss S. C. Edgerton. Boston, published by A. Tompkins, 1846. pp. 160.

This is another of those beautiful miniature volumes from the prolific press of friend Tompkins; bound, lettered and gilt in the most elegant style, and what is more enticing still, filled with the sweetest of flowers gathered by the industrious yet delicate hand of sister Sarah. We are no friends to *gaming*, in the usual acceptation of the term; but really, this game of Floral Fortune Telling would look somewhat tempting, especially if we were a bachelor, and a score or so of years younger than we are; we would go straight into it. For however great the hazard, we would run the risk in this instance, having so sweet an oracle to decide our destiny. If the decision were favorable, it would be bliss indeed to receive it from such a source; and even if unfavorable, the gentle and sweet manner of the oracle would soften or take off the keen edge of disappointed ambition.

Sister Sarah, in selecting her flowers, and collating her oracles, has drawn from the purest wells of English Poetry. And she thinks as almost every thing has been turned into an oracle, there can be no harm in consulting these little 'floral apostles' respecting the mysteries of our earthly destiny. 'At all events,' she says, 'they are pure and beautiful playthings for the fancy; and if any diversion on earth be innocent, it must be one whose instruments are poetry and flowers.'

As the season of flowers is rapidly passing away we would recommend to all who wish to try this *sweet game*, or learn how it is played to call for the Floral Fortune Teller soon. Price only 38 cents.

D. S.

CREDIT TO WHOM CREDIT IS DUE.—We are not very particular, nor very apt to find fault with our brethren of the press, for neglecting to give credit in all little affairs for the matter they publish from our columns, for the reason that some (to us) unknown publisher often copies articles from our paper, neglecting to give credit, and our brethren copy from them, not knowing the origin of the

article. And we think it not improbable such may have been the case with the following.

The Trumpet of the 4th inst. copies that beautiful and touching piece of poetry written by Mrs. C. M. Sawyer, entitled '*Spurn not the Guilty*,' which appeared originally in this paper of January 2d, 1846, and gives no credit whatever, either to the well known authoress or to the paper which first published it.

We often see articles both in prose and poetry going the rounds of dozens of papers without any credit which first appeared in this paper. And we sometimes publish articles from selections in other papers, whose origin we know not, and therefore can not give the proper credit. It would be well if all publishers would observe the rule of giving credit to whom credit is due.

D. S.

Br. J. R. Johnson has recently removed to Victor, Ontario county, where he will preach on each alternate Sunday till his engagement closes in Alabama, and after that all of the time in Victor. May the union thus formed be a lasting and happy one for both pastor and people.

By the by, Br. Johnson, we should be glad to see, occasionally at least, the traces of your pen in our columns; and as the Luminary has been discontinued, or merged in the Western Evangelist, we should be equally pleased to hear from the other writers, corresponding editors, &c., of that paper—Brs. Whitney, Chase, Brown, &c., &c., with many others of our old and familiar friends and correspondents, from whom we have not for a long time heard.

Harpers Publications.

No. 4 of their beautiful illustrated edition of the HISTORY OF ENGLAND, is issued. National industry, literature, science and the fine arts, and the manners and customs of the early Saxons are the subjects of this number. 25 cents.

Nos. 89-90 and 91-92 of the ILLUMINATED SHAKESPEARE contain 'Titus Andronicus' and 'Pericles Prince of Tyre.' Beautifully illustrated as usual. 25 cents per number.

No. 16 of the illustrated WANDERING JEW, is also published with its usual number of engravings. 25 cents.

For sale at Beesley's, who has also received the latest English papers by the last Steamer.

Daniel Adee, No. 107 Fulton street, N. Y. has issued No. 11 of the TREASURY OF HISTORY. It contains the history of China, the East India Islands, Egypt, Barbary States, Australia and Polynesia and their Islands, the history of North and South America, and the United States to the close of the Revolutionary War. One number more completes the series. 25 cents per number.

Prospectus of the third volume of THE GAVEL:

A Monthly Periodical devoted to Odd Fellowship and General Literature. Each number to contain 32 large octavo pages.

THOMAS L. HARRIS AND JOHN TANNER, EDITORS.

The first No. of the third volume of the Gavel will be issued previous to the first of August, and contain a magnificent mezzotint likeness of JOHN G. TREADWELL, Grand Secretary of the Grand Lodge of New York.

In presenting the prospectus of the third volume of the GAVEL to the Brotherhood, the publisher would return his thanks for the support thus far received at their hands, and he pledges himself to renewed exertions in carrying out the improvements which will be made on the forthcoming volume. He would also state that the subscription list for the second volume is more than double that of the first.

Among the list of contributors will be found the names of some of the most distinguished literary characters in the United States.

Miss H. J. Woodman, Miss S. C. Edgerton, Mrs. Sarah Broughton, Mrs. M. L. Gardiner, Mrs. S. A. Lewis, Mrs. C. T. Clark, T. B. Thayer, Alfred B. Street, Geo. Lippard, James Lumbard, C. D. Stewart, Wm. H. Herbert, J. Stanley Smith, Henry Channing, T. L. Harris, E. H. Chapin, W. K. Cole, E. H. Van Benschoten, B. C. True, Charles Holt, John G. Treadwell, Alfred A.

Phillips, J. B. Devoe, J. Batchelor, R. Macfarlane, W. H. Chaplain, Horatio Gates, B. F. Palmer, Tal. P. Shaffner, John Tanner.

Besides which we have local correspondents scattered all over the United States, who will report the organization of new Lodges and Encampments, and all matters of general interest to the order. And occasionally we shall publish a complete Odd Fellow's Directory, of all the Lodges and Encampments in the United States.

The GAVEL will be published monthly at the city of Albany—each No. to contain 32 large 8vo pages, printed on superior paper, with new and beautiful type, at \$1 per annum, payable in advance, being undoubtedly the cheapest Magazine devoted to the Order, ever published in the United States—thus placing it within the reach of every brother who takes an interest in the principles we advocate.

Any person forwarding us the names of five subscribers, (enclosing \$5) will be entitled to the 6th copy gratis. If such person will forward us the names of 10 subscribers, (enclosing \$10,) will be entitled, and the Lodge of which he is a member, each to a copy gratis, and 20 per cent. on all monies over that amount.

All subscriptions must commence with the volume and none will be received for a less period than one year.

Address, JOHN TANNER, publisher of Gavel, Exchange Building, Albany, N. Y.

RELIGIOUS NOTICES.

Br. J. T. GOODRICH will preach on the third Sunday inst. in the school house on the turnpike, near Wheeler's tavern in Greene, at 10 o'clock, A. M., and in New Ohio at 2 o'clock, P. M.

The EDITOR will preach at Canajoharie on the third Sunday (19th) inst.

DEATHS.

In Clinton, on the 23d of May, Mrs. PHILOMELA CATLIN, wife of Capt. N. Catlin, and daughter of the late David Edwards of Watertown, Conn., in the 36th year of his age. Mrs. C. had been suffering for several months. She bore her sickness with great patience, and as the closing scene approached she expressed entire resignation to the will of God, and resigned herself with Christian confidence and hope into the hands of that Saviour who gave himself a ransom for all. She left behind her to mourn her loss, a husband and two children, besides a large circle of friends. A sermon was delivered at her funeral by the writer from 2 Cor. v: 7.

T. J. S.

In Smithville, June 11th, Mr. DAVIDSON LANDERS, aged 42 years. A large concourse of citizens attended his funeral on the 13th, to whom a discourse was delivered by

J. T. G.

In Gaines, June 27th, Br. JEPHTHA WOOD, aged 50 years. He was only sick a week, and has left a widow and seven children to mourn his sudden departure.

Br. W. was one of the good of the earth—industrious, honest and charitable, and in the practice of the Christian virtues, he gained the respect and the good will of all acquaintances, and died universally lamented.

He was a consistent believer in the Abrahamic faith, and his deeply afflicted family only mourn over the intervening time that keeps them from his society.

His funeral was attended the Sunday following, at the Universalist church, by the writer.

T. J. S.

In Sheridan, Chautauque county, N. Y., June 30th ult., Mrs. ANNA USHER, aged 46 years and 6 months, wife of Newel Usher, Esq., and only daughter of Chauncey Isham of Hamilton, Madison county, N. Y.

Mrs. U. suffered much and long with that terrible destroyer—the consumption; but endured with exemplary and Christian patience, being sustained by the retrospect of a good life, and the hope of a blessed and glorious immortality for herself and all the human race.

S. R. S.

At the village of Sparta (near Sing Sing) on Friday, June 26, Mrs. ELIZABETH AGATE, wife of Mr. John Agate, aged 66 years. Her funeral was attended in the afternoon of the Sunday following by a numerous collection of relatives, friends and neighbors of the family—and probably some strangers—when, after a fervent prayer, offered by a ministering brother of the Methodist denomination, a funeral discourse was delivered (according to previous arrangement) by the undersigned, from that most interesting declaration of St. Paul, in his first Epistle to the Corinthians, xv: 26, 'The last enemy shall be destroyed—death.' May the consolations, so justly derivable from the above inspired testimony, and other like Gospel assurances, be richly enjoyed by the bereaved husband and children and other relatives of the deceased.

M. RAYNER.

[Original.]

THE INFERENCE.

Spring, dying, left her rich bequest of flowers,
And fruit, and grain, and all the abundant stores
Prolific Nature yields, to be matured
And brought to full perfection, by the glad
And matron hand of Summer. But not
Alike does ev'ry tender plant, or flower,
Or fruit, live to receive the warm embrace
Of blushing June; for frosts unkindly, nip
The op'ning bud, or sear the tender leaf,
And blast the fruit that promised well to yield
Abundant harvests. But what if frosts do
Wither the rich flower, or blast the fruit, or
Sear the leaf? Their beauty's only gone, or
Their immediate use, but not their substance;
That remains, and shall exist while matter
E'er endures—shall yet assume a thousand
Forms perhaps more beautiful or useful
Still.

So in the moral world—that mind which
Feels sin's blighting influence dies—to virtue
Dies, and holiness, and bliss; and gropes its
Way through life, shrouded in moral darkness,
More severely 'felt,' a thousand fold than
Egypt's; but which Moses' magic wand could
Neither call nor dissipate; but *truth*, in
In God's own time, by its all-powerful influence
Shall dispel, leaving the soul with all the
Parity and worth originally
Owned;—as free from evil and the stain of
Guilt, as when th' Almighty first declared his
Finished works were 'good.' So works eternal
Truth—the moral sun whose penetrating
Beams eradicate the universe: and
Where its power is felt, no vice is found, but
Love, and peace, and joy. Its action is as
Constant, its effects as sure upon the
Mind, to purify to raise from moral
Death and reinstate in holiness and
Bliss, as is the influence of the nat'ral
Sun upon the worlds which bend reluctant
To his powerful sway, to animate, to
Beauty and render tenable. Then
Let us hail that promise which declares 'all
Men from error shall be saved, and gain a
Knowledge of eternal truth.' MERRILL.
Willow Glen, June, 1846.

[Original.]

GLIMPSES OF TRUTH.

BR. SKINNER.—You are aware that Partialism has some eccentricity of character, and is wonderfully given to jumping about, making long strides, throwing backward and forward somersets, and the like feats of sprightliness and agility, disliking, very much, to get cornered. It generally has two hobbies on which it rides, as Br. Sawyer has remarked concerning the good Dr. Watts; and when it chooses to wipe from its eyes the mist and dust that prejudice and error have thrown in them, it can step out into the clear sunshine of truth and see as well as necessary.

I have been reading some of the sermons of the amiable Saurin, one of the most warm, vigorous and eloquent of the French divines, and though thoroughly orthodox in his views of salvation, hell, devils, total depravity, and all the gloomy paraphernalia of modern Partialism, yet I am astonished at times, at the sound Universalism the good man gets off as if unawares. Indeed, at such times he seems to speak with a dignity and fulness of feeling, as if his whole soul resolved not to be pent up longer, but was determined to go out and bask, if but for a few moments, in the eternal sunshine of the true doctrine of life and immortality. Here is an extract from his sermon on 'Obscure Faith,' which would do honor to the strongest Universalist in the land, but which had it been uttered by such, would certainly meet the censure and disapprobation of our 'unco righteous' neighbors, as Burns calls them.

'Is it possible that a God so gracious and compassionate could have created us to render us forever miserable? Is it possible that a God so great

and so munificent should limit his bounty towards us, to the good things granted here below; to that air which we breathe, to the light which illuminates this world, to the aliments which sustain their bodies? Nay, is it possible he should permit us long to remain in this world, exposed to so many public and private calamities; to war, to famine, to mortality, to pestilence, to sickness, to death? *Away with suspicious so injurious to the goodness of God!* 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' Let us indulge ourselves in feasting on the deliciousness of this hope; let us not destroy the relish of it by wallowing in the pleasures of sense; let us all habituate ourselves to pursue happiness in a conviction of the felicity prepared for us in another world.'—Saurin's 2d Sermon on Obscure Faith. E. CASE, JR.
Lockport, N. Y.

[Original.]

MINUTES

Of the Proceedings of the St. Lawrence Association of Universalists for 1846.

Met at Malone, Franklin county, June 24th.—The council was called to order by Br. Waggoner. United in prayer with Br. J. Baker—after which Br. Samuel Field of Malone, was chosen Moderator, and Br. A. M. Worden, Clerk. Read credentials of delegates. Voted that visiting clergy have the opportunity to participate in our deliberations. Chose Brs. Holbrook, Amsden, Parlin, Clark, Berry and Hosford, committee of arrangements.

Appointed Brs. J. Baker, E. A. Holbrook, and S. Walrath, committee on fellowship and ordination. Voted that Brs. C. A. Eldrige, L. W. Sanford and J. Ferris be a committee to nominate delegates to the next State Convention. Appointed Br. J. Baker to preach the next Occasional Sermon. Appointed Brs. D. Mack, M. L. Parlin and A. Goss, committee of discipline for the ensuing year.

The committee on fellowship and ordination made the following report which was approved.

Your committee being instructed to consider the request of T. G. Axtell for a letter of fellowship, and also to consider and hear his explanations, do now report,

That we have attended to the duty required of us, and find that Br. A. expresses nothing but kind feelings and confidence in the ministering brethren, and has explained all to our satisfaction; and we recommend that he receive a letter of fellowship, according to his request.

The following resolution was presented to the council and by it adopted.

Whereas, Br. J. Wallace, who is well known as a preacher in our order, but who is not in formal fellowship with us, having been invited, expresses a wish to act in fellowship and union with us as an ecclesiastical body of Christians. Therefore,

Resolved, That we extend to Br. Wallace, the hand of brotherly love and cordially receive him into our fellowship as a minister of the Gospel of our Lord Jesus Christ.

The committee to nominate delegates to the next State Convention, reported the names of Brs. W. H. Waggoner and J. Baker, (clerical,) and Samuel Field and Gilbert Wait, (lay,) delegates, with power to appoint substitutes and fill vacancies.—Said report was accepted and approved.

Voted that Br. J. Baker be associated with Br. Waggoner, the Standing Clerk, to receive requests for Conferences and set the time for holding them.

Appointed Br. A. M. Worden to prepare the minutes for publication in the Magazine and Advocate, with a request that they be copied in the Universalist Union and Universalist Watchman.

Voted thanks to Br. Worden for his occasional sermon and requested him to send a copy to Br. Skinner for publication.

Adjourned to meet at Heuvelton, St. Lawrence county, on the fourth Wednesday and following Thursday in June, 1847.

SAMUEL FIELD, Moderator.

A. M. WORDEN, Clerk.

Ministers present.—E. A. Holbrook, W. H. Waggoner, J. Baker, A. M. Worden, J. Wallace, T. G. Axtell—all of the St. Lawrence Association—and Brs. W. J. Goss, D. M. Knappen, H. P. Cutting from abroad.

Delegates present.—Canton, L. W. Sanford and C. A. Eldrige—Malone, Samuel Field and H. F. Brewster—Hopkinton, James Ferris and F. Brewster—Heuvelton, Solomon Walrath—Westville, Samuel Mann.

Order of religious exercises. Sermons were preached as follows—on Wednesday morning by Br. A. M. Worden (occasional)—in the afternoon by Br. J. Baker—at 5 o'clock by Brs. H. P. Cutting and W. H. Waggoner.

On Thursday morning, by Brs. D. M. Knappen and W. J. Goss—in the afternoon by Br. W. H. Waggoner, and addresses by Br. J. Baker.

REMARKS.—The services having been closed, it was with reluctance we parted with our brethren, sisters and friends, who had come up to Zion; to the feast of fat things, to partake of that bread which cometh down from heaven and giveth life to the world. It was a season which we shall long remember, and one of the deepest interest to all concerned on that occasion. It was indeed pleasing, to those embracing the Abrahamic faith, to see our partialist brethren manifest so great a share of that charity which characterises every follower of Christ.

There were many present, whose minds were yet chained in the gloomy cells of limitarian darkness, who nevertheless attentively listened to the words of life, truth and salvation, dispensed from the very desk which had heretofore proved a 'broken cistern,' holding none of the waters of salvation. They will doubtless long remember those cheering rays of Gospel light, which were perhaps the first that ever broke in upon their benighted minds. It also filled our minds with pleasure, as we gazed upon the stately form of the new church which our friends are building in Malone, and from the sacred desk of which, Br. Holbrook will doubtless soon be heard, proclaiming the glad tidings of a world's salvation.

We can safely say, that our cause in this vicinity, is rapidly advancing. As intelligence, and a knowledge of the truth increases, ignorance and partialism die away. The two principles (or lack of principles) last mentioned, have long travelled hand in hand; but they are now in the decline of life. At the rate our cause is advancing in this age of improvement, these twin brothers and survivors of the dark ages, will soon be slain by the 'sword of the spirit,' and their bodies will soon be consigned to the shades of oblivion. Then will God be adored as the Father of all, and man recognise in his fellow man, wherever found, a brother.

Then shall the wail of despair, be hushed in silence, and succeeded by songs of praise, and rejoicing; the tear of sorrow shall be wiped away, and 'The ransomed of the Lord shall return and come to Zion with songs of everlasting joy and crowns upon their heads.' May God hasten the happy day.
A. M. WORDEN.

TERMS.

A WALKER, PUBLISHER AND PROPRIETOR.

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[Original.]

VALEDICTORY SERMON.

Preached in the Universalist Church in Lebanon, Madison county, June 28th, 1846.*

BY REV. J. J. AUSTIN.

'The time of my departure is at hand.' 2 Tim. iv: 6.

In addressing this congregation for the last time—at least for the present—I have wrested a single sentence from the circumstances which anciently surrounded it, as expressive of a simple truth relative to myself. That sentence is a part of the fervid utterance of St. Paul, when about to cast off his vestment of clay, resign his ministry and his soul to the keeping of infinite Love, and soar away from earth to the heavenly habitation of the blessed. 'For I am now ready,' he said, 'to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.' It will at once be seen, that the circumstances which called forth the original utterance of the text, were very different from those which surround us on the present occasion. Then, the person speaking was the great apostle of the Gentiles, learned in all the customs of the fathers, having risen from the feet of Gamaliel to a chief seat in the Christian temple; now, it is the utterance of one of the weakest and humblest of Christ's disciples who would travel steadily on, though at a feeble pace, in the glorious path he trod. Then, a good fight had been fought, the course had been finished, the faith had been kept; now, nothing of the kind can with truth be pretended. Then, the speaker was about to be called to the enjoyment of 'a crown of righteousness,' the fadeless and heavenly inheritance of immortality; now, the call will place but a few miles between us, nor forbid me the pleasure, I trust, of again seeing your faces in the flesh. Still, the text now, as then, speaks the truth—'the time of my departure is at hand.'

As the labor of the day is done, in the calm twilight hour, we gain a true profit by reviewing the hours from the early dawn to the setting sun; so when the pastoral office is about to be left vacant, as under circumstances like the present, I deem it a source of real gain for both pastor and people, to cast their eye backward over the time of their union, and note an advance here, a defect there, and endeavor therefrom to reap instruction for the future. Let us go back, then, brethren, to the time of our union, wake up our memories to events gone by, and from the whole let us be guided more truly in the times to come.

For myself,—when I came among you, I had no experience of the pastoral relation—knew nothing of the duties which would devolve upon me—was young in years, young in the kingdom of God, and still younger in those important qualifications of mind and heart, without which, though Paul should plant, and Apollos water, no increase can be visible in holy living. The time of my connection with this society was unfortunate in one respect, aside from the numerous disadvantages already mentioned. The war of political factions soon spread its tide abroad, raging with intensest fury, and sapping the very foundation of morals and religion. Scarcely a society in all the land escaped its withering in-

fluence. Some were rent from centre to circumference—utterly torn asunder—and their vitals dropt bleeding into the arms of spiritual death.—Some were divided into parties, which continued the warfare with a weakened arm, after the storm had swept by. Some gathered to themselves the spirit of discord, though the outward fabric was skilfully kept together. And some were enabled, by the possession of a larger measure of the divine life, to turn their back upon the tempter, and forbid him to enter their inwardly sanctified walls. It was the lot of this society, as the brethren well know, to feel sensibly the warring of the elements of the kingdom of this world. It was not as sorely torn and dissevered as many others; but that fact does not furnish you the smallest apology.—Your society felt the shock: and no power, save that of Him who once quieted the raging storm, could have lulled the troubled waters to immediate repose. Had your pastor been superior to every other, his voice would have been powerless for a while. But when I reflect that he was lamentably deficient in experience, and every desirable qualification, it brings to my heart a sadness it will never forget. May I not ask of you, brethren, never to become involved in like manner again? Will you not consent to differ, yet differ in love? The welfare of your society in the future—and what is more, the extension of your most holy faith, depend in a measure upon the answer you give, and upon its practical fulfilment. There are many among you, who looked with fear and sorrow upon the political contention of a very few. They stood aloof and apart, and felt not the smitings of the storm. They are worthy of all praise; and I am happy to bear testimony, in this public manner, that nearly all of the members of this society, in that trying time, acted the honorable, the noble part.—Brethren, I hope to hear from you often in the future; and to learn of your increase in numbers, in Christian union, in the Christian virtues, will give me joy indeed.

Soon after our union, and something more than two years since, we organized imperfectly a small Sabbath school and Bible class. They were much cramped in their energies and influence, for the want of competent regulations, books, and the active industry of the friends. Since that time, some difficulties have been removed, and others are yet to be overcome. A small library has been procured, and the books seem to be read with pleasure and profit. The Bible class has been well sustained; and I doubt not, it has been and may continue to be productive of much good. The classes for smaller scholars have been under defective regulations, and have proved almost if not quite a failure; still, I have no doubt, experience will correct all past mistakes; and although the scholars live some distance apart, yet the class and the school may be raised to a highly flourishing condition. Brethren, this is a subject which can not engage your too earnest attention. There never was a better time than the present, to exert a good influence on the minds and hearts of the young. Intellectual training is progressing in the land, and its standard of knowledge is rising higher and higher. In almost every district, and hamlet, we behold improvement in those nurseries of freedom—the common schools. The benevolent heart beats lighter and happier for all this:—but are we paying as much attention to moral and religious culture as we ought? Do our children become good, in the same degree they rise in abstract, barren, intellectual knowledge? Do you need to be informed, that culture of the mind does not, necessarily, confer goodness of heart and life? For myself, I am confident, that true intel-

lectual, moral and religious culture, must in time be joined,—that the flowers of the mind, and the graces of the heart, must be made to bud, and blossom, and bring forth fruit together. In the person of my successor, I do hope and pray that a longer experience, and a warmer zeal, and a stronger ability, may help you onward with the Bible class and Sabbath school, and that these interests, bearing upon the progress of truth, may be faithfully and successfully subversed.

The Ladies' Sewing Society is well worthy a passing notice. This society was organized some two years since; and I do verily believe, that your religious society is much better off with than without such an institution. Its peculiar mission is to light up smiles amid suffering and tears, to take the thorn from the bosom of the poor, and to pour therein the sweet balm of relief. The business affairs of this society have been, in the main, well regarded—though want of experience was, at the commencement, a prominent difficulty. In view of all the obstacles, the society has been blessed with a rational degree of prosperity. Its number of members is greater now than at any former period. Though a change has been made in its constitution, diminishing the amount constituting membership, yet I think its funds must have been increased; and if so, it has the capacity of doing still greater good. The object of this society is a most noble one.—'Goodness is the only pleasure;' and to do good furnishes a deeper joy, than to revel in the pomp of wealth, or experience the adulation of the multitude. The professed design of this society has been, and still is, 'to extend the knowledge and practice of Christianity, without any reference to denominational limits.' In fulfilment of this design, it has furnished correct moral and religious instruction for youth; in some instances, it has drawn people of all denominations together in social converse; it has matured acquaintance, and strengthened the bond of union between distant members of your religious society; and, greater and better than all, it has visited the couch of affliction with words of condolence and deeds of love. Oh, is there a single member, who can look with regret upon the doings of this society? Rather, does not the thought of its feeble effort to do good, wake to life a pure joy in the soul? Brethren, let not this society languish; but let it go onward, gathering new strength as the years pass by; and its trophies of good will be treasured up in the temple of Zion. Discouragements may arise as in every undertaking; but with willing hearts, and active hands, they may all be removed; and every soul fraught with benevolence, must ever hope and pray for its continued prosperity.

In reviewing our past connection, brethren, I can but bear testimony to the active interest you have ever manifested in the welfare of the choir. This choir is as numerous, and for a young choir as well disciplined, as any I meet with in my ramblings abroad. Its members, and the society generally, have exhibited, all the while I have known them, a high-minded regard for the cultivation of music as a church ordinance. The choir has met for discipline regularly, I believe, for the past two or three years; and for a good part of the time it has had the benefit of the services of a competent instructor. Nearly all its members have been punctual to their places on the Sabbath; so that we have seldom been without the cheering voice of sacred song in our assemblings for religious worship. All praise is due the choir and the friends, for the warmth of their zeal in this respect. Brethren, these things should continue. The service of the choir is almost indispensable, in the public worship of the

* This discourse is published, not that it possesses any peculiar merit, but as a token of my affection for the members of my former charge.

J. J. A.

Father. The voice of sacred melody and harmony is softening and elevating to the feelings and affections. Next to prayer, it is the outgushing of the soul in love. May the interest you have ever manifested never diminish, but rather increase, to the perfection of this branch of church service.—May the choir sing on, and ever, with the spirit and with the understanding also. And when time and earth shall have gone forever, we hope to meet you in the clime of undying bliss, and with hearts fully blest, and voices united, to sing the high praises of God, in strains of rapturous melody and love, forever and forevermore.

Permit me here to refer, briefly, to the business affairs of your society. It is not an uncommon thing, for societies to become neglectful of their temporal affairs; instances of the kind might easily be pointed out; but all such instances terminate in embarrassment or final ruin. Some think it an onerous task, to discharge the duties devolving upon society officers; and such positively refuse to accept such offices, and perform the duties pertaining to them. Some have so much business of their own, that they feel unable to attend to them. Some feel indifferent, and care not how society affairs are managed, provided they are not troubled with them. While others see the necessity, and are prompt and active in such matters—and not unfrequently at the expense of being charged with designing to rule. Difficulties like these must and will occur, where all do not feel a deep and abiding love for the blessings of the Christian faith. But where the members of a society feel a proper interest in the progress of truth, each will hold himself in constant readiness to do what he can, of the labor that must be performed that the society may live. If such be the feeling in every society, the business affairs of that society will be punctually performed; but if otherwise, that society can never prosper. These remarks are of a general nature, and applicable to all societies in some degree. But you will allow me here to say, that your society has done well in this respect since I have known it—no better than it should have done, perhaps not as well as it might have done—but still it has done well. I am happy in being able to say, that for the past two years, so far as I have known, this society has met its engagements promptly; and more than that, they have been liberal to the family of your pastor, and the poor around, beyond what he had any reason to expect. Brethren, continue the same prompt business habits, and active benevolence, in the future; and your pastor, whoever he may be, will have reason to bless you, as I do most sincerely; you will warm his heart, and nerve his arm, for the duties of his profession; and the good feeling toward you now pervading this community, will be elevated to Christian recognition and brotherly love. Be not weary in well doing.

I can not forbear mentioning, in this place, your general promptitude in the attendance upon religious worship. There are times, I am well aware, when it would be unreasonable to expect a full attendance in the visible courts of the Lord. Situated as your society is, in a farming community, and spreading several miles around, a sufficient apology is found for occasional non-attendance, in the fierce march of the storm, in drifted and blocked-up roads, in bad and dangerous travelling, or in the prevalence of disease in some part of the town. But making due allowance for all obstacles, our meetings for worship have been well attended. Our congregation, under favorable circumstances, has been as large as most of our congregations in the country. Strangers have frequently presented themselves with us before the Lord. The smiling faces and buoyant hearts of the young have been almost constantly with us. And I think I may safely say, that our congregation is larger now than formerly—or at least, that the society in this respect has well maintained its own. We have been called upon to part with some by removal; we have followed some with tears, yet with joy, to the grave; some may have lost their interest in the truth, or the speaker, and remained at home; yet has the congregation, by new accessions, been well sustained—and I think somewhat increased. Here

allow me to say, that I take none of the credit to myself. I have, it is true, endeavored to serve the Father, and the brethren, the best I could; but I am sensible of my weakness and deep unworthiness in Heaven's sight. Your own zeal and fidelity, brethren, with the blessing of God, are the chief cause of the small advancement we have made.—Had you been cold and indifferent, and remained at home on the Sabbath; I should have taken it as sufficient proof that our connection was a burden to you, that I could not serve you successfully at all, and I must have left you long ago—if I had not indeed left the ministry, which I dearly love, forever. Brethren, to God and to you be the praise, for the little good which has been done since the time of our union. May you continue to attend the service of the Lord, within these walls, even more regularly in the future. May you gather the youth and the aged with you, around the altar of religious devotion and meditation. And may you praise God on earth, as you expect to praise Him in heaven.

There is one thing to which I wish now briefly to refer, and of which I have spoken to you in times gone by. It is, that you make an effort to sustain the ministry among you every Sabbath. I know that, in all societies, some who are the most willing are the least able, to contribute to the necessary wants of the minister's family. It probably is so in this society. But I do sincerely believe, that with constant, vigorous, judicious efforts, the end can be attained. A minister can be supported with a less salary among you, than in most other places. And if you are careful to get one of the right spirit, zeal and talent, he can do you three fold more good than though you sustain him but half the time. Is not the object worthy the effort? The Sabbath School and Bible Class would receive an impetus they can not otherwise have. The choir would doubtless be improved, by a more constant and uniform practice. The congregation would of course be enlarged, by the very effort which puts forth more strength. The youth would be drawn hither, who have been compelled to attend other places of worship, or not attend at all. And your pastor would be better sustained and invigorated; you would get a preacher of better talent and standing in the order; you would be enabled to retain him; and your society and congregation would be the first, and strongest, within several miles around. Are not the benefits worthy the labor? And I would not have you put your hand to the plow, and look back. You should be careful first to count the cost. Far better to remain as you are, than to rise higher only to sink the lower. But I think I know your perseverance too well, brethren, to apprehend danger in the result; and I believe if you resolve that you can effect this change, and will do so, the work is almost done. I need not press the subject; for I believe that, whether you meet for worship every Sabbath, or but half the Sabbaths in the years to come, your society and the cause in this region will be steadily, triumphantly onward. The Lord, we believe, is on our side; every tendency and influence of the age brings us strength; and it needs not a prophet's ken to foresee, that the end must be for good.

There is another point to which I wish to call your attention. There are some among you, who, I am confident, would be glad of the privilege of observing church relations. The rites of baptism and the Lord's supper are, it is true, nought but forms; but are the services of prayer and singing any thing else? We pray together in public, and we sing praises to God, not because these services are positive commands binding upon us, but because much of our true happiness is found therein; and I would have church rites observed for the same reason—because of their utility. They should not be regarded as tests of Christian character, nor of Christian fellowship; for Christ's test is love, and none other may with safety be adopted. But in this world, the spiritual and material are intimately connected; and we can reach the former only through the medium of the latter. Sight and sound are important avenues, between the soul and the outward world. And whatever tends to the elevation and expansion of the soul, may indeed be

used with profit. Baptism and the Lord's supper, I believe, have a sanctifying influence on the mind and heart. If others think them unauthorised and useless, I would not urge their observance of them. But those who think them proper and useful, should be privileged to enjoy them. If we think differently here, as upon all other points, we should ever differ in love. There was a time, brethren, as I am informed, when you had the privilege of assembling around the table, representing the last supper of Christ with his apostles, and partaking of the symbols of the broken body and spilt blood of the Saviour, in remembrance of him—kindling the thoughts with truth, and warming the affections with love. That time is long since past—be it said with sorrow? You will doubtless remember, that, since I have been with you, your attention has often been called to the subject, and an effort was made to bring about the desired communion, but with partial success. Obstacles which need not be mentioned, were among us, introduced from the warring elements of the world, and our efforts were frustrated for that time. But can you not succeed in the future? You will need a close union in love, a near communion with the Saviour, an earnest, fervent walk with God, or you can not sit down at the feast of love together, nor rise to the enjoyment of unfading purity and bliss. But I will not press the subject. You will, I doubt not, labor in the future for the spiritual advancement of yourselves, your children, and for all around; and I can assure you, brethren, you will ever have my most ardent prayers for your success.

But I must hasten to a close. The time of my departure is at hand. The first connection I ever made, as a pastor of a people, is about to be broken. I leave you, brethren; but I leave you with such feelings as I never knew before. A new charge calls me to come; and my duty bids me go. The change, to me, will be striking; and I doubt not, full of instruction. I shall look over my new congregation, in vain, for a single familiar face.—Though new friends may rise up around me, yet shall I never forget the old. I leave behind many warm and loving hearts, toward whom I must ever feel strong and deep affection. But I go. We may never meet again on earth—though I hope and trust we shall. We may never again mingle in the social circle; we may never again sit at the same festive board; we may never again join in the solemnities of the marriage union; we may never again mingle our tears, and our hopes, over the dead; we may never again meet for worship within these walls; we may never again hold prayer communion with the Father; we may never again join in singing the praises of the Lord; we may never again ponder together the truths of the Sacred Volume; but I conjure you, brethren, ever to bear this truth in remembrance—*Though we never meet on earth, we shall meet again in Heaven!*

[Original.]

THE DIVINE CHARACTER.

It is altogether impossible for men to love God as his character is represented by our opposers. Some points of the divine character as represented by them are sufficiently inviting, as for instance the attribute of *benevolence*; but whenever the *justice* of God is presented by them, his character, as a whole, become odious and truly repulsive. It is seldom that we find a person holding the common views of God's character, who is willing to acknowledge their legitimate influence upon the human mind. I have never known but one instance, and that is the following admission by a Presbyterian divine in Ohio, as reported to me recently by Br. C. C. Wilcox, of Middlebury, Ohio.

The following illustration of the divine character was recently given by a distinguished Presbyterian preacher (Rev. Mr. Hanford) of Tallmage, Ohio, who has been in good standing with that denomination more than twenty five years. He said 'you may conceal a very loathsome object, and then by exhibiting some parts of it, it may seem desirable, but disclose fully its true character, and it becomes perfectly disgusting; and so it is with

the character of the great Jehovah. You may speak of his mercy, love, goodness, etc., and sinners will almost be induced to love him; but bring fully to view his real character, and they will hate him with a perfect hatred.

This, dear reader, is the God whom men ignorantly worship as the true God! It is not the devil in sheep's clothing, for the very clothing itself is the devil in his ugliest form. And can it appear strange that sinners do not love such a God, when his professed ministers themselves confess that in his true character he appears so odious, so horrible, that they naturally 'hate him with a perfect hatred?' How true it is with regard to the Orthodox and the Universalists, that 'their God is not our God!' J. W.

[Original.]

THE POWER OF EARLY IMPRESSIONS.

If it be true that 'first impressions are the strongest,' then the greatest care should be had, that early impressions be good ones. There is no estimating the influence of an impression, made upon the mind of a child, in after life. I well recollect (for I can not efface it from my mind) the idea I formed of the first preacher of the restitution I was permitted to behold. I had been taught to think of Universalism as a bad doctrine; and Universalists as bad men, especially their ministers; and when, for the first time, I went to one of their meetings, and gazed upon a live Universalist preacher, I imagined that a monster stood before me, an image that always to this day presents itself, when the name of the venerable man, whom I then saw, is thought of.

Now I do not suppose that my parents, any more than others, were guilty of impressing my young mind unfavorably towards any one. But certain I am that I received a most unfavorable view of one, whom I now believe to be a good man; but of whom I can not think, without calling up the character of the drunkard, the swearer, and the disturber of domestic quiet; though more than twenty years have elapsed since that impression was made.

I note this incident for the purpose of calling attention to the manner in which wrong impressions are given out and how lasting they are. What incalculable injury is done to the child thus impressed! What injustice to the individual thus misrepresented! Yet how many are causing false impressions to be made upon their children, both in regard to individuals and sentiments! How many are receiving perverted, distorted views of truth—abhorrent ideas of Deity—that time will never wholly remove? Are there not, even among Universalists, those who are not careful to prevent the common yet erroneous notions of God's mercy and justice from being adopted by the children? Are there not some, who are less careful to teach their little ones about the paternity of God, than others are to tell them of his tyranny? Is there, among us, that solicitude to impress the youth of our order with the lovely image of the Son of God, that there is among others to impress the character of the devil and total depravity upon them? Let us remember that early impressions are the strongest; and that as we impress the child, so will be the man; and act accordingly. J. S.

Detroit, Mich.

[Original.]

MINUTES

Of the Steuben Association of Universalists for 1846.

Met pursuant to adjournment, at Howard, July 1st, 1846. Organized council, by appointing Br. Wm. Goff, Moderator, and Br. O. B. Clark, Clerk.

Ministering brethren present—N. Sawyer, Kenadyville; A. Upson, Hornellsville; C. Carpenter, Townsend, Chemung county; W. M. Delong, Binghamton; A. G. Clark, McLean; J. B. Gilman, Brooklyn, Pa.; L. Hyatt, Marathon; H. E. Whitney, Columbia Flats, Pa.; O. B. Clark, Amity.

Lay delegates in attendance.—South Dansville, Benj. Preston, Elisha Robinson; Howard, David

Whitwood, Wm. Goff; Bath, Henry Smith, Zera Brady; Cohocton, Simeon Holmes, Edward Parmenter.

Read minutes of last session.

Committee on fellowship and ordination reported in favor of conferring ordination on Br. O. B. Clark. Report accepted and ordination conferred.

Committee of discipline reported no complaint. Accepted.

Proceeded to appoint committees. On fellowship and ordination, D. Alger, Conesus, N. Sawyer and A. Upson. On discipline, Seth Rice, Howard, Z. Brady, Bath, T. C. Grover, Springwater.

A. Upson, N. Sawyer, ministerial—James Alley, John T. Andrews, lay, delegates to State Convention.

Voted, upon request of Br. E. Carpenter, that this Association embrace the county of Chemung as part of its territory.

Voted, that this Association hold a special session at Springwater, on the first Wednesday and following Thursday in October next.

Voted that this Association adjourn to meet on the first Wednesday and following Thursday in October, 1847, at such place as the Standing Clerk may appoint.

Voted that the Standing Clerk prepare the minutes for publication in the Magazine and Advocate, with request that other papers of our denomination in this State copy them. Adjourned.

WM. GOFF, Moderator.

O. B. CLARK, Clerk.

Sermons were preached by the following brethren, in the order in which they are named—Carpenter, Gilman, Whitney, Hyatt, Delong and A. G. Clark.

Ordination services.—1. Voluntary. 2. Reading the Scriptures by Br. Whitney. 3. Prayer by Br. Carpenter. 4. Hymn. 5. Sermon by Br. Sawyer. 6. Voluntary. 7. Ordaining prayer by Br. Delong. 8. Delivery of the Scriptures and charge by Br. Hyatt. 9. Right hand of fellowship by Br. A. G. Clark. 10. Hymn. 11. Benediction by Br. O. B. Clark.

REMARKS.—Although we have some complaints to make, yet, our meeting, on the whole, was a good one. The preaching was good—and the performances of the choir excelled all that we have ever witnessed in these parts. In our council, every movement received unanimous approbation.

Many of our friends were hindered from attending our meeting on Wednesday, on account of incessant rain; but on Thursday our congregation was full. Our friends in Howard received us with kindness and hospitality; for, they certainly appeared to use every exertion to make us comfortable during our stay with them.

We might speak of more good things in reference to this meeting, but we leave that part and turn to another that bears with weight upon our mind.

It will be seen by the minutes that only four societies were represented at our present session.—About 130 members in the whole. Brethren, these things ought not so to be. When our territory embraces certainly more than a thousand firm believers in universal salvation, and only a tithe of that number known to us to be in a state of organization—the remainder scattered upon the mountains and in the wilderness like lost sheep; we can not but mourn over the desolation of Zion, and are constrained to cry out, 'O, tell it not—publish it not in the streets.'

Brethren, we think you must see the importance of organization. As Br. Hayward says, 'In union there is strength.' And we add our firm conviction, that in numbers and 'union,' there is not only strength but influence also. Do, brethren, make one effort to organize societies, as soon as practicable. There will be an extra session of the Steuben Association held at Springwater on the first Wednesday in October next. We appointed that meeting for the express purpose of gaining a more full representation of societies and members, and for further statistical information of our cause in this Association. Brethren, try your best, and report to us by delegation, or even by letter.

There is another thing of which we would speak. The late practice, (at least, to us late,) of bookselling at our meetings. Now, brethren, we mean no offence. We are willing to have you bring on your books, and sell them. But we would ask, would it not be better to 'open store' at more seasonable hours, say, in the morning—during intermission—and after service—and 'shut up' in time of public service; rather than keep up a constant sale—detaining many from seating themselves and attending to the main object of the meeting? We merely suggest the propriety of the former course, in preference to the latter. We felt hurt about that business during the whole process. And many of our friends were cut to the heart on hearing the sarcastic taunts thrown out by bystanders and opposers. One man came in, and after service he invited some of our friends to go and sup with him. 'Well,' said he, 'I thought I was going to a religious meeting to-day, but, come to get there, I found I was in a book auction room. I guess some of your folks think more of making a little money, than they do of the meeting.'

By request we have given a little hint upon this matter, in this place; we hope hereafter to see something in shape of change. Per order,

A. UPSON.

Prospectus of the third volume of THE GAVEL:

THOMAS L. HARRIS AND JOHN TANNER, EDITORS.

The first No. of the third volume of the Gavel will be issued previous to the first of August, and contain a magnificent mezzotint likeness of JOHN G. TREADWELL, Grand Secretary of the Grand Lodge of New York.

In presenting the prospectus of the third volume of the GAVEL to the Brotherhood, the publisher would return his thanks for the support thus far received at their hands, and he pledges himself to renewed exertions in carrying out the improvements which will be made on the forthcoming volume. He would also state that the subscription list for the second volume is more than double that of the first.

Among the list of contributors will be found the names of some of the most distinguished literary characters in the United States.

The GAVEL will be published monthly at the city of Albany—each No. to contain 32 large 8vo pages, printed on superior paper, with new and beautiful type, at \$1 per annum, payable in advance, being undoubtedly the cheapest Magazine devoted to the Order, ever published in the United States—thus placing it within the reach of every brother who takes an interest in the principles we advocate.

Any person forwarding us the names of five subscribers, (enclosing \$5) will be entitled to the 6th copy gratis. If such person will forward us the names of 10 subscribers, (enclosing \$10,) will be entitled, and the Lodge of which he is a member, each to a copy gratis, and 20 per cent. on all monies over that amount.

All subscriptions must commence with the volume and none will be received for a less period than one year.

Address, JOHN TANNER, publisher of Gavel, Exchange Building, Albany, N. Y.

DEATHS.

In Nunda, on the 1st inst., after a short, but distressing illness, SARAH EDGARTON, eldest daughter of Rev. A. Kelsey, aged 4 years 5 months and 7 days. Thus has an interesting and promising child been taken from earth. At half past 4 o'clock on the morning of the 1st, amidst a perfect anthem of praise, caroled by the songsters of the grove, did her pure spirit take its departure from the scenes of mortality, and left her fond parents bedewed with the tears of sorrow and mourning. Though they mourn, they mourn not as those who have no hope. The consolation of the gospel was tendered to them, and sympathizing friends, on the subsequent day by the writer.

'A rose-bud has been gathered;

To grace the bright bouquet,

Which on the Savior's loving breast

His trusting followers lay.

It blossomed but a little span

In this fair world of ours;

Then angel hands transplanted it

'T'p bloom in brighter bowers;

May God bless their mourning breasts.

H. VAN CAMPEN.

[Original.]
SCIENCE.

BY LAURA EGGLESTON.

Awake, my harp, to strains exulting,
And join the minstrels' thrilling lyres;
Fair Science comes our weal consulting,
To kindle intellectual fires.

In our lov'd land her courts are holden,
Accessible to high and low;
Her reign is free, sublime and golden,
And highest honors can bestow.

The mists of error are dispersing
Before her brilliant rays of truth,
And seas of knowledge are immersing
Th' expanding minds of age and youth.

Pale Superstition, queen of terror,
Retreats to regions dark and void,
Her slaves, emancipated from errors,
Shall tread the courts of science broad.

The loftiest intellects are bending
Before her pure and hallowed shrines,
And brilliant scintillations sending
To ignorance's remotest lines.

Her purest streams around are flowing,
In moral channels wide and deep;
Her fruitful vines are brightly glowing
On green Improvement's tow'ring steep.

She shall exalt our happy nation
High in the scale of mental worth,
And gild the halls of legislation,
The gay saloon, and lowly hearth.

Roll on, fair Science, pure and splendid,
In all thy noontide glories blaze;
Till moral darkness shall be ended,
And all drink in thy lucid rays.

THE JEWISH RULER.

BY MISS LOUISE M. BRAWNER.

There was a man of the Pharisees named Nicodemus, a ruler of the Jews—the same man came to Jesus by night—St. John iii.

Darkness encircled the land called Holy—night, with her train of shadows, mantled mountain and hill and valley, and deep sea and placid and gurgling rivulet.—There were no stars visible; the sweet sparkling things were hidden behind dense clouds that had been clustering in the heavens since the decline of day, and the fair, pale moon ventured not to glance from beneath her vapory mantle, lest she should behold some devastation on earth, for a rude and terrible storm was portending. All nature appeared conscious of the approaching battle of the elements, and hushed their murmurings. Men, women and children, birds, beasts and insects, remained quiet and expectant. Soon the artillery of heaven disturbed the calm, and flash after flash of lurid flame illuminated the vast concave and revealed the sea beneath—the cities, towns and villages, the hill sides and pleasant vales of blessed Palestine. Proudest among its proud places stood Jerusalem; her costly palaces, her stately towers, her splendid domes and spires and temples brightening under each successive gleam shot from the electric heavens. The reverberating thunder and the long streams of brilliant lightning were accompanied by thick and fast-falling rain drops, as though an ocean above gave vent to its superfluous waves.

In an apartment of a rich and sumptuous dwelling of that eastern clime sat one of its loveliest daughters, now ministering tenderly to a tall and stately man who tossed on a couch in all the restlessness of a troubled spirit, and anon gazing upon the conflict without. The chamber was supplied with every luxury, and lighted by lamps emitting a sweet and pleasant odor, while upon the forms of its occupants shone jewels of rare beauty and value, and robings from the most famed looms of the age.

The storm continued an hour, and then the dark drapery fell from the blue vault, and the beautiful stars were disclosed to view one by one, like glittering gems, and the moon, gentle and smiling, scattered her rays, until the

expansive sky was flooded with mellow light, softening and beautifying every object. The breath of countless flowers—such flowers as bloom but in eastern lands—floated up and filled the atmosphere with delicious fragrance, while every thing seemed to whisper—

There's light to follow darkness—e'er—
There's joy for those who doubt and fear—
There's calm when threatened storms are done—
There's peace for all beneath the sun.

'Look up, my lord, the elements have stayed their contention—look up, I pray, and gladden the heart of thy handmaiden,' murmured the lute-like tones of Serah the wife of Nicodemus. 'The gloomy clouds obscure the celestial orbs no longer—all is brightness.'

The ruler pressed his hand upon the heart that throbbed wildly beneath his costly robe of purple and fine linen, and, sighing, replied, 'There is no brightness in my soul, Serah; there is nought but darkness and gloom away. In halls of state, in synagogue or temple, at home by thy side, my adored, or abroad, tranquillity eludes me, and doubts of a future kingdom, thoughts of another life disturb my bosom.'

'Hast thou heard the Nazarene?' questioned his beautiful listener, while to her fair face there sprang an expression of awe and reverence. 'Hast thou hearkened to the great teacher whose fame has extended all over our lovely land, the ambassador of God whose voice has been heard on Olivet's mount, in the garden, by the stream so dear to my heart, and elsewhere?' And there was that in the light of the speaker's beaming countenance that told a Christian woman's undying faith in Him who had gathered around him so many of her fair sisters.

'He is an impostor, Serah; he has deceived thee and others—our Messiah is yet to come,' spoke the ruler.

'Dost forget the miracles he has performed? There was no deception in the awakening of the noble brother of the fair sisters of Bethany from the slumbers of the grave—in the resuscitation of the only son of the widow of Nain, and the sweet, childish daughter of Jairus, nor in the healing of poor wasted frames.'

'Ah! Serah, can he heal the mind? Can this boasted one dispel the doubts and fears that have gathered in sad confusion about my aching bosom?' and the ruler hid his noble countenance amid the rich cushions of the sumptuous couch on which he had been seeking repose in vain.

His companion placed her soft hand on his head, and bending down whispered in his ear. He rose from his pillow and flung his arm around her fair person, 'Weary of thy presence, my loved one! Weary of aught so good and true? Sooner the golden sun forget his risings and declinings, the moon to gladden the earth with her smile, the stars to sparkle on heaven's robe, the blossoms we love to fling their fragrance on the breeze; sooner all things forget their appointed destinies, that I remember not thy affection, thy truth, thy gentle devotion.'

The Jewish wife bent modestly beneath the glance of her lord, cherished next to her God, and murmured, 'Thanks, thanks—and now, bearken to thy servant.—Whose power bade the clouds disperse and unmantled the glory of the night-gems, stayed the rain and swift-footed lightning, kept us here unsated by the fiercely contending elements, recalls my heart and thine. Go to the Bethlehemite, and learn what thou wouldst of a future state.'

There had long been a shade on the brow of Nicodemus, a grief in his bosom unrevealed, and this shadow had deepened, this grief worn heavier and darker, until his noble frame bent under its influence. Amid the halls of state he remained gloomy and abstracted; and when he sought his rich and gorgeous dwelling and encountered the soft caresses of his dark-eyed Serah, his troublesome dreams increased, his mental inquietude became insupportable, and he longed in the bitterness of his spirit to die. Now he trembled beneath the music-words that greeted his ear, but he replied—

'Men will scoff at me, Serah—my people will denounce the traitor to the religion of his fathers,' and he rose to his feet and paced the apartment impatiently, while his companion poured forth the language of condo-

lence, though her full heart was overflowing with sadness for his anguish. Oh! woman—woman! what is not thine to do and suffer?

'Seek the one I have named, my lord; seek him to-night,' she pleaded. 'His voice steals on the heart like the melodies of our minstrels, and each tone will bring thee peace.'

'Not to-night—oh! not to-night can I seek peace,' exclaimed the ruler. 'The season of darkness is not a time to unveil the soul.'

'There is a flower, my master,' meekly answered the Jewess, 'that unfolds its petals when all eyes are shrouded save His to whom its fragrance floats up. It pours its incense out in darkness and secrecy. Be like that plant, and bare thy breast to the gaze of heaven.'

What can not the persuasions of the gentle and pure effect?

Nicodemus sought the abode of the Nazarene, and uttering his simple 'Rabbi, Rabbi,' was admitted to his presence.—Fair as a woman's were the broad brow, the delicate cheek and full orbs of that lowly one, while the long flowing curls of radiant hair lent a wondrous beauty to the meek countenance. He spoke, and the ruler harkened as to a strain of celestial minstrelsy—fear fled away, doubts vanished, and to his heart there stole a thrilling of perfect happiness. He knelt and worshipped in sincerity, and when the first faint streak of early dawn became visible he left the side of his angelic instructor and sought his proud home, thenceforth to live for the eternal and fadeless clime allotted to those who are 'born again.'

Jerusalem's pride has been humbled in the dust—centuries have sunk to their graves—nations have risen and fallen, but the power of the teacher still remains; it is glorious, illimitable.

He beholds us, he loves us, he hears us alway;
In the darkness of midnight, the brightness of day;
Though his reign on the rude earth forever is past,
From yon heaven arched o'er us his blessings are cast.
[Odd Fellow.]

AN OLD VIRGINIA SERVANT.

Died, at Cumberland Church, Cumberland county, Va., on the 6th ult., Syfax Brown, aged one hundred and fifteen years, four months and five days. He was born at Westover, the residence of Col. Wm. Byrd, Oct. 1, 1730, and sold when a small boy by Col. Byrd, to John Randolph, Esq., of Mattoax, the father of the Hon. John Randolph, of Roanoke. Mr. Randolph visited Europe before the Revolutionary war, and Syfax accompanied his master, and discharged the duties of a servant, ably and faithfully. After Mr. Randolph's return to the United States, Syfax served with fidelity, Judge George Tucker, of Williamsburg, a gentleman who acted a very conspicuous part throughout the whole revolutionary struggle. He then fell into the hands of Richard Randolph, Esq., of Bizarre, and was manumitted by him in 1795.

Syfax was patriotic, honest, polite, polished and intelligent,—one who had seen much of the world, and when his countenance was lit up by a social glass, would descant fluently on the French war in Canada, and of the scenes he had beheld at Crown Point and Ticonderoga. He also entertained the hearer with a spicy synopsis of men and things in the West Indies and Europe—was known to some of the lords of England, nobility of France, and many of the most distinguished officers of the American army.

Syfax rode Postillion, and guided the first pair of a set of six horses in Mr. Randolph's coach. While in the discharge of his office, an English nobleman asked him the names of his fine horses; he very promptly gave the names of the two lead horses, and boggled. At this moment, Mr. Randolph, scowling on Syfax, said in a passion, 'Tell his lordship the names of my horses are Firebrand and Hailstone, Dentatus and Dare Devil, Cream O'Tartar and Quicksilver.' He trembled under the sound of his master's voice, and knew his fate. After returning, he was flagellated by the butler for not recollecting the names of his coach horses; his memory then became very retentive on the subject of names.

Syfax attended his young masters, Theodor and John Randolph, when students at College, and could rehearse some of the finest passages in Shakspeare and Addison; two acts of Cato's tragedy he committed to memory, and would rise in the morning and exclaim, 'The dawn is overcast, the morning lowers,' and so on.

The writer of this has known Syfax Brown for half a century, and most that is said in this obituary notice came directly from him, and is given to the public for what it is worth. He was a man of some fine traits of character; yet like many others, had his faults—was too fond of alcohol—drank his glass and loved his lass—and they were probably his besetting sins. Fifty years ago, Syfax was a good looking man, sprightly and active, having a cheerful countenance, and a fine retreating forehead. His person was rather short than tall, rather fat than thin, muscular and round, with a full and prominent chest, which gave him the fairest claim to longevity. He lived until the grasshopper was a burden; his limbs grew stiff, the arteries ossified, the senses decayed, and the system was oppressed with a load it could not bear.—[Richmond Compiler.

A REGIMENT OF GIANTS.—Frederick the Second, King of Prussia, was remarkable for an extravagant humor of supporting the tallest men that possibly could be procured; and he would give a fellow of six feet and a half high, eighty or a hundred guineas bounty, besides the charge of bringing him from the farthest part of the globe, if it so happened.

One day, while his majesty was reviewing this regiment of giants, attended by all the foreign ambassadors, and most of the officers of rank both in the court and army, he took occasion to ask the French minister, who stood near him, if he thought his master had an equal number of troops in his service able to engage those formidable men? The Frenchman, who was no soldier, said he believed not.

The King pleased with such a reply from a native of the vainest nation in the world, asked the imperial ambassador the same question; and the German frankly declared his opinion, that he did not believe there was such another regiment in the world.

'Well, my Lord Dinford,' said the King to the British Ambassador, 'I know you have brave troops in England; but would an equal number of your countrymen, do you think, beat these?'

'I will not take upon me absolutely to say that,' replied his lordship, 'but I dare be bold to say, that half the number would try.'

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, JULY 24, 1846.

UNIVERSALISTS AND UNIVERSALISM DEFENDED;
A Discourse in reply to the slanderous attacks of Matthew H. Smith. By A. C. Barry. Richmond, Va., 1846.

Such is the title of a handsome pamphlet, just received from the author, of 21 pages. Mr. Smith, so famed of late among Partialists for his world-wide opposition to Universalism, had recently visited Richmond and poured out the vials of his wrath and spleen in one of the Richmond churches against this benevolent system. Br. Barry does not attempt to follow him in all his serpentine and malicious attacks, but simply lays before his audience a brief outline of the character of the man who thus 'bears false witness against his neighbor,' thus showing that his testimony is worthless, being that of a false witness, a crazy and fallen man, a wandering star to whom is reserved the blackness of darkness continually. In conclusion he defends our faith ably from the assaults of its enemies and shows that Universalism is the truth of heaven, adapted to the wants and necessities of suffering humanity, and necessary to be preached because it is so.

As Smith's book and pamphlet against Universalists and Universalism has been circulated in this region, with great zeal and avidity by a few of his rabid admirers, it may be of service to them as well as to our friends to present them in our columns with some of the facts in the history of this unfortunate and hapless man. We accordingly make the following extract from the pamphlet before us:—

'It will be recollected by all those who were present on the evening of Mr. Smith's first lecture, that he spoke of his parentage—of his childhood—of his earlier associations, saying that he was cradled under the influence of Universalism—that the Bible was not read in his father's house—that the voice of prayer was never heard there—that all his associations were irreligious. What says his brother to this? 'The description he gives of his early life and conversion, are so untrue to nature, that we recognise nothing of resemblance in his biography to the actual history.' He further says of his poor brother, 'He has prepared for himself the bread of sorrow, humiliation and shame, which should his life be prolonged, he will be made to eat in his latter days.' (See Christian Warrior of May 20th, 1843.)

The facts with reference to Mr. Smith's parentage—childhood—associations—the commencement of his ministry, are these:—His father at the time of his birth, was a Christian preacher and not an Universalist preacher as he says,—his mother he acknowledges never was a Universalist—by his father he was baptised when a child, and through this religious rite dedicated to the service of God. With what truth, therefore can he say, that he was cradled under the influence of Universalism, and that his first associations were irreligious? This statement taken together is false, even on the supposition that his father, at this time, was an Universalist preacher; which is not true.

Mr. Smith says that he entered the Universalist ministry when about nineteen years of age. He leaves out of the account entirely that he first commenced preaching with the Christians; and probably at about this age; and was not an Universalist up to that time; but became a convert from among that people to Universalism. He conceals this fact, and will have it that he was cradled under the influence of Universalism; that no other influence was brought to bear upon him; though his mother never was an Universalist, but a Christian woman; that all his associations were irreligious; and that finally under this kind of nurture, and thus trained and schooled, with an unsanctified heart and life of course, he entered the Universalist ministry. Now the facts in the case show, that, though his childhood may have been neglected; though all his associations may have been irreligious from his boyhood up; yet Universalism was not to blame. His father was for many years after his birth a Christian preacher; his mother was a Christian woman and never an Universalist; he himself was first of all a Christian preacher; and still he confesses to have been trained and nurtured in irreligion, and to have been far from the kingdom of God.

With this confession we shall be prepared for what follows. Unredeemed in heart and in character, he commenced preaching Universalism. He was unsuccessful; he gathered about him only the loose, the abandoned, the profane; his preaching in every case had a downward tendency; the very fruits we should expect from such a ministry. Irreligion would naturally beget irreligion; impiety would beget impiety; falsehood would generate falsehood; but, from his own showing Universalism is to blame for none of this; the fault was in his previous training, previous habits, and previous associations, and not in the doctrine he attempted to preach, and which he is now laboring to destroy.

But let us examine Mr. Smith's testimony further; and certain I am as we proceed we shall be more and more satisfied of the correctness of his brother's statement concerning him; that 'his lectures are not to be relied upon; that they are the fruits of a mind diseased; a spirit bereft of reason.' In his lecture on Monday evening, Feb. 16th, he stated in substance that the results of his preaching not being what he supposed they should be, his faith in Universalism was shaken; his confidence in it measurably destroyed. This fact he communicated to his congregation in Salem. He was urged to remain, and do the best he could. To this he could not consent, and in May 1840, the connexion closed. Now there is nothing in this statement that bears the least resemblance to the facts in the case, save, it may be, that in May 1840 the connexion closed; even that is not true, as the records of the Salem society will show.

Becoming opposed to the discipline of the Massachusetts Convention of Universalists, for the reason, that he came too often in conflict with it, Mr. Smith determined to withdraw from its connexion—not by renouncing Universalism—not by relinquishing his ministry but by casting

off the fellowship of the denomination, and becoming an independent preacher. He knew that he had lost his standing in the denomination—that confidence was no longer reposed in him—that almost every Universalist desk in the land was closed against him and this justified him in the step he took. The society in Salem still retained him as its pastor; though fallen, though disgraced by his own acts, he was retained.

But what does he now do? Does he rest satisfied and contented? No: he would have his society also cut loose from the Convention, renounce its fellowship, declare itself independent, and no longer be subject to the rules and discipline of the Convention. So he addresses the following letter to the Standing Committee:

Salem, March 17th, 1840.

To the Committee of the Universalist Society in Salem Mass.—

Brethren—No man can feel more than myself the sacred nature of that tie which binds Pastor and People—nor be more sensible that it should not be severed for a slight or trivial cause.

My connection with the society which you represent, has been of the most pleasant character; for it I have a high esteem; and the attentions which I have received at the hands of its members, have endeared them to my heart. From repeated and friendly conversations with prominent members of the society, I have reason to believe that they expect their minister to subserv an interest which in conscience I can not. They expect him to feel a sympathy with the denomination of Universalists; to act in concert with it; to be called by its name, and to be in reality, if not in form, identified with it.

As I can not answer this expectation in any of the above named particulars, justice to myself and to you, seems to require, that we have a clear understanding of this matter.

With the fact that I have received no new revelation of theological faith, you are advised by what I have repeatedly said to you. And with the motives that have led me to separate myself from the denomination of Universalists, you are also acquainted, at least, with the most of them. And as you can inform those members of the society, who are not informed, and who wish to be, I need not repeat them here. To this society, of which I am the pastor, I have devoted a portion of the best part of my life. I am conscious of having served it to the best of my ability, and of having spared no labor that I thought would add to its profit.

I DESIRE NO BETTER FRIENDS; I SEEK FOR NO BETTER SOCIETY. If I could serve the society without acting in concert with the denomination of Universalists, I should be ready and happy to do so. If, however, the society should insist upon such concert of action, I shall hold myself ready, cheerfully and with the kindest feelings, forthwith to tender my resignation of the office of pastor, and with it all the duties, trials, and responsibilities of that trust.

We have lived together affectionately; let us part, if we must, in peace and kindness.

I will ask your earliest attention to the subject of this epistle; and offering you individually and collectively the assurance of my esteem, I subscribe myself affectionately, your obedient servant,
M. HALE SMITH.

Notice, that he confesses to no change of sentiment or doctrine—he declares, that he had received no new revelation of theological faith; he finds no fault with his society; no fault with their Christian characters; does not say that they were profane and irreligious, and he must therefore leave them; but he writes, *I desire no better friends; I seek for no better society.*

On receiving this letter the Committee sent for Mr. Smith, and stated to him that they did not know what to make of his letter; if it was true that his faith had undergone no change, he could have an opportunity of withdrawing it, and thus save the action of the Committee upon it—save the necessity of their laying it before the society, from whom it would meet with no favor in its present form. To this, Mr. Smith replied 'that he knew the feelings of the society better than the Committee, and he was willing to risk it.'

After some further conversation between them, the Committee requested Mr. Smith to resign his pastoral charge, otherwise they were confident he would be dismissed; but this, asserting that he knew the feelings of the society better than they, he refused to do. A meeting of the society consequently was called, the letter laid before it, and a resolution immediately offered, 'that the Rev. Matthew Hale Smith be dismissed from the office of pastor of this society forthwith.' To say his feelings, this resolution was withdrawn and the following offered in its stead, and passed by the unanimous voice of two hundred members present:

Resolved, That the views and feelings expressed by Rev. M. H. Smith, in his communication, are such, that

this society, as believers in the universality of the grace of God, can not sanction or approve without giving up our denominational name, and of surrendering the doctrine for which we have contended for forty years, through good report, and through evil report; that as Universalists we have ever been known; and although we love our minister much, we love our religion more.

Mr. Smith now found himself in a sad dilemma, and must have been sorely troubled as the following letter will show:—

'Brethren.—The proceedings of the meeting of the New Universalist society, held March 23d, 1840, to act on a communication of mine are before me. I beg leave to place my protest against a part of the views and feelings attributed to me in that resolution which embodies the sense of the meeting. I have never desired the society to give up the principles for which it has contended for forty years. I have not desired it to give up its distinctive denominational name. Nor have I placed before it the alternative of choosing between their love for its minister and its religion.

I disclaim and repudiate each and all of these sentiments attributed to me, by the resolution before me. The ground on which we are about to separate must not be misunderstood nor misrepresented.

There is, I believe no complaint against my ministerial or personal character, against my preaching, my doctrine, or my life.

There is, I am happy to believe, a strong feeling of attachment and good will on your part towards me, as I am sure there is, and always has been, on my part towards you. I have withdrawn from the Universalist denomination, *as a sect*; but I have joined myself to no other. *Nor have I ever sought to change your doctrine, to influence you to give up your faith, nor to lead you into any other denomination of Christians.* As I have announced to you my determination to maintain the position of an Independent Christian minister; not identified with, nor accountable to the denomination of Universalists, as established and organized in this Commonwealth; and as I understand this position not to be satisfactory to this society, but that it requires its minister to give his influence and sympathies to the denomination as at present organized. I therefore tender to the society of which I am pastor, my resignation of that trust, to take effect when it shall suit the convenience of the society. I remain respectfully and affectionately, your obedient servant.

M. H. SMITH.

This letter changed nothing; effected nothing, the die was cast with his own hands; and by one foolish and mad act, he has cast himself from the confidence and affection of his people—he had turned their hearts sorrowfully away from him, and destroyed himself forever as a man of integrity and honor. He was cast off by those who once loved him, and clung to him, but who could now no longer respect him, or confide in him as a Christian minister. He had trifled with their affection—their attachment, and sought to make them subservient to base and unworthy ends; and by the following resolution his fate with that society—his only refuge and stay—and his fate consequently with the Universalist denomination was forever sealed.

'Resolved, That Rev. M. H. Smith be dismissed from the office of pastor of this society; and that the committee of this society forthwith inform him, that the connexion of this society with him, as pastor and people, is henceforth dissolved.'

Now look at all these facts, which hundreds will certify to—that he had lost his standing in the denomination—had withdrawn from its fellowship—had endeavored to cause his society to sever its connexion with the Massachusetts Convention—declared himself still a believer in Universal Salvation—professes no change up to the very time of his expulsion—entered no complaint against the moral standing or the religious character of his society, but affirmed that he desired no better friends—he sought for no better society—look at his letters in which he manifests a strong desire to retain his standing and connexion—in which he repeatedly declares that his religious faith is unchanged and that he does not ask his society to change theirs; take all these things; these *facts* into consideration, and place them, along side of Mr. Smith's present affirmations, 'that he could no longer preach to the Universalist society in Salem, because of the licentiousness of its members, and because he could no longer conscientiously preach the doctrine they desired to hear.' I leave you to draw your own inference—to form your own conclusions—to pass your own judgment. I can only say, that from the bottom of my heart, I pity the man; and would commend him in his lost estate to the mercy of God!

It is painful to speak of the errors and frailties of my fellow men—I had rather spread over them the broad mantle of charity, and say to the offender in the forgiving spirit of my Master, go and sin no more. I would do it even

now—I would say thus to our offending brother, while a sense of duty compels me to speak yet farther on truth's behalf.

It is not my intention to pass in review the lectures of Mr. Smith. I have not the time—neither is it necessary that I should do so. A fact or two more with reference to him and his course, and you will all see that he is not a creditable witness, and that his testimony is not to be relied on.

It has been proved, that, while Mr. Smith was yet pastor of the Universalist society in Salem, and affirming in the most solemn manner that his theological faith was unchanged, and that he desired no better friends than Universalists; he was at the same time negotiating with the Unitarians, and endeavoring to obtain a settlement with them; and also, while ascertaining his chance of success with them, was secretly conferring and treating with orthodox ministers.

By and by, not being successful with the Unitarians, and having been dismissed by the Universalist society, he went over to the Presbyterian denomination. Orthodox pulpits were now thrown open to him—he preached against Universalism as he now preaches against it—he was received every where with open arms, and in a little time he was pronounced a truly converted man, and a day set apart when he was to be admitted into the church. That day came—but with it came only disappointment to his new friends. At early dawn Mr. Smith had arisen, and giving no note of his departure, had taken the road to Boston, and suddenly appeared among his old friends. They were amazed—astonished; and wondering, inquired into the cause of the strange step he had taken. He told them that he knew not what he was doing—that he was insane—that he knew not even how he had got to Boston—he was there—and that was all he knew about it.

A few weeks after this—and you will remember that he had been dismissed by the Universalist society in Salem—had gone over to the Presbyterians and preached against Universalism, and finally gave his too confiding friends the slip, and returned back again to the Universalists—a few weeks after this he preached a sermon in Salem Hall renouncing orthodoxy. In this sermon he alluded to his lectures against Universalism and Universalists, and said, 'Some of the remarks he made he felt to be true, and some of them not true; such as he would on no consideration whatever repeat. He believed there was as large a portion of honest, worthy, and virtuous persons among the believers of the Restoration, as in any other denomination. Nor was he willing to admit that his own ministry in Salem, had been without success, he had evidence to the contrary, *men had been made better and holier!*—He said also, that, 'He had now recovered his health, and reason, and he felt cheered on his way, by a firm belief in the doctrine of the restitution of all things!' He then spoke of his sorrows and trials, and felt that they had been ordered for his good, by that Being, who will carry on his purposes of love, manifested in the gift of Him who shed his atoning blood, till God shall be *all in all*.

It will be recollected that Mr. Smith, in his first lecture, declared that in May, 1840, he took his leave of the Universalist society in Salem and of Universalist company generally, and had never renewed his association. You will please compare this with the fact, that after being dismissed from his society, and going over to Orthodoxy and renouncing Universalism, he came back again to his old friends, renounced Orthodoxy, said he had recovered his health and reason and that he felt cheered on his way by a firm belief in the doctrine of the restitution of all things. Does this look like not renewing his association? Does it not look rather like an extreme anxiety to renew his association, his connexion:—to be received back again, and restored to former favor?

Look now at another fact, which contradicts the assertion that he had never, since May 1840, renewed his association with Universalists. In Sept. 1840, Mr. Smith received an invitation to become the pastor of a new society in Salem, composed of Universalist brethren who reposed confidence in his sincerity. This invitation he accepted, recalling his acceptance, however, after a few days, on the plea of ill health. But he certainly had renewed his association with Universalists; though true it is, that he and they soon parted company again to fellowship each other, no more unto this day.

And here let one other thing be observed. Instead of leaving a large and wealthy society, for the reason that he could no longer preach, the doctrine they wished him to preach;—instead of giving up a large salary, and voluntarily turning away from fast and tried friends, who urged him to remain, 'and do the best he could,' he was in the first place dismissed by the large and wealthy society who paid the large salary; and in the second place, when he finally left to return no more, he only turned his back on a small congregation, without a meetinghouse, and which could pay him only a very small salary.

There is one other thing that reflects on the credibility of this witness. He solemnly declared in one of his lectures, and called God to witness, that up to the time of his joining the Orthodox, or prior to his conversion, he had been only an Universalist clergyman—that the tale of his many changes was false. I would for his sake, and the credit of our common humanity, that it were false; but it is too true. He may not have been a regular ordained clergyman save in the Universalist denomination, up to the time of his last renunciation; but how can he have the impious effrontery to call God to witness, that he had always been an Universalist preacher in good standing, under salary, and never changed, is a mighty marvel to me. As we have already stated, he was first of all a Christian preacher. He next became an Universalist. In 1835 he renounced Universalism and became a Presbyterian. In a little time he was converted back again. In 1839 he went over to the Unitarians, and from them, in 1840, to the Orthodox. After a few weeks he returned again to the Universalists, declared himself again in possession of his health and reason and a firm believer in universal salvation; but his *insanity* returning, he renounced Universalism again, and has since been employed in an unholy warfare against it, and its believers and friends. These are facts universally known and admitted at the North—none would hazard their reputation there by denying them. Mr. Smith has, therefore renounced backward and forward, according as he was sane or insane; and what is not a little singular, he was always *insane* when he went over to Orthodoxy, but when reason returned he in every case came back to Universalism, and felt cheered 'by a firm belief in the doctrine of the restitution of all things.' The legitimate inference therefore is, that he is now laboring under a protracted fit of insanity, and that when he recovers his health alias reason, he will be an Universalist again, and enabled to rejoice as before in the ultimate triumph of divine grace.

We should be glad to make some further extracts, but this must suffice for the present. Br. Barray published enough on the character of Matthew, to satisfy any reasonable man of his depravity or insanity, or both; but still suppresses some of the *darkest* parts of his history; such for instance as his forged letter, or letter over a fictitious signature, to Br. W. S. Balch, to prevent his going to Providence, that he might thereby secure the place to himself, and when charged with writing it, *solemnly denied it, and that repeatedly, and called God to witness his innocency of the charge*, till it was fairly proved upon him, and then, snivelling and crying, *confessed his crime*, and begged forgiveness! This and similar derelictions, Br. B. did not publish to the world; nor was it necessary. Enough is published to make any decent man blush to be found circulating his books or listening to his foul aspersions.

D. S.

DYING SAYINGS OF DR. PAYSON.

We last week noticed one of the dying sayings of this Orthodox minister: viz. 'I long to measure out a full cup of happiness to every body, but Christ wisely keeps that prerogative in his own hands.' Here follows another of his excellent sayings:

'Speaking of the temper requisite to the right discharge of ministerial duty, he said,—'I never was fit to say a word to a sinner, except when I had a broken heart myself; when I was subdued and melted into penitence, and felt as though I had just received pardon to my own soul, and when my heart was full of tenderness and pity—no anger, no anger.'

Here we have, not only the true secret of the success of the minister of Christ, but the true spirit of Christ—of Christianity—of the Gospel. The heart must be 'full of tenderness and pity—no anger, no anger.' How often, how generally, has this been forgotten by the professed ambassadors of Christ! Instead of having the heart 'full of tenderness and pity' for sinners, how often have the professed ministers of the Gospel come down upon the poor culprit, like the stormy tempest full of bitterness and wrath! How often, instead of their being able, like Dr. Payson, to say 'no anger, no anger,' have the preachers themselves been angry with sinners, and wrought themselves into a tempest of passion, denouncing the pains of hell without stint or reserve; and not only so, they have also represented our heavenly Father as exceedingly angry, as burning with almighty and infinite wrath, ready to devour the helpless offender in the flames

of an endless hell! Nay, not devour, but forever burn and never consume! Does any one doubt this? Let him read the following extract from Dr. Edwards, one of the most distinguished orthodox divines of the past generation. He wrote and preached thus:—

'So that thus it is that *natural men* are held in the hands of God over the pit of hell; they have deserved the fiery pit, and are already sentenced to it: and God is dreadfully provoked, his anger is as great towards them as to those that are actually suffering the execution of the fierceness of his wrath in hell; * * * the devil is waiting for them; hell is gaping for them; the flames gather and flash about them, and would lay hold on them and swallow them up.' 'They are now the objects of the very same anger and wrath of God that is expressed in the torments of hell. And the reason why they do not go down to hell at each moment is not because God, in whose power they are, is not very angry with them; as angry as he is with any of those miserable creatures that he is now tormenting in hell, and do there feel and bear their fierceness of his wrath.' 'The God who holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you and is dreadfully provoked: his wrath towards you burns like fire, you are ten thousand times as abominable in his eyes as the most hateful and venomous serpent is in ours.'

We might thus proceed and fill page after page with the same and similar horrible blasphemies of Orthodox ministers against the beneficent Majesty of Heaven; but we forbear. We have quoted enough from Dr. Edwards to show what is the true spirit of orthodoxy so called: and it is the real spirit of the so called orthodox doctrine—no mistake! But thanks to the increasing light and improvements of the present age! Orthodoxy is being 'converted'—is meeting with a 'change of heart'—is even 'obtaining a hope,' as its teachers say; or rather the benevolence of heaven and of the age in which we live, has infused into the hearts of its advocates a benignity and a mercy too broad for the narrow creeds of the past age—they loathe and abhor the very sentiment they have been taught, and their hearts go out in universal benevolence to man. Its staunchest friends now, instead of using such language or manifesting such a spirit as Dr. Edwards did, or ascribing such a horrid character to God, can talk like the dying Doctor Payson, while their 'heart is full of tenderness' for sinners, 'no anger, no anger.' Such is the language now used—it is the spirit of Universalism, the spirit of Christ and his Gospel, and to it we can heartily say *amen*; God speed it and diffuse it as widely and universally as the race of man. 'No anger, no anger'—the heart must be 'full of tenderness' to succeed in converting sinners. D. S.

The first No. (for July) of the Ladies Repository has come to hand. It is prefaced by a likeness of its Editor, Rev. Henry Bacon, which, from what we can collect of the expression of the man's face, which we saw some four years since, is a very correct one as far as expression is concerned, but it strikes us that the representation here given would give the impression to those who had never seen him, that he was a large, full faced person, while it is far from being the case. But to leave the picture and return to the Repository. We find that well filled with good reading, and have no other fault to find with our copy, than that it is provided with a duplicate copy of the first four leaves—a mistake of the binder, probably. Now is a good time to subscribe. Two dollars a year, in advance. Address A. Tompkins, 38 Cornhill, Boston, Mass.

APPOINTMENTS FOR PREACHERS.

We frequently receive letters from ministering brethren at a distance informing us they will visit this or some circumjacent places, and would like appointments for one or more Sabbaths during their stay. We also frequently hear of places where our brethren, either with or without organized societies, would be gratified with a visit and one or two Sundays' preaching from these ministering brethren. And yet, if we make appointments for them at random, we may be lucky in making them where some other brother has an appointment at the same time, or where our friends can not at the time be accommodated

with a convenient place of meeting. We therefore propose, when we receive such letters in season to do it, to announce that such a brother would like an appointment on such and such days, in such and such region; so that societies or communities near may be aware of it, and make arrangements accordingly, and notify us (or the preachers) of the fact, so that all parties may be accommodated.

We have just received a letter from Br. L. C. Browne, now of Norwich, Conn., and formerly long and favorably known in this region, informing us that he wishes to visit his connections in Trenton and Fort Plain, in September, and would like an appointment for the *second Sunday* in that month at some place convenient of access from those places.*

We have also a letter from Br. D. H. Plumb, of Jersey City, informing us he wishes to visit Sherburne, Chenango county, early in August, and would like appointments for the *first and second Sundays* in August, at places convenient to that point; though the first might be any where between Albany and Sherburne.

Br. J. Whitney of Rochester also informs us he would like appointments for the first and second Sundays in September in this region, or at points convenient for him to reach on his way to Troy to the Convention.

If our friends in any neighborhood convenient to the places named, would like appointments from either of the brethren named, at the time specified, they will please advise us of it forthwith, so that notice may be given of the appointments, both to the preachers and the public.

D. S.

* Since the above was written, Br. O. Whiston has written us that there has been an appointment made for Br. Browne at Cooperstown on the day named.

Harpers Publications.

The life of the Rt. Hon. GEORGE CANNING, by Robert Bell, author of the history of Russia, 'Lives of English Poets,' etc., 362 pages 12mo. neatly bound in muslin.—This appears to be the biography of a man noted as a politician and public speaker among the lords and distinguished men of England. He also appears to have been somewhat of an author. This forms No. XVI of the New Miscellany.

FRENCH DOMESTIC COOKERY, is a volume of 340 pages including an index, in which new culinary implements and processes; the management of the table; instructions for carving; French, German, Polish, Spanish and Italian cookery are described, in *twelve hundred* receipts, besides a variety of new modes of keeping and storing provisions, domestic hints, &c. This book is well bound in leather and is doubtless an excellent guide to house keepers.

No. 5 of the PICTORIAL HISTORY OF ENGLAND contains the conclusion of Book II and commences Book III which is to contain the history of the period from the Norman conquest to the death of King John 1066-1216. This work, judging from the numbers that have already been issued, will be truly a full and excellent history of Great Britain. 25 cents per number.

Nos. 93-94 of the ILLUSTRATED SHAKESPEARE contains notes on 'Pericles' and a greater part of the tragedy of 'King John.' 25 cents.

MORSE'S GEOGRAPHIC MAPS, numbers V and VI contain Mexico, Central America, Yutacan, Mississippi, Canada West, Vermont and New Hampshire, New York—N. Y. city and vicinity, Florida West and Alabama. These maps are got up in superior style, on excellent paper, and are but 25 cents per number.

No. 86 of the Library of Select Novels is CAPTAIN O'SULLIVAN; or adventures, civil, military and matrimonial of a gentleman on half pay. A large amount of amusing reading matter for 25 cents. The above books for sale by G. N. Beesley.

We have received from Maj. Dudley Smith and Mr. Joel N. Adams of Galway, N. Y., ten dollars (\$5 each) as donations to the Clinton Theological Institute.

ORDINATIONS, &c.—Br. B. W. Tingley was ordained pastor of the Universalist society in Sutton, Mass., on Tuesday, 30th ult. Sermon by Br. A. Case of Worcester, Mass.

Br. A. Hitchborn was installed pastor of the Universalist church and society in South Reading, Mass., on the first day of July, inst. Sermon on the occasion by Br. J. G. Adams.

Br. C. H. Webster was installed pastor of the Universalist society in South Dedham, Mass., on the 24th ult. Sermon by Br. C. H. Fay.

Br. C. May, jr. was ordained to the pastoral charge of the Universalist society in Hinsdale, N. H., on the 23d ult. Sermon by Br. L. J. Fletcher of Cambridge, Mass.

The Maine State Convention of Universalists held its annual session at Bangor, on the last Wednesday and Thursday of June ult. A glorious and profitable season was enjoyed.

NEW SOCIETY.—Br. H. E. Whitney informs us by letter, that a Universalist society, consisting of twenty-two members, has lately been formed in Jackson, Tioga co., Pa. He says Universalism is 'rapidly running down' in that region—meaning that it is running down into the hearts of the people—and prays that it may continue to do so till the whole earth is filled with its heaven-inspiring, peace-giving and sin-destroying influence.

Br. E. Carpenter requests us to say that his Post Office address is Townsend, Chemung co., N. Y. He wishes to be addressed accordingly.

We are in the weekly reception of the 'Odd Fellow,' an excellent and large quarto paper, devoted to the interests of the Order, miscellaneous news, literature, &c. It is published in Boston, Mass., by Cochran, Cole & Co. at \$2 per year in advance.

The last Star in the West brings us the melancholy news of the death of Br. George Rogers, of Cincinnati. He died on the 6th inst., aged 42, calm and tranquil as a summer's setting sun. Mrs. Gurley and Thomas were with him at the time of his death and will publish further particulars soon.

Br. S. R. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street, Buffalo.

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

RELIGIOUS NOTICES.

Br. N. SNELL will preach in Litchfield on the first Sunday in August.

Br. G. W. VAN VLECK will preach in Brieville on the first Sunday in August, and in Oran the second Sunday.

Br. HICKS will preach in Graves' Hollow on the fourth Sunday in July.

MARRIAGES.

In Buffalo, on the 16th inst., by Rev. S. R. Smith, Mr. HORACE S. NICHOLS, of Detroit, Mich., to Miss SARAH B. RUMRILL, formerly of this city.

In Mansville, on the 7th inst., by Rev. L. Rice, Mr. WM. BRIMMER to Miss ANN F. SEARLS, both of Ellisburg, Jefferson county, N. Y.

In Niles, by Rev. J. M. Peebles, Mr. JOHN REID of Skanateles, to Miss DORLISKA ODELL of the former place.

By the same, Mr. WM. WOODARD to Miss MARY MOORE, daughter of Eld. J. Moore, (Baptist,) all of Kelloggsville.

By the same, Mr. SAMUEL LAMB of Skanateles, to Miss LUARA CLARK of Kelloggsville.

By the same, July 8th, Rev. D. H. STRICKLAND, Pastor of the Universalist Societies of Cortland and Homer, to Miss ELIZABETH AVERY of Genoa.

(Original.)

LINES TO A DEPARTED FRIEND.

And art thou gone—forever gone—
Thou lovely flower that erst was blooming?
And hast thou left me here alone,
All future joy from me entombed?
And must I never see thee more?
Thou whom so many were adoring—
Has death's dart pierced thy young heart's core?
Which all so deeply are deploring?
Though death has chilled thy flowing veins,
Methinks with life I see them flushing;
And from thy lips I fancy strains
Of sweet melodious music gushing.
O! has thy spirit truly fled?
Thou seem'st but calmly, gently sleeping—
Too true indeed! for round thy bed,
Are stricken friends in sorrow weeping.
'Tis hard to yield thy beauty o'er
Unto the grave, cold, dread and yawning,
Farewell to bid the tender flower,
Thus snatched away in life's bright morning!
And must it be—O, can it be—
That one so like a rosebud blushing,
Slight as cerulean anemone,
Has fled, my dearest hopes thus crushing?
O, there is rising o'er my soul
A pressing wave of bitter feeling!
My brain's convulsed—my flesh is cold—
Alas! 'tis frenzy o'er me stealing!
But hush, my raging spirit, now!
Be calm, and cease all thy repining;
Though I have lost a gem below,
On high with kindred ones 'tis shining.
Shine on! thou fairest one of earth;
When pained, I'll fancy thou art smiling:
Thy smile will give emotions birth,
Pure, pleasant—lonely hours beguiling.

Clinton Liberal Institute, May 1, 1846. ALVARADO.

MINUTES

Of the Proceedings of the Genesee Association, convened at Alabama, June 17th and 18th, 1846.

1. Council proceeded to business by choosing EARL KIDDER, of Alabama, Moderator, and J. S. BROWN, of Perry, Clerk.

Opened with prayer by Br. Chase.

2. The Standing Clerk read the minutes of the proceedings of last year, after which, letters were received from the following delegates, viz: A. Bolton and Abbot Wight, Alabama; A. R. R. Butler and Earl Kidder, Alabama; A. Cravath, Gainesville; W. J. Ferris, Perry; S. M. Burnham and S. Burnham, Pavilion.

Recess of Council.

Convened on Thursday, A. M., at half past 7 o'clock.

3. Committee of Arrangements were, Brs. Bemmas, Thomas Cabot, J. R. Johnson, and A. R. R. Butler.

4. Committee of Discipline reported no cause of complaint during the past year. Report accepted.

5. Committee on Fellowship and Ordination reported no application. Report accepted.

6. Appointed Brs. W. B. Cook and J. S. Brown Committee on Fellowship and Ordination the present year.

7. Appointed Brs. J. S. Flagler, James Sprague, Jr., and H. Jordan, Committee of Discipline for the ensuing year.

8. Appointed Brs. T. L. Clark and H. Van Campen, clerical, A. R. R. Butler and W. J. Ferris, lay delegates to represent this body at the State Convention to be held in May next, with power to appoint substitutes and fill vacancies.

9. Voted, That when this Association adjourn, it adjourn to meet in Gainesville on the third Wednesday and following Thursday in June, 1847.

10. Voted, That Br. J. S. Brown, Stand. Clerk, be appointed to give a discourse upon the condition and statistics of the societies of this Association, at its next annual meeting.

11. Voted, That the Clerk prepare the minutes

of the proceedings of this body, and publish the same in the Western Evangelist.

12. Adjourned to meet in Gainesville, on the 3d Wednesday in June, 1847.

Ministers present.—J. R. Johnson, Alabama; J. Chase, Middleport; T. J. Smith, Gaines; S. W. Remington, Churchville; U. Clark, Lockport; A. B. Copeland, Kendall; L. L. Spaulding, Webster; W. B. Cook, Alexander; T. L. Clark, Morganville; D. Pickering, Buffalo; S. Goff, Aurora; E. W. Reynolds, Java; H. Van Campen, Gainesville; J. S. Flagler, Darien; J. S. Brown, Perry; G. S. Abbott, Covlesville; H. Beckwith, Me.

E. KIDDER, Moderator.

J. S. BROWN, Standing Clerk.

This was an interesting, and, we believe a profitable session of our Association. The public services, were, as a whole conducted with ability and zeal, and the congregations manifested by the numbers present, and attention given, an interest which quite sustains the pleasing character of the former meetings of this body. The Society at Alabama, were cordial in their greetings, and hospitable and attentive to the friends who had come up to the spiritual feast. The Baptist society generously opened their house for the occasion, and several members of different denominations welcomed us to their homes. May we ever appreciate and bless them for their kindness and imitate their liberality.

There seems to be one great delinquency in our Association. Societies are not fully represented in our Council. A little more sacrifice is necessary on the part of the laity, and more encouragement is needed from the Pastors of the churches. Let our councils be blessed with the best wisdom of our societies, and measures would be set in operation that will do much for our common cause. This year, the business of the council was not strictly, or to say the least very promptly attended to. This can not be right. Our prosperity must depend more upon the Annual deliberations of our council, than upon the character of our public services, and, if we can not do justice to both, the council stands first in importance, and should bring to its deliberations the best wisdom of our heads, and the purest zeal of our hearts. Heaven grant that we may be faithful, not slothful in business, but fervent in spirit, serving the Lord. Amen.—[Evangelist.]

J. S. BROWN.

MINUTES

Of the Proceedings of the Alleghany Association of Universalists for 1846.

Met according to adjournment in Nunda, June 24, 1846. Organized by appointing Br. L. Graves Moderator, and Br. J. B. Sax, Clerk. The following delegates were present:

A. Smith, H. Merrick, Nunda; A. Adams, P. Mills, Hume; P. Banister, J. Charles, Rushford; S. R. Crittenden, Yorkshire; Elias Wood, Freedom; R. C. Kent, H. S. Richmond, Independence; I. Baker, Amity.

Read minutes of last year. Received into the fellowship of the Association, new societies from Rushford and Amity. Committee of discipline report no complaint. Adopted. Granted fellowship to Br. E. W. Reynolds.

Resolved, That the Council look with favor upon the application of Br. R. C. Kent, for fellowship, and recommend that it be granted as soon as it can be constitutionally.

Accepted the resignation of Br. H. Van Campen, as Standing Clerk, voted thanks for his services, and appointed Br. J. B. Sax, Standing Clerk. Appointed Brs. J. B. Sax, I. B. Sharp, and S. Wilson, committee on Fellowship and Ordination; Brs. A. Kelsey, A. Adams, and S. R. Crittenden committee of Discipline; Brs. A. Kelsey, J. B. Sax, clerical, and A. Adams, S. Wilson, lay, delegates to attend the State Convention, with power to appoint substitutes and fill vacancies; and Br. J. Lewis to preach the next Occasional Sermon, embodying statistics, with power to appoint a substitute.

Authorized Standing Clerk to appoint Conferences.

Voted that the Clerk prepare the minutes for publication in the Western Evangelist, with a request that they be copied into the Magazine and Advocate, and Union and Messenger.

Adjourned to meet next year at Sandusky, Cattaraugus county, N. Y. L. GRAVES, Moderator. J. B. SAX, Clerk.

REMARKS.—The time of the meeting of our Association was pleasantly, and we trust profitably spent. The weather was delightful, the attendance good, and the preaching excellent. Sermons were preached by the following brethren in the order named: H. Van Campen, B. Hunt, S. Remington, G. S. Gowdy, E. W. Reynolds, and C. Hammond.

The following statistics of societies were obtained:—Rushford, 25 members; preaching half the time. Nunda, 38 members; preaching half the time. Amity, 17 members; preaching half the time. Freedom, 17 members; preaching half the time. Independence, 34 members; occasional preaching. There are societies in Hume, Yorkshire, Portage, Franklinville, and perhaps in other places, but we have no statistics from them. We have meeting houses in Nunda, Portage, and Freedom.

I would state that the Council appointed no Conferences, but authorized the Standing Clerk to appoint them. Wherever the friends want Conferences during the year, they may send in the request to me, in season, and it will be attended to. According to request, a Conference is appointed at Whitesville, on the third Wednesday and following Thursday in September next.

In explanation of the vote directing Br. J. Lewis to embody statistics in his occasional sermon next year, I would say that we desire all the information we can obtain concerning the rise, progress, and present condition of our denomination within the limits of this Association:—a discourse similar to Br. Reynolds' published statistical sermon. May God bless the cause of truth and righteousness in our midst, and throughout the moral heritage of our Redeemer.—[Evangelist.] J. B. SAX.

BEAR AND HER CUB, OR EDUCATION CORRECTS FAULTS.
A bear had a new-born cub which was horribly deformed. It bore no resemblance to an animal, but was an ill-shaped mass. The mother, ashamed of her son, called upon a female crow which made a ceaseless clack upon a neighboring tree. 'What shall I do,' said she, 'my good gossip, with this little monster? I have a mind to strangle it.' 'Do no such thing,' said the prattler; 'I have seen other bears in the same embarrassment. Go! lap your son gently; it will soon become pretty and delicate, and be your pride.'

The mother readily believed what was said in favor of her son. She patiently licked it for a long time. Finally it became less deformed; and the mother thanked the crow thus: 'If you had not moderated my impatience, I should have cruelly torn my child in pieces, which now constitutes the whole joy of my life.'

Oh! what good does impatience prevent, and what evils does it occasion!

Oh! what evils does education prevent and what good does it bestow!

A WALKER, PUBLISHER AND PROPRIETOR.

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OCCASIONAL SERMON.

Preached before the St. Lawrence Association of Universalists, at Malone, Franklin county, June 24, 1846.

BY REV. A. M. WORDEN.

'What shall we then say to these things? If God be for us, who can be against us?' Rom. viii: 31.

One of the many subjects to which the apostle Paul had occasion to invite the attention of his Roman brethren was the certainty of the progress of Christianity, and the doctrine by them promulgated. They were confirmed in the faith, by all the numerous predictions of the prophets. And in fact the doctrine which they advocated, was but a repetition of the promises which God had made to the patriarchs; that in their seed (which was Christ) all the families, all the kindreds, and all the nations of the earth should be blessed. And which blessing, the apostle Peter instructs us, consists in 'turning away every one from his sins.'

This promise was made by the Almighty himself: and that mankind might not fear to confide in his word, he confirmed it by an oath. Accordingly, the author of the text says, 'wherein God, willing more abundantly, to show unto the heirs of promise, the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold on the hope set before us.'

This seems to have been the motive which actuated the apostles in all their ministerial labors. It was to impress upon the minds of their hearers, the certainty of the fulfilment of the promises of God. And the basis of their hope seems to have been his immutability. He had sworn by himself, because he could swear by no greater. And inasmuch as he was immutable, the followers of Christ were happily anticipating the fulfilment of his promise. Accordingly, they not unfrequently referred to the promised blessing of the human family, through the instrumentality of their divine Master. Peter, speaking of the same event, calls it the restitution of all things; and says, God has spoken it 'by the mouth of all his holy prophets, since the world began.' Inasmuch as God himself had spoken of the restitution of all things, he being 'without variableness or shadow of turning,' the true Christian must necessarily have expected that all things would finally be restored. This was the Christian's hope, which was like an anchor to the soul, both sure and steadfast.

The author of the text, while taking into consideration the 'exceeding great and precious promises' of God, his immutability, and his loving kindness, manifested in every display of his providence, inquires of his brethren, in the language of the text, 'What shall we then say to these things? If God be for us, who can be against us?' If that Being, whose wisdom is infinite, whose goodness is unlimited, and whose power is as boundless as space, who doeth his will in the armies of heaven and among the inhabitants of the earth; if such a being be for us, who, or what being shall be able to oppose? The apostle well knew that there was no power in being that was able to compete with omnipotence. He knew that omnipotence comprehended or included all powers that exist: and if God possessed all power no other being could possess a part of that all, independent of God. For if any other being possessed any power, independent of the Almighty, it is evident God would not possess all power; consequently could not be om-

nipotent. But if omnipotence includes all powers that be, then all powers must be forever subject to the control of omnipotence. Again, it was and still is, evident to the reasoning mind, that infinite wisdom would not ordain, or create, a power opposed to the power of God. This would be making 'a good tree bring forth corrupt fruit.' It would be making 'the same fountain send forth both salt water and fresh.' It would be dividing the kingdom, or power, against itself: and if the Saviour's words be true, it could not stand. Paul, addressing his Roman brethren, being acquainted with the fact, that there was but one independent power in existence, and that power was God, could not have been ignorant of the important truth, that if the only existing power, (which was the Almighty,) was in favor of the future happiness and welfare of the human family, there was no power which could successfully oppose. In view of these facts, in his remarks subsequent to the text, he says, 'It is God that justifieth: who is he that condemneth?' The apostles had been taught of God, (and even all the prophets left the same testimony on record,) that through the efficacy of a Saviour's blood, salvation and justification should extend to the last erring child of humanity. Accordingly, in the fourth chapter of the epistle from which the text is selected, Paul makes use of the following language:—'Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.'—Agreeable to this portion of the divine testimony, it appears that even the ungodly are to be justified in the sight of God. We do not pretend to say that mankind shall be justified in their sins. But by being 'turned away, every one from his sins,' and made just. Accordingly, we read, 'as judgment came upon all men, unto condemnation, even so the free gift came upon all men unto justification of life.' Hence, it appears that among this vast number, (which is all men,) there will be found those of all ranks and stations in life; of all grades and characters. Thus we are instructed, that 'every mouth shall be stopped, and the whole world appear guilty before God.' The most righteous will appear guilty in the presence of a holy God, that all may stand in need of justification, and obtain 'the free gift unto justification of life.' Accordingly we read, 'God hath concluded all in unbelief, that he might have mercy upon all.'

Then in view of the efficacy of a Saviour's blood, and the consequent justification which is to be realized by the whole human family, well might the apostle exclaim, 'It is God that justifieth: who is he that condemneth?' Or using the language of the text, which is a parallel passage, 'If God be for us, who can be against us?' It is plain that if God be for us, or in other words, if he be favorably and mercifully disposed towards the human family, he will not condemn; but justify. Hence the interrogation of the apostle is, if God justify us, who, or what power shall be able to condemn us? Or if that being, who possesses all power, be for us, or a friend to humanity, what being shall be against us? as an enemy to humanity?

The Psalmist declares God to be 'a king, against whom there is no rising up.' Accordingly, if such a king be for us, no being can rise up against us. Although it is contended by many that there is a being who will rise up against the king of heaven, and deprive him of a vast majority of his rightful subjects, still as such a sentiment is contradicted by Holy Writ, we preferring by the decision of the inspired volume. The small amount of testimony already selected from the sacred pages of

God's holy Word, has been a sufficient encouragement to the true believer, in all ages of the world. It has taught him that righteousness and truth shall yet reign triumphant. Accordingly, the apostle declares, 'we can do nothing against the truth; but for the truth.' Not all the slander, reproach and false reports, which might have been, or may now be in circulation; nor even the bloody hand of persecution, could, or can, retard the progress of divine truth. Its march is steady, progressive, and onward. It has long continued to progress, confounding the professedly wise, and astonishing the simple.

Since the day when God himself first preached the Gospel unto the patriarchs, we hear, for the first time, the promises renewed and the truth proclaimed in all its purity, by a youth only twelve years of age. Surrounded by the wise men of that age, he confounded and astonished them with his superior wisdom. Since that time, the 'stone cut out of the mountain without hands,' has continued to roll on with increasing velocity, and is destined to become a great mountain and fill the whole earth. 'And in this mountain, shall the Lord of hosts make a feast of fat things unto all people.'

That same Jesus, who was seen disputing with lawyers and doctors when but a child, is soon beheld travelling from city to city, healing the various maladies to which humanity is exposed. The sick are restored to health; the tongue that was dumb is loosed and is heard praising God; the deaf are caused to hear the glad tidings of a world's salvation; the blind receive their sight, and behold the wonderful works of their Maker; the dead are restored to life, and the lame leap for joy. And not only so; but he was the great physician of souls. He came into the world to heal the maladies of the human mind, as well as of the body. Those who 'through fear of death, had all their life time been subject to bondage,' were delivered 'into the glorious liberty of the children of God.'

All fearful apprehensions of the future were eradicated; doubts expelled; the tear of sorrow wiped away; the angry voice of revenge, changed to the sweetest tones of kindness; the wail of despair to thanksgiving and praise; confidence was increased in the promises of our Father in heaven; and to be brief, mankind were turned from the error of their ways to 'trust in the living God who is the Saviour of all men, especially of those that believe.' But this was not the extent of his goodness. He is heard saying, 'Thy sins, which are many, are forgiven thee.' And the 'word of God has gone forth, and shall not return void,' giving us the assurance, that 'the blood of Jesus Christ, the Son, shall cleanse from ALL sin.' And this was the object of his mission into the world. He came to 'save his people from their sins.' He came 'to finish transgression, to make an end of sin, to make reconciliation for iniquity, and bring in everlasting righteousness.' Sent by the Father to be the Saviour of the world, he 'finished the work he came to do.' He died 'that he might destroy death, and him that had the power thereof, that is, the devil; and that he might be made 'perfect through suffering' and 'enter into his glory.' He burst the bonds of death, 'led captivity captive, and gave gifts unto men.'

It was by the commission of such a being as this, that the disciples and apostles were sent abroad into the world to proclaim to every creature the glad tidings of a world's salvation. God had been with this divine Master, and sustained him in every circumstance in life, and finally raised him from the silence of the tomb, and seated him forever at his own right hand. And in like manner, Christ promised to be with his disciples and stand by them

in every event of providence.' When he sent them out into the world, in vindication of the truth, he said, 'Lo! I am with you always, even unto the end of the world.' This was even so; he gave them wisdom of words beyond the power of the gainsayer. He gave them power over all the various maladies which he himself had controlled; even to take up the most poisonous serpents and scorpions; and if they drank any deadly poison, it should not harm them.

Thus they controlled the most difficult diseases by the power of God, in and through the name of Jesus of Nazareth. And when taken captive by the enemy, and chained down in the dark cells of the prison, the strongest fetters were broken; the prison doors opened unto them of their own accord, and they passed out safely. Power was given them to overcome the most cruel tortures which their enemies were capable of inflicting upon them. God had stood by them also in the conversion of multitudes to the soul-reviving truths which they advocated. They had witnessed the illumination of the most beclouded minds; the eradication of error, superstition and prejudice; and the renovation of the heart by the power of God. Three thousand had been added to their church in a day. Multitudes flocked around them to listen to their teaching, and as many more to be baptized in the name of Jesus of Nazareth.

Thus far God had stood by them, in every event of his providence. Well, then, might Paul address his brethren in the language of the text, 'What shall we then say to these things? If God be for us, who can be against us?' No power had yet been able to compete with the power of God, with which they had been endowed from on high. They had been blessed with the possession of that kingdom which is 'righteousness, peace and joy in the Holy Ghost.' They had 'come unto Mount Zion, to an innumerable company of angels, to the general assembly and church of the first-born.' They had entered 'through the gates into the city;' into that 'holy city, the New Jerusalem, which cometh down from God out of heaven.' Therefore, taking into consideration all the innumerable blessings which had been conferred upon them by the hand of their Maker; and the power which had upheld and sustained them in all their persecutions and afflictions, which they had been called to pass through; with hearts overflowing with gratitude, they exclaimed, 'What shall we then say to these things?' &c. In this manner, for more than five centuries after the crucifixion of Christ, Christianity continued to triumph over error, superstition and vice. But alas! the time arrived when the 'kingdom of heaven suffered violence, and the violent took it by force.' Mankind were given up to their own wicked devices, to grope their way through life in mental blindness. Truth was banished for a season, and error occupied its place in the human mind.

During the 'dark age of the world,' that sentiment which claims to be the only doctrine, moralizing in its tendency, was the prevailing faith among mankind. And like a ruthless plague, it swept more than forty millions of human beings, martyrs, from the shores of mortality, by the relentless hand of persecution. The thought of rivers of human gore, which a partial faith has shed, so often forcing itself into the reflecting mind, is sufficient to chill the very blood in the veins of every philanthropist. Yet all this barbarity was the work of professed Christians, who, bearing the name, knew nothing of the spirit of Christ! It seems to have been one of the most pleasing recreations, for those who were ready to cry out, 'I am more holy than thou,' to crimson their murderous hands in the heart's blood of a fellow mortal who chanced to differ from themselves in religious opinion; and to sport with his death struggles and dying agonies. But notwithstanding all opposition, the light of the Gospel again dawned upon the world. The cheering rays of the Sun of righteousness again beamed upon the understanding of man. Mankind began to refuse longer to be trod upon by the iron hoof of ecclesiastical tyranny, and again like the primitive

disciples, began to exercise freedom of thought and of speech.

Notwithstanding the sentence of death pronounced by the British parliament, upon those who denied the doctrine of a future judgment; and notwithstanding the murderous outrage of the celebrated John Calvin and others against the glorious truth that was beginning to dawn upon the world, it nevertheless continued to progress. The church came out of the wilderness, 'fair as the moon, bright as the sun, and terrible as an army with banners.'

The truth of a world's salvation, was by our venerable ancestors, (whose renovated spirits are now praising God in heaven,) brought across the briny deep, to enlighten the people of the new world. But they did not bring it in their hearts; it was brought in that ancient history of *Universalism, the Bible*. Mankind had long sat 'in the region of darkness, and the shadow of death.' 'Darkness had long covered the earth, and gross darkness the people.' 'Consequently, mankind were almost entirely ignorant of the truths revealed in the divinely-attested testimony. But permitting a more free exercise of the reasoning powers which God had given them, they commenced 'growing in grace, and in the knowledge of the truth.' And notwithstanding those of a liberal sentiment have been 'persecuted from city to city,' still they have ceased not to obey the injunction of the Saviour. When they could no longer remain in one city, like the primitive disciples they have fled to another; boldly declaring 'the whole counsels of God.' We have seen, that the time once was, when Christianity was not even known on the eastern continent, and no voice proclaimed the truths of the Gospel. But a Saviour was born, who diffused the light of salvation throughout the (then known) world. So, also, the time once was, when no voice proclaimed the glad tidings of a world's salvation on the shores of America. And strange as it may seem, there was, at first, but one individual, who raised his feeble voice in its defence. As Christianity was first defended in the Eastern world by a single individual, and from such a state continued to spread throughout the world, while three thousand were added to the church in a day; in like manner it was first defended in the Western world by but one individual. And notwithstanding the opposition with which it has met, still it has continued to increase. And now, instead of one individual, preaching in the only house built for so holy a purpose, in all the western world; there are between seven and eight hundred, proclaiming the glad tidings of the Gospel, occupying about the same number of houses built for that purpose. And instead of one society, there is now about eleven hundred. Also seventy nine annual ecclesiastical Associations; nineteen State and Provincial Conventions, and one U. S. Convention. And not only so. But the minds of all religious sects are becoming more liberal, and are approximating nearer and nearer to our broad and liberal faith.

Those now, of the most contracted views of the divine goodness, would once have been denounced as heretics, and expelled from the church in consequence of this liberality. The great wheel of intelligence is speedily rolling on the evangelization of the world. All excitements and enthusiasm of a professedly religious character only serves to expose ignorance and error, and when the flame dies away, increases the numbers of that sect, which has been every where so unsuccessfully spoken against.

'What shall we then say to these things? If God be for us, who can be against us?' It has in all ages of the world, been the case, with principalities and powers, of every description and character, in like manner as they have increased they have also decreased. The once powerful Nebuchadnezzar, king of Babylon, who speedily increased in power and wealth, until it is said of him, 'his greatness reached unto heaven, and his dominions to the ends of the earth;' was as speedily cut down to the ground, and made even to eat grass like the ox.

Rome too, once the most powerful of all nations,

after rapidly extending her power and dominions, until the phrase, 'I am a Roman citizen,' was a shield against harm in every nation; after all, lost that power more speedily than she had gained it. Jerusalem too, that so rapidly increased in wealth, power and magnificence, until it was the most powerful, splendid and opulent city in the world, and the monastery of all nations, notwithstanding all its power and wealth, was suddenly destroyed. And so it is with reference to ecclesiastical powers. All that has been so speedily gained, by enthusiasm and excitements, must and will be as speedily lost. Strife, contentions and divisions, are already working the sure destruction of the various sects throughout the length and breadth of the land. But truth is destined to prevail. It conquers the world with the simple weapons of morality and intelligence. Hence, the conclusion is, that the one sentiment, which is destined to triumph over all others, is the one towards which all others, through an increase of intelligence, are so rapidly approximating. When the bearer considers the increase of liberal sentiments among all denominations, he will not hesitate a moment in forming the opinion of the one particular sentiment to which we referred. It must be the one, among all others, the most liberal and charitable. That ours is the most liberal of all sentiments, no one will pretend to deny.

And as all others are daily becoming more liberal, we may reasonably conclude, that the Gospel which we preach, is destined to 'leave the whole lump.' Hence we remark, the spread of truth is steady and progressive. Every obstacle will be removed from before it. It is destined to flood the whole world; to banish sin, superstition, ignorance, error and prejudice.

Accordingly, the divine testimony predicts the time when 'the knowledge of the Lord shall cover the earth.' Again, the prophet Daniel says, 'The kingdom, and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.' Again, 'the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.'

My brethren and sisters, what shall we then say to these things? If God be for us, who can be against us? It is true, that there is still opposition to the truth. It is an awful thought, to many, that God should be represented as the Father of all our race. And still more offensive to them are the Saviour's words, that 'they that are raised from the dead, are as the angels of God in heaven; neither can they die any more; for they are the children of God, being the children of the resurrection.'

Those zealous opponents of the Saviour's words would still cling to the doctrine and precepts of our fathers, and fain would they impress upon our minds a sentiment opposed to the universality of God's love and salvation.

It is not our object, in the present discourse, to question the honesty or sincerity of any particular sect. But to those of such a faith, we would remark that the sentiment is annoying to the peace of humanity. It is opposed to every philanthropic feeling; it is opposed to the word of God, and to the object of Christ's mission into the world. It is opposed to the desire of saints, of angels, and of every good being. All Christian people pray that it may not be so; and finally, to make a long story a short one, it is not so. God hath said 'he will not cast off forever.' And 'if God be for us, who can be against us?'

Again, while we reflect upon the prosperity and increase of believers in the final restitution of all things, during the last ten years, we can not but consider that God is for us.

The hearer will not be surprised, when we say, that from eighteen hundred and thirty-five, to eighteen hundred and forty-five, our increase has been nine State Conventions, thirty nine Associations, four hundred and twenty four societies, three hundred and seventy three ministers, and three hundred and ninety two meeting-houses.

And yet, this increase has not been gained by

excitement; but through a sober exercise of reason, and a candid and unbiased investigation of the divine testimony.

Thus, the hearer will discover that the believers and advocates of that great truth, which 'God has spoken by the mouth of all his holy prophets since the world began,' have increased more than half, in numbers, within the ten years to which we referred. And there has been an increase in the same ratio in our houses of public worship.

We do not make these remarks for the sake of boasting, but merely to show that, as there has been a vast improvement in the public mind, within the last ten years; just in proportion to the improvement of the civilized world, and the increase of morality and intelligence, has been the spread and reception of the truths we advocate. Intelligence and the doctrine of the restitution are both of God, and are united together by an indissoluble tie.

Accordingly, an increase of intelligence only serves to confirm us in the great truth which God has proclaimed by the mouth of all his prophets. The continual increase of liberality in the world, establishes the fact, that intelligence is for us. And if intelligence is for us, God is for us. And 'if God be for us, who can be against us?' The waters of life and salvation are continually renovating and reclaiming multitudes from their misconceptions and partial notions of the divine character; and the whole civilized world are hastening on, to slake their thirst at the same crystal fountain, as fast as time can move. Benevolence is increasing; the laws of our country are becoming more compassionate; the unfortunate prisoner is beginning to be treated with pity. And we trust the time will soon hasten on, when murder will be no longer returned for murder. We accordingly discover that the whole public body is approximating nearer and nearer the standard of perfection and the doctrine we advocate.

And, my hearers, will you consent now to 'lay hold on the hope set before you?' Or will you wait for time to bring you in with the whole public mass. You have seen that God is for us; Christ is for us; angels are for us; Providence is for us; and the prayers of all mankind are for us; that the doctrine which we advocate may prove true. And my brethren, 'what shall we then say to these things?' *If God, if Christ, angels, providence, and all mankind are for us, 'who can be against us?'*

What greater inducement could we have to cause us to press forward in the glorious warfare of our divine Master? Let us therefore close our feeble remarks in the language of the beloved John.—'Now, unto him that is able to keep you from falling, and to present you faultless before the throne of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.' Amen.

* * The Watchman will please copy.

[Original.]

LETTER FROM OHIO—DISCUSSION.

Bloom Township, Wood Co., O., June 7th, 1846.

Dear Br. SKINNER,—I take this opportunity to write a few lines to you, to let you know that even in the Northern part of Ohio, you have many brothers and sisters in the Abrahamic faith; and that I have commenced preaching the Gospel of peace. But like many others, I have much opposition to contend with. I have had three discussions within the last six months; and I believe they will result in great good to the cause of truth. Some four months since, I was preaching in Hancock county, Ohio, in the town of Beaton, and at the close of my discourse, a Mr. Rice, a Campbellite preacher, challenged me to debate the following question with him publicly: 'Do the Scriptures of the Old and New Testaments teach that the whole human family will become righteous and happy?' To which I replied, I had no objection, if there could be a suitable place obtained for the discussion, and I could have the affirmative, and have the discussion continued from day to day until the parties should be satisfied; each speaker to occupy thirty minutes

at each speech. Accordingly there was a house obtained, and the preliminaries fixed, and a day appointed. At the time there was a goodly number assembled, Moderators chosen, and the discussion commenced. Good order prevailed throughout the debate, which was continued three days; at the close of the second day, Mr. Rice gave up the ground. There was a Mr. Bonnum present who had attended throughout the debate; and being a preacher of the same order of my opponent, he no doubt felt as if there might be something more done than had been brought about by Br. Rice, to maintain their cruel dogma. He (Bonnum) arose, asked the privilege of being heard in the evening, and requested me to follow him in his remarks, if I chose. His request was granted, and at early candle light the house was filled, and Mr. B. arose to make his objections against universal salvation.—And what do you think they were? I will give them as he offered them. Here they are:

Objection 1. Says Mr. B., 'It is utterly impossible, for human beings to be happy in the future world, unless they are agents in obtaining that happiness.'

Objection 2. 'I believe that happiness in the future world depends upon our obedience as Christ's subjects; and if the Scriptures teach that all mankind shall obey, then, and in that case, I must believe that all will be saved.' But it was his opinion, although a teacher, that there was no such quotation to be found in the sacred volume.

Objection 3. To arguments that have been offered in favor of universal salvation: when and wherever the word *everlasting* is used, when applied to the punishment of the wicked, Universalists use it in a limited sense. And whenever used or applied to salvation, Universalists use it in an unlimited sense.

After having made these objections, Mr. B. informed us that he believed that infants would be saved; he believed the heathen would be saved, and the idiot; and thus closed his remarks.

I arose to answer his objections, and proceeded in the following manner. In Mr. B.'s first objection, he says that we can not be happy in the future world, unless we are agents in obtaining that happiness. But he believes that infants and the heathen will be saved. But what follows, if his ideas are correct? Why, they can not be happy, because they are not agents in obtaining that happiness.

To his second objection I answered, Mr. B. believed that all will be saved if the Scriptures teach that all shall obey. Daniel says, vii: 14, 'And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him.' Again 27th verse, 'And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High: whose kingdom is an everlasting kingdom and ALL DOMINIONS SHALL SERVE AND OBEY HIM.' And again, Heb. v: 8, 9. 'Though he were a son, yet learned he obedience, by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey him.' Hence then it is evident, if we can place any confidence in Holy Writ, that all mankind must eventually become obedient; and if obedient, they will be saved with an eternal salvation.

I would say to you that, previous to this discussion, there were but three families of Universalists in Beaton; but immediately after the discussion there were enough to employ me to preach one fourth of the time for one year.

Br. Skinner, perhaps you may think strange that I should write to you, you not having knowledge of me. But it is nothing strange, when we take into consideration the multitudes we address, and every hearer can recognise the speaker. I am the person that came to you in the village of Fayetteville some 9 or 10 years since, as you was about to deliver a discourse in the school house at that place (which could not hold half the audience) and informed you that we could have the Methodist church, to hold meeting in; to which we removed, and I shall never forget the grateful thanks that

were returned to our Methodist friends for opening their house even at the eleventh hour. Br. Skinner, you may if you think proper give this letter a place in the Magazine; and I should like to have the present volume. But I have not the means of paying for it, unless I do it by writing for you. If you conclude to send it to me, direct to Cass Post Office, Hancock county, Ohio,

JAMES M. BRUNSON.

[Original.]

ORIGINALITY.

Br. SKINNER:—It was well said by one of old, 'there is no new thing under the sun.' How nearly literally the wise man may have intended these words to be taken, I can not tell; or whether they would be as applicable to the present time, as they were to his, I do not say. *Appearances*, at least, would indicate, that there were many new things in these latter days. For instance; the thousand and one papers and periodicals which flourish (or at least exist,) in our country, are filled with articles long or short, as the case may be, and in prose or verse as the fancy of the writer dictates,—which are very modestly marked 'original,' and sent forth as the veritable cogitations of some, (perhaps anonymous), seeker after fame. These 'thoughts that breathe and words that burn,' are thus supposed to flow directly from the capacious cranium of some gifted, but unrenowned, contemporary.

Well, says the reader, there is something new then; Solomon's words are clearly unapplicable to the nineteenth century. Not so fast. 'Is there any thing whereof it may be said, see, this is new? it hath been already of old time, which was before us.' When you read an article marked 'original,' and feel inclined to add it to the list of *new things*, first be sure that it has not been published 'already of old time, which was before us.' Be not too positive that it has never been in print before, simply because you may never have read it. There may be 'more things in heaven and earth, than are dreamed of in your'—book of remembrance.

But to come at once to the kernel of the matter, Methinks I see, (with the mids eye of course) some lover of poetry, and hater of priestcraft, 'grinning like mad' over an article marked 'original' in the 27th No. current Vol. of the Magazine and Advocate, entitled 'the loud call,'—as though it was in reality, as it purports to be, a new gem freshly struck out in some 'forge of thought.'—Gammon! reader, all gammon! If you will take the pains to look into the January number of the 'Reformer,' a paper published in Philadelphia, in the year 1829, on the 14th page you will see said poem entitled 'the loud call,' printed *verbatim et literatim* as it is in the Magazine and Advocate—and credited to an 'old paper'! Enough said!—Thinking that some correspondent had imposed the article upon you as his own, I wrote this; which you can use as you please. Yours, &c.

Cuba, July, 1846.

J. B. SAX.

* The article referred to, was copied from the 'Gospel Fountain,' (Br. Bell's paper of Lowell, Mass.,) and from some mistake of the printer (to which he pleads guilty) the word *original* was placed at the head. Br. Bell we believe, did not say where he found the article and indeed it is quite immaterial—it was not a bad one any how.

PUB.

NEW BOOKS.—We have just received from Br. A. Tompkins, of Boston, Mass., the following new Books, which are for sale. 'Duties of Parents,' by a clergyman, Price 38 cents. The 'Universalist Assistant,' by Br. D. Forbes, price 50 cents. 'Adventures of Elder Tub,' comprising important and startling disclosures concerning hell; its magnitude, morals, employments, climate, &c. To which is added, 'The old man of the hill side.' This book is by Br. George Rogers, price 50 cents. 'Floral Fortune Teller,' by Miss S. C. Edgerton, 38 cents. Also, volumes I and II of Paige's Commentary. Balch's Manual for Sunday schools, &c.

A few copies of the Rose of Sharon, for 1846 for sale at this office.

[Original.]
HAPPINESS.

O happiness! what is it? and where to be found?
Is it breathed in the wind, as it whistles around?
Or dwells it in other lands hid from our view,
By the high vaulted archings of heav'n's own blue?

Though I delve in the mine for its treasures so bright,
Or soar with the eagle in her heav'nward flight;
My steps are less buoyant, my spirit's oppressed,
As I seek for the friend of the lone and distressed.

Though I mingle in crowds with the lovely and fair,
This heavenly effluence is seldom found there;
While the sweet cup of promise is filled to the brim,
A poison that's deadly is lurking within.

Though I dwell in the land where our forefathers dwelt,
And reap all the blessings, while the bardship they felt;
Where all are acknowledged as the children of God,
When slumbering they lie 'neath the valley's cold clod.

Still vain is my search, though in gold dusted halls,
While oppression is graven on the poor man's walls:
And those who call vainly excitement a pleasure,
Will soon find it nought but a poor empty treasure.

In friendship's pure off'ring, in love's gentle glow,
Mirrored forth by the waters of truth as they flow,
With music angelic to the lone and distressed,
And tidings of gladness to the weak and oppressed—

Is a joy that will brighten the dark cloud of sadness,—
Change grief's whelming tide to rejoicing and gladness,
And open the well-spring whence flows happiness,
As I give to assuage a dear brother's distress.

Minden, N. Y.

FLOW BOY.

DEATH AND BURIAL OF BR. GEORGE ROGERS.

Last week we briefly noticed the death of Br. Rogers, and promised to refer to it more at length this week. We will now proceed to perform the melancholy duty, and to make such allusions to his last illness as may be interesting to the multitude of his friends who are scattered over the whole Union.

About one year ago he started from Cincinnati on a long preaching tour. I accompanied him to St. Louis, Mo., and from there on to Burlington, Iowa Territory, in which place the Territorial Convention of Universalists was held, and where we both preached. We separated—I to return home and he to travel through Illinois and on through the State of New York, and from thence to Boston in season to attend the United States Convention in September. At that time he seemed to be in the enjoyment of good health; but before he reached Boston he complained of illness, and when the Convention met he found himself unable to attend the religious services of that occasion. He so far revived in a short time as to be able to travel and preach in Maine. He left that State in the early part of winter, and proceeded to New York City (stopping on the way I believe in Mass.) for the purpose of preaching and disposing of some books which he had written. Meanwhile he complained in his letters sent home, of illness, and after preaching in the vicinity a short time, he was seized with a sickness that brought him to the gates of death. Several times his life was despaired of, but he finally recovered so as to be able to return home to this city. The friends in New York were very attentive and kind to him, and did all they could for his comfort. What his disease was there we have never been able to ascertain, and doubt whether the physicians understood its nature. The most definite information conveyed to us on the subject was that in a letter from a friend, who said he was afflicted with a 'complication of diseases.' Doubtless the climate was unfriendly to him, as he returned from the East two years before, after spending a winter there, an invalid, almost helpless from rheumatism.

When he arrived in this city, just six weeks before his death, we were all deeply pained and shocked at his emaciated appearance. He had the appearance of a man in the last stages of the consumption, although he did not seem to realize his situation. He thought that he would probably recover; and many of us were induced at first to suppose that he might realize his expectations, although

all the symptoms in his case were decidedly against him. At times he seemed better, but he lost strength steadily till the period of his decease. Before he had been home two weeks the friends who visited him almost daily, indicated by their mournful looks and conversation when referring to him that, in their opinion, his departure from earth was not distant.

Several weeks before his death, he told me that he had been examining his case with care, taking into view his craving appetite and increasing weakness, and he had come to the conclusion that he could not live long. From this time onward he made all his business arrangements with reference to that event, notwithstanding at intervals his flattering disease (consumption) would give him some hopes of recovery; and although he frequently conversed as though he expected to get well, it is presumed that he never lost sight of the probability of his decease. He felt that his physical strength was steadily leaving him, and that he was daily sinking beneath a malady that bids defiance to the combined skill of medical men.

But what was the state of his mind under these circumstances? will be the inquiry of thousands who have read his books and listened to his discourses. Did the doctrine he had so long proclaimed and so ably defended by his pen, sustain him in his last hours? We are happy to be able to answer such questions from frequent conversations with him, and the testimony of others to whom he freely communicated his thoughts at different times.

It may be said with peculiar emphasis, that *death to Br. George Rogers had not a single terror*. On one occasion he said to Br. Williamson, 'I have travelled much in my life and have beheld much delightful scenery, and have seen much beautiful country; but it is all nothing in comparison to the beautiful country to which I am hastening.'

'But,' said Br. Williamson, 'there is a dark valley of shadows between—'

'That is of no account to me,' quickly interrupted the dying believer—'all I shall ask will be an easy transit from life. The valley of shadows is of no account. All beyond is bright and clear.'

—Such, indeed, was the constant tone of his thoughts and feelings, as expressed in various forms in conversations with his friends. Not a single cloud obscured the vision of his faith and hope: the sunshine of heaven rested ever on his heart.

A few days previously to his departure, he gave a charge to Br. Thomas concerning his burial.

'I have thought much about a place of burial; and have decided on lying in the grounds of the Delhi Society. I organized that society and dedicated the meeting-house. It seems to me now that in reposing there I shall be in the midst of my brethren.—In the quietness of the scene, with the beauty of nature all around,—I charge you to have me buried there.'

In this tranquil frame of mind, cheered by the presence and attentions of his kindred and friends from day to day, Br. Rogers continued until the closing moment of his earthly career. We can but repeat what we stated in our last paper, that his last hours were calm and peaceful, and he fell asleep as gently as a child in its mother's arms.—Br. Abel C. Thomas and myself stood by his dying bed, and heard the last breath which proceeded from his lips. As it came forth, a most remarkable smile lit up his countenance—one that caused those standing around to lift their hands with astonishment and break forth in exclamations of surprise. A moment before his face had the appearance of solemnity, so that the change was more striking if possible than that produced in the heavens by a sudden burst of sunshine through a dark cloud. A sweeter and more heavenly smile probably never illuminated his face—a very remarkable circumstance seeing that he never breathed again.

His remains were taken to the church in Delhi, followed by many of his friends in this city; and the funeral services were performed in the order here subjoined.

1. The following hymn was sung.

Life is a span, a fleeting hour;
How soon the vapor flies!

Man is a tender, transient flower,
That in the blooming dies.

The once-loved form, now cold and dead,
Each mournful thought employs,
And nature weeps her comforts fled,
And withered all her joys.

Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full immortal prime,
And bloom to fade no more.

Then cease fond nature, dry thy tears;
Religion points on high;
There everlasting spring appears,
*And joys that never die.

2. Prayer by our aged Br. Clark.
3. A very appropriate address by Br. A. C. Thomas.
4. Remarks by Br. Gurley.
5. Also prayer by him.

His body was borne to the grave from the church, by four of his ministering brethren, viz. Brs. Thomas, Longley, Johnson, and Gurley. Six preachers were present. All, both preachers and laymen, seemed to feel that it was a deeply solemn occasion, and the eyes of nearly every one were suffused with tears. Br. Longley offered up an appropriate prayer at the grave, after which the friends retired home with saddened hearts.

His remains repose in one of the most quiet and pleasant spots in the region of this city, six miles distant, and about one mile and a half from the Ohio River. Delhi is a township—there is no village of the same name; and the society owning the house and burial ground live in the vicinity, varying as to distance from less than half a mile to three miles. The number of believers is not large; but they are among the most moral and substantial citizens. How much better does a place of this character correspond with his feelings when alive, than a large burial ground, where even pomp or show find their way, and where (among sincere mourners) thousands thoughtlessly wander to gratify an idle curiosity—or go to see and be seen.

In his decease the denomination of Universalists has lost one of its most powerful minds—and one of its ablest and most popular writers. He was endowed with an uncommon share of intellect; and his various productions will live in generations to come, and his name be pronounced with reverence by thousands yet unborn, who shall rise up and call him blessed.

He has left a wife and three children—the two eldest are girls, and the youngest a boy, who, in appearance, is nearly a transcript of his father, and is called by the same name. He is now nearly eight years old. May God of his infinite mercy and goodness bless and protect the widow and surviving children, and overrule the severe affliction of their hearts to their highest good.—[Star in the West, (Cincinnati, Ohio.)

UNIVERSALISM IN WISCONSIN.

Br. Price—The following letter, from Br. Le Fevre, was addressed to me as Secretary of the Universalist Historical Society, and would, perhaps, have been most appropriately presented to the body at its next session. But I flatter myself that it may do more good at the present time than at a later date. Those who are familiar with the affairs of the Historical Society, are aware how little interest many of its Corresponding Secretaries have taken in communicating local information, and thus giving the Society the means of performing its duty to itself and the public. With the hope that this letter from our Corresponding Secretary in the remote territory of Wisconsin, may quicken the spirit of twenty other gentlemen holding the same office in different parts of the Union, and lead them to inquire whether it be not in their power to contribute something to the public stock of information relative to the condition and prospects of Universalism in the various States. I send it for insertion in my old friend and favorite, the Union and Messenger, and would solicit the favor of the editorial fraternity to allow it to appear in their respective papers.

T. J. SAWYER.
Clinton, N. Y.

To Rev. T. J. SAWYER, Sec. of the Uni. Hist. Socy.

Br. Sawyer—I wish to communicate to you, and through you to the U. H. Society, such information respecting this remote part of our Master's heritage, as I have been enabled, during my residence in the Wisconsin Territory, to collect. All our operations are of course of a very recent date; for, ten years ago, this extensive country was to the white man almost a 'terra incognita.' I have not been able to ascertain who first preached the doctrine of universal salvation in the territory, but believe that we have to thank the brethren in Illinois for having prepared the way of the Lord. The first, and as yet the only meeting house in the territory, is in Milwaukee, and the brethren feel much indebted to a week's preaching from Br. S. Barnes, before their building was erected, for the impetus which he gave to the cause. His preaching was judicious, and the time was auspicious. The 'Wisconsin Association' was formed at Whitewater, in the month of February, 1844, at which time Br. T. J. Bartholomew was chosen clerk, and was the only regular officiating minister in the Territory. This brother, who supports himself chiefly by his trade, only devotes his Sabbaths, and occasionally a day or two in the week, to the office of the ministry. In the month of May, 1844, I came to Wisconsin with my family; Br. Patterson, from Schoharie county, with his family, came in the same boat. Br. P. went to Whitewater, and I to Southport. The expectations which I had formed were certainly very humble, and those of my travelling brother equally so, but still they were above the mark. No encouragement was afforded, by which a bare support could be obtained. Our friends were few and scattered, and far from wealthy, and the prospect of a living from preaching alone, was most unfavorable. I remained three months in Southport, occupying a long room, which was fitted up as a church, when having received an invitation to settle over the society at Milwaukee, and having purchased a farm in the immediate neighborhood, I removed there with my family. Br. Patterson returned to New York.

Though it is still 'the day of small things' in the territory, the signs are more encouraging. There are already seven societies organized, and ten preachers residing within the territorial limits. It is true that only two or three are solely engaged in the ministry, but all preach more or less, and in their excursions abroad scatter the good seed. At Janesville our brethren have the Court House one half of the time, and they have the benefit of the stated services of Br. F. Whitaker, who is doing his work effectually. The Wisconsin Association convened the 21st of June, and the attendance was very large. There must have been 600 persons. Many could not get into the Court House. At Racine, the brethren have engaged the Court House for one year exclusively, and they are now in communication with some brother at the east to settle with them. Having furnished Br. Grosh, of the Register, with statistics, it is not necessary to enter into detail in this communication. I have travelled far and wide in the territory, and preached in many places. I have found the people ready and pleased to hear, and not backward according to their ability to contribute of their substance. If we had a missionary fund at our command, and two or three active ministers to travel and visit among the people, I doubt not that in two or three years Universalism would be the prevailing doctrine. Other denominations are now busy occupying the ground, and receiving from the east the means necessary for establishing their churches. The subject of Missionary effort especially engaged our attention during the late session of our Association, but we can scarcely hope without aid from some other quarter, to be able to send a laborer into the field. Books and Tracts are eagerly sought after, and meet a ready sale, and a travelling minister who could be supplied with these on a liberal scale, would make a profit which would materially tend to remunerate him for his labors.

Where our cause is of so recent introduction, and the laborers few, the report must of necessity be limited; but our territory is growing with astonishing rapidity, and we are encouraged to believe that a system of religion which

is so much in unison with the bounty and goodness which are so lavishly displayed around us, will find a favorable reception in many grateful hearts; and we look for a fulfilment in our moral and spiritual condition of that prophecy which has been already literally accomplished in the lovely country we inhabit, 'The wilderness and solitary places shall be glad, and the desert shall rejoice and blossom as the rose.'—[Messenger.

Milwaukee, June 25, 1846.

C. F. LE FEVRE.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, JULY 31, 1846.

CAPITAL PUNISHMENT.

The following article appeared in the Havana Republic on the 15th of April last. The Northern Christian Advocate, the Methodist paper of Auburn, we take it, is the paper referred to, whose sentiment the Republican echoes to its readers.

'TRIAL OF M. BRAYMAN FOR POISONING HIS WIFE.—By a correspondent of the N. C. Advocate, we learn that Milton Brayman of East Hamilton, Madison county, had his trial at the Circuit court held week before last. He says, 'The testimony, though circumstantial, was very clear and convincing. On Friday forenoon, the jury came into court and said they could not agree, and were discharged. The jury stood nine for conviction, and three for acquittal. The trial is postponed until next September.'

We copy below the writer's last paragraph, giving the views of many in that section, as he says, 'who have conscientious scruples about inflicting capital punishment.' They say 'it is a relic of barbarism.' To our mind, this is as much as to say that God's law for punishing certain crimes with death, was a barbarous law, and the law-maker a barbarous being. Another argument is, 'that God will punish every man as he deserves, therefore, all penal laws should be erased from our statute books.' Mr. Sawyer, a Universalist preacher, and President of the Clinton Liberal Institute, says, in one of his published letters to Dr. Brownley, (xix: 13), 'The time, I trust, is not far distant, when the vindictive and sanguinary penalties yet remaining on human statute books shall be blotted out forever.' Let this sentiment prevail, then farewell to human safety and human happiness in life.

Yours respectfully,

I. P.

Morrisville, March 30, 1846.

Such are the merciful and benignant sentiments put forth by the Methodist writer in this 'Advocate' of a wrathful and vindictive God, who is represented as capital punishing immortal souls, his own offspring, in an endless hell! How true it is that the doctrine of endless misery hardens the heart and steels the soul against all the pleadings of mercy and the tender sympathies of humanity, curdling all the milk of human kindness, freezing up the very fountain of benevolence, and transforming man into a personification of malignity itself, like the divinity he worships! Fortunately for the human race, the doctrine of total depravity is false, else the last vestige of goodness would be erased and its last spark extinguished. But in spite of the horrid principles of vindictiveness ascribed to the Deity by that doctrine, and its deleterious influence upon man, there is yet left in a large portion of our race enough of the milk of human kindness to plead for mercy for the benighted and erring, and strive for the abrogation of the bloody code of Draconic laws, that, in pure vindictiveness or revenge, would return only evil for evil.

The writer quoted above is very fearful that the 'vindictive and sanguinary penalties, yet remaining on human statute books, will be blotted out forever!' What an awful thing this would be! In anticipation of so great a calamity he thinks we must 'bid farewell to human safety and human happiness for life!' This is the next step to the sublime, viz. the ridiculous. What! human safety and happiness can only exist under sanguinary and revengeful penalties!! Did the writer learn this idea from the Gospel code, that tells us to 'return not evil for evil; but contrarywise, good for evil—to revenge not

ourselves, but rather give place to wrath—to love our enemies, bless them that curse us, and do good to those who hate us—that if our enemy hunger, feed him, if he thirst, give him drink, &c., &c.? In short, is there one precept or principle in all the teachings of Christ and his apostles that, either directly or indirectly, countenances revenge, or goes to uphold vindictive and sanguinary penalties? Not one! Not one!

As to the penalties of the old Jewish code, to which the writer refers, we would ask whether he wishes them re-instituted and again put in force in our day? If so, then he would abolish hanging and adopt the good old practice of stoning to death; and that not merely for murder, and the few other crimes recognised as capital under our laws, but for picking up sticks or kindling a fire on Saturday, for disobedience to parents, for cursing father or mother, and for various other acts not now recognised as very criminal by our laws.

It is not our province to fathom the depths of infinite wisdom, or to account for the fact that God permitted the Jewish code to go into force and remain binding on that people for a season. In regard to some of those institutions our Saviour told the Jews that because of the hardness of their hearts, God suffered them to be so for a time; but that it was not so from the beginning. But it is enough for us as Christians to know that those laws were abrogated, or superceded by the law of Christ, the law of love, and that the latter expressly forbids revenge in every form. But this writer in the N. C. Advocate would, instead of going forward in the religion, and laws and love of Christ, again go back to the dark and bloody ages of vengeance, and the hard hearted cruelty which the Gospel was designed to supercede or set aside. God grant him a better religion, and with it we doubt not he would obtain a better heart and a better spirit.

D. S.

Original.

MORALITY NOT RELIGION.

BY REV. G. S. ABBOTT.

Much has been said by learned Theologians of the old schools, to support the idea, that morality is not religion. It has in fact been argued that—morality is dangerous without religion—that there is more to be feared from the man who lives a good moral life than from the hardened sinner.

Now as long as this idea was confined to those who believe in miraculous changes of the heart—total depravity—original sin, and endless hell torments, I could keep silent on this point. But when preachers of our most holy faith begin to labor to prove to their hearers that there is no distinction between pure morality and religion,* I think it time to discuss the subject. In my humble opinion the great object Christ had in view in his teachings was (aside from revealing the truth of immortality and man's future destiny) to animate all mankind with new moral life and lead them to the attainment of true moral dignity, and consequent happiness. The means by which this was to be effected were the great principles which he taught—a religion purely moral. We have but to recur to his instructions every where exhibited in the New Testament, to discover the moral adaptation of every thing he delivered. He labored to abolish a pernicious superstition—destroy an unbelief equally prejudicial to morality—and suppress a skepticism which called every thing in question, even the principles of morality itself.

The view of God therefore which he laid at the foundation of his system was of a strictly moral character and represented him as the Supreme Father, loving and educating mankind as his children. The consequences that flow from this fundamental view are also moral. A man can not honor nor worship this universal Father by mere ceremonies and external exercises, but only by doing his will and striving to imitate him. With the truth that represents God as the Supreme Father no other truth can be connected but such as reduce every thing back to love. 'God is love.' The practical part of what Jesus taught, therefore, had the great excellency of containing principles, not only benevolent, but pure, noble and exalted, every where adapted and applicable to man's moral nature. He who loves God and man according to the precepts of Jesus, is in every respect a moral man, and without this love no man can be purely moral in his thoughts and

* I have during the past winter heard two preachers assert and labor to prove that morality is not religion.

G. S. A.

actions. He may, it is true, perform many acts of charity and do many deeds of goodness, in themselves considered, and still there will be no pure and exalted morality in them. But the man who is influenced by love to God and good will to men—who has become imbued with the spirit of the Gospel—is a most willing, punctual and disinterested performer of all his duties—a most active promoter of all that is true, beautiful and good—a most faithful and useful citizen—a most sympathising and benevolent friend, and in all the relations which he sustains, whatever they are called, the author of innumerable blessings to those around him.

Nor does the *external part* of the religion of Jesus have any other object in view than to strengthen man's moral nature—to raise and exalt his powers and faculties above sordid selfishness, and lead him to a performance of those duties which would render him happy. In order to preserve a lasting consciousness of their high vocation, and their destination in moral attainments, and thereby become perfect as their Father in heaven is perfect, his followers are exhorted not to 'forsake the assembling of themselves together,' but to associate as a body in pious and devout exercises—and the object to be attained by these meetings was to advance in knowledge and virtue.

The religion of Jesus then is in all respects, and in all its parts, a moral religion; and it is adapted to man in every situation and in every clime: nor will it lose its universally practical character until man ceases to be a moral being, capable of and in need of improvement.

REMARKS.—In the above article Br. Abbott uses the term *moral* and *morality* in a somewhat restrictive sense; not in their primary, most general and proper sense.—Webster defines the word *moral* thus: '1. Pertaining to practice or manners in reference to right or wrong. 2. Conformed to rules of right, virtuous.' Walker thus: 'Relating to the practice of men toward each other, as it may, be virtuous or criminal, good or bad; reasoning or instructing with regard to vice and virtue; popular, such as is known in the general business of life.' Walker defines *morality* thus: 'The doctrine of the duties of life, ethics, the form of an action which makes it the subject of reward or punishment.' Hence, from the first or primary sense of *moral* given by Webster, and the whole definition by Walker, it will be seen that a *moral* action may be a *bad* instead of a *good* action, and a *moral man* a *vicious* instead of a *virtuous* man. And there may be bad morality as well as good morality. The word *moral* is used, not necessarily to signify virtuous, but is applied to particular classes of subjects in contradistinction from those of a gross, physical, ponderous or tangible nature or character. A rock, a tree, a mountain, or a river, has no moral properties, and the term *moral* or *immoral* can not be properly applied to either. They have nothing to do with ethics or morality, one way or the other. So of the brute creation: they are not moral, nor yet are they immoral, because not belonging to a class of subjects to which the word *moral* is applicable.

Again, we must beg leave to dissent from Br. A. in his opinion that morality is religion, and agree with those whose opinions he questions and controverts. True, we should equally differ from the antiquated orthodox notion that '*morality is dangerous*' and 'that there is more to be feared from the man who lives a good moral life than from the hardened sinner.' A correct moral life is good. But still morality is not necessarily religion. A man may lead an exemplary and outwardly correct moral life, and yet have no religion. An atheist has no religion; and yet he may be honest, fair, upright in all his dealings with men; generous, philanthropic, hospitable; exempt from particular and general vice; exemplary in all his habits and conversation. But why has he no religion? Because religion, according to Webster, signifies, 'a system of faith and worship, piety,' and according to Walker, 'virtue, as founded upon reverence of God; a system of Divine faith and worship as opposite to others.' Now the atheist has no system of Divine faith and worship. His virtue, whatever it may be, is not founded upon reverence of God: because he neither believes in nor worships any God. He therefore has no religion. The word religion is derived from the Latin word *re-ligio*, to re-bind; and implies the reclaiming, reuniting, and binding man to his God. As with morality there is both good and bad, so with religion; there may be very good, and there may

be very bad religion in the world, and most obviously there are both. A religion is bad if it lead man to worship a bad Divinity and imitate him; and good, if it lead him to worship and imitate a good Divinity: for all religion implies the union and harmony of the worshipper with the object worshipped. A bad religion makes its votaries unhappy, and leads to bad moral practices. A good religion makes its votaries happy, and leads to good, pure and elevated moral practices. Pure religion will produce a pure morality; a corrupt religion, a corrupt morality. The tree will be known by its fruits. Pure religion, the religion of Jesus, is eminently *spiritual*. It presents God, our Father, as a pure and holy spirit, to be worshipped, obeyed and imitated, 'in spirit and in truth.' And 'the fruits of the spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance: and against such there is no law.'

Religion is both theoretical and practical: the theory is the tree, the practice the fruit; the theory the fountain, the practice the stream flowing therefrom; as the apostle says of the genuine faith of the Gospel, it 'works by love and purifies the heart;' and if the heart, or fountain of action, be pure, the stream will be pure also. 'Whoso hath this hope (of the Gospel of Christ) purifieth himself even as he is pure.' A man may practice a very respectable outward morality from different motives than those presented in the Gospel. He may do it from habits early formed, from early associations, from the examples of those around him, from the hope of obtaining popularity or the praise of men; or from a naturally good and benevolent heart, or the absence of any strong incentives to vice. But this, though not inconsistent but in harmony with religion, is not religion itself: as we have seen, religion binds us to God, and leads to the reverence, worship and imitation of God—to love him supremely and our neighbor as ourselves, and do good to all men as we have opportunity, because God is love and is good unto all and his tender mercies over all his works.

To the latter part of Br. A.'s article above we make no objections: it is in entire harmony with our views.

D. S.

WESTERN N. Y. UNIVERSALIST S. S. ASSOCIATION.

The organization of this body was effected in the winter of 1845; and its first regular meeting was held in May following. This meeting directed its Secretary to report its doings and statistics to the State S. S. Association; and it was represented in the parent body for the purposes of recognition, and the establishment of mutual friendship between the co-workers in a great and benevolent enterprise. Again, the Western N. Y. Universalist Sunday School Association, held its second annual meeting in May 1846; and again reported its proceedings and sent delegates to the State Association. The resolution appointing the delegates, reads thus—'Resolved, That this Association send two delegates to the State S. S. Association about to convene at Newark, to report in regard to the organization and condition of this body, and suggest such measures as may be deemed expedient to unite and co-operate in our common cause.' The delegates as appointed attended accordingly—and thus a second time, the matter was ended. Not the slightest notice has ever been taken of the doings of this Western N. Y. S. S. Association by the parent body—nor its name so much as mentioned on the annual Minutes, except in an insignificant note at the bottom of a newspaper column—no sign of recognition or fellowship has ever been given; and no evidence, save the note just named, that it ever heard of such a thing as the 'Western N. Y. Universalist S. S. Association.'

And yet such an Association actually exists; and comprises within its limits—the section of N. Y. lying west of Genesee River, very nearly one third of the schools and pupils of the order, in this great State. These schools are as well provided with all the essentials for instruction, are as well conducted, and as well sustained as any others in the denomination. And what is perhaps most singular, is, that this district so emphatically called, Western N. York—has a great number of Sunday Schools in pro-

portion to the number of societies, than any other part of the State.

May we not ask then, without the imputation of excessive presumption, why we have not received on our repeated applications, some token of recognition—some decided evidence of sympathy and fellowship from the State Association? Is the sudden and successful establishment of one third of the number of Universalist Sunday Schools in the State of N. York, their embodiment and efficient co-operation under a suitable organization—a matter of so little interest or consequence to the order, as neither to merit nor receive any notice? Are the members and officials of the State Association, so engrossed with 'weightier matters,' in their public meetings, that they have neither time nor temper to attend to us? If so, the humble Secretary of that body will confer a favor, if he will inform the public what were the subjects of deliberation. How then, are we to understand these things? Is it from carelessness that we and our affairs are overlooked?—or is the neglect intentional? If the former, the business of the State Association should be committed to more considerate hands—if the latter, to such as are less enamored of an official position than desirous of promoting the Sunday School cause among Universalists. We are not very ambitious of a name—but we have a place, and shall not easily be jostled out of it by the blunders of ignorance or the sorry assumptions of misjudging vanity. And without any affectation of humility, while we trust that our actions have fully evinced our desire for the most cordial sympathy with the State Association—we shall neither deceive ourselves, nor suffer the Universalist public to be long deceived, with the idea, that we are the submissive members of a family by whom we are not owned.

S. R. S.

UNIVERSALIST QUARTERLY AND GENERAL REVIEW.

The third number (for July) of the current volume of this valuable periodical has come to hand, laden, as usual, with the most interesting and valuable matter. We can hardly conceive it possible that our denomination will allow a work of this kind so ably conducted as this is and always has been, to languish for want of patronage. Its articles are generally labored, critical and highly instructive, being the best productions of the best writers in our denomination.

The first article of the present number is from the pen of Br. Adin Ballou on '*War and Personal Injury*.' His doctrine upon this subject is that of Non-resistance—that is, as he explains himself, that we are never authorized by the New Testament to resist injury by injurious treatment of the aggressive party. He cites much Scripture and writes a strong article. The Editor allows it is 'one of the ablest defences of Non-resistance which we have seen brought into so narrow a space.' And yet most men and professing Christians will hesitate to admit the extreme conclusions to which the writer comes, especially in the existing state of society and the world.

The second article is from the pen of our venerable father Ballou on the subject of *Divine Love*. It is a powerful plea for the Divine character against the mysticism and darkness with which human learning and ingenuity have surrounded it. No one acquainted with the writer, and the many productions of his pen could possibly mistake the authorship, even had no initials been annexed to the article.

The third article is a disquisition by Br. Henry Bacon, on '*The Attractions on the Cross*,' being a review of a work with this title from Dr. Gardner Spring of New York, justly exposing the monstrous absurdities of modern orthodoxy upon this subject—showing that the common views presents the cross in connection with the character of God in the most repulsive form, while the views we entertain harmonise all the attributes of God and present the cross, or the death of Christ, in the most interesting and affecting possible light. It is a valuable article from an able writer.

The next article is from the pen of the Editor on the character of '*Justin Martyr; or the Orthodox Faith, A*—

D. 150-165.' It exhibits the patient and faithful research of the author in ancient literature and Ecclesiastical History; and presents many very striking and peculiar characteristics of Justin and of the orthodox faith of his times. No one in our denomination can excel, if he can equal, Dr. Ballou in this department of ancient literature. If Justin adopted some strange and whimsical notions by attempting to unite the Peripatetic and Platonic philosophy of his times with the more simple and sublime principles of the Gospel, he was nevertheless a most exemplary, devoted and self-sacrificing disciple of Christ, and one whose example in these respects we could wish to see followed by many in our own times more nearly than it is.

The other articles are 'The Seal of Christ's Messiahship,' by Br. A. A. Miner, of Lowell; 'Illustrations of New Testament Words,' by Br. T. B. Thayer, of Brooklyn; Poetry, by J. G. H., entitled 'If man die, shall he live again?' and by Mrs. N. T. Munroe, on 'The Saviour's Prayer'; and Literary notices, by the Editor. We have not found time to read these last named articles through; but the work where they appear and the names of the authors are a sufficient endorsement of their value.

D. S.

FRAGMENTS.

Gather up the fragments that remain, that nothing be lost.—BIBLE.

Gold and Religion. The two great staple commodities of the world. The one secures the approbation of man; the other, the approbation of God.

'The poor rich man and the rich poor man.' The one lives for *himself*; the other, for his fellow beings. A clear conscience is better than a full purse.

A prayer, and 'God bless you,' are good in their places and should not be dispensed with; but for the famishing orphan, *bread* is better.

'Do you ever think of dying?' inquired Elder S. of one whom he considered to be a great sinner. 'Certainly, but I think much more of living,' was the reply. The answer was wise, for let a man *live* right, and he will assuredly *die* right.

As the man who wrestles with a chimney-sweep gets well sooted, even if he falls on top; so he that contends with one of bad character, comes off but second best though he gains a victory.

The world is full of great men—in their own estimation! and equally full of small ones—in the estimation of others!

Piety. Once the hallowed virtue of the human heart; but *now*, a composition formed of four ingredients—a long face, a doleful prayer, a heaven for *self*, and a hell for neighbors!

Knowing—doing. To know, without doing, is hair-brained recklessness—to do, without knowing, is haphazard activity—but to know and to do, is the highest glory and honor of man.

Man. A being whom God made a little lower than the angels of heaven, but whom *self* has made but a little above the beasts of the earth.

'They were pricked in their hearts,' saith the Scripture. It was well in that olden day; but *now*, the most of men may be more deeply wounded by pricking them in their pockets! S. J. G.

No. XIV (and the last) of popular lectures on SCIENCE AND ART, by Dr. Dionysius Lardner, has been issued, by Greeley and McElrath, Tribune Buildings, N. Y. The remainder of the lectures on the steam engine, is contained in this number. A preface and introduction, title page and index to both volumes, etc. This work is a valuable and instructive one, specially to the searcher after scientific knowledge among the heavenly bodies, or to him who attains to an understanding of mechanics. The cheap, though handsome, style in which the work is got up places it within the reach of almost any one desirous of obtaining it. Full sets may be had of G. N. Beesley of this city at the publishers price—25 cents per number.

Harpers Publications.

No. XIV of the New Miscellany, is THE CONNECTION OF THE PHYSICAL SCIENCES, by Mary Somerville. It is a neat muslin bound 12mo. book of some 460 pages, treating of the physical connection of the plants of the Solar system, with each other, the forces that govern them, the effects of those powers upon vegetation,—indeed it shows the dependance that the different kinds of matter, material and invisible necessarily have upon each other in order to their existence. An interesting and useful work.

A SCHOOL DICTIONARY, of Greek and Roman antiquities, abridged from the larger Dictionary by Wm. Smith, LL. D., Professor of Greek and Latin Languages, &c., in Columbia College, New York. This book contains 373 closely printed double column 12mo. pages including an index of Greek words. It is copiously illustrated and is a very valuable work for Greek and Latin students, and also for the English learner, the words being given in both English and Greek with an English definition.

TEMPER AND TEMPERAMENT, comprised in two interesting tales entitled 'the managing wife' and 'imprisoned mind,' by Mrs. Ellis. This is a neat 12mo. volume of 267 pages by an excellent and much read author. It will no doubt find an extensive sale.

Nos. 95-96 of the ILLUMINATED SHAKESPEARE contains the remainder of the tragedy of 'King John,' with notes. 25 cents.

No. 17 of the illustrated WANDERING JEW is issued, profusely embellished as usual. This edition is now nearly complete. 25 cents.

GRAHAM'S MAGAZINE, and the COLUMBIAN for August, both beautifully embellished and well filled with good articles from their usual excellent contributors, as well as all of the above books, foreign papers, &c., are received and for sale by G. N. Beesley.

Daniel Adee, No. 107, Fulton street, N. Y., has issued No. 12 (and the last) of the TREASURY OF HISTORY.—This number contains nearly 200 pages of matter, concluding the general history of the United States, to which is added a short history or outline of the different States separately, sketch of Oregon and California. The index and title page of the second volume accompany this No. 25 cents per number—a cheap and good work.

THE GOSPEL BANNER, published in Augusta, Me., and edited by Br. Wm. A. Drew, has just entered upon a new volume enlarged and greatly improved in appearance. It is one of our oldest and best papers, and edited by one of our oldest and ablest editors, always interesting and instructive, and always well spiced with variety and good humor. It is a large sheet, published weekly at \$2 per annum. We wish it ten thousand good paying subscribers and a hundred thousand attentive readers.

THE TALISMAN and Illustrated Odd Fellows' Magazine. Theophilus Fisk, Editor and Proprietor. Philadelphia and Washington. We have received No. 1, of this neatly got up monthly, and we doubt not it will be a valuable addition to the already respectable number as well as creditably conducted periodicals devoted to the principles of the Independent Order—'Friendship, Love and Truth.' The very low price at which the Talisman is to be published, must, we think, secure it an extensive circulation. The following are the terms—

It will be published monthly, on fine white paper, with entire new type. It will be embellished with engravings and beautiful illustrations of important places and events both in ancient and modern history, and will be afforded to subscribers at the unusually low price of One Dollar per annum, payable in advance. It will contain an equal amount of matter to other similar periodicals, and at only half their price. The members of the order are very earnestly and respectfully requested to use their best exertions to obtain subscribers in their respective neighborhoods and Lodges.

There will be two volumes of the work published each year; six months to the volume.

Those who forward five dollars shall receive eleven copies of Volume I, for the first six months; ten dollars, twenty-three volumes; and for twenty dollars, fifty copies of the first volume will be forwarded—reducing the price to forty cents.

Those who prefer it can subscribe for both volumes, for the year, by forwarding double the amount stated above. The price is unexampled in the history of literary publications.

All letters to be directed to the Editor, Philadelphia. Office at the new Book Store of the Grand Secretary, Odd Fellows' Hall, North Sixth Street, and at No. 113 Chestnut street.

A REQUEST.—Will Brs. Price, Everett, Gurley, Tompkins, and any and all others who favor me with their papers, please to take notice; that my present residence is at Fort Plain, Montgomery county, N. Y., and hence that it is unnecessary to address me any longer at Scipio. Some of our publishers have noticed my removal, but continue to send their papers as formerly. By hereafter directing to Fort Plain as above requested, they will confer an especial favor upon one of their readers.

Fort Plain, July 21, 1846. H. L. HAYWARD.

Br. Robert Queal desires all papers and letters designed for him, sent for the present to Lee, Oneida co., N. Y.

Br. S. R. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street, Buffalo.

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

RELIGIOUS NOTICES.

The EDITOR will preach at Little Falls, in the Grove, next Sunday, should the weather be favorable. If very unfavorable, the meeting will be in the Hall as usual.

The EDITOR will preach in Ilion the second Sunday in August.

Br. D. H. PLUMB will preach at Frankfort next Sunday.

Br. J. H. HARTER will preach in Cedarville the first Sunday in August, and in Columbia Center at 5 o'clock P. M. of the same day.

Br. N. SNELL will preach in Litchfield on the first Sunday in August.

Br. G. W. VAN VLECK will preach in Erieville on the first Sunday in August, and in Oran the second Sunday.

DEATHS.

In Niles, July 10th, CHARLES BURGESS, Esq., in his 52d year. It is but justice done, when we say of our departed friend and brother, that he was a worthy citizen, kind neighbor, devoted husband, and an affectionate father. In all truthfulness we may say, he was universally respected in life, and died lamented by all that knew him. He was a member of the Universalist society, punctual in attendance upon divine worship, and led an exemplary life before the world. He died, as he had lived, a firm believer in the salvation of all men—declaring upon his death bed, that he was 'perfectly resigned to the will of God.'

May the richest blessings of the Gospel abide with the mourning friends and relatives—and may that faith which cheered him in sickness, and sustained him in the hour of death, be theirs—assuring them of a blissful reunion in the spirit-land, to ever mingle their praises around the throne of God and the Lamb.

'I know he has gone to the home of his rest;

Then why should my soul be so sad?

I know he has gone where the weary are blest,

And the mourner looks up and is glad.'

J. M. PEEBLES.

In Massena, June 21st, Capt. WM. NIGHTINGALE, in the 86th year of his age. Br. Nightingale had long been a firm believer in 'the restitution of all things,' and the same glorious faith sustained and cheered him, even after he had commenced his journey down the steep of death. He has 'fought the good fight, and kept the faith, and henceforth for him is laid up a crown of righteousness.' A sermon was preached by the writer. A. M. WORDEN.

[Original.]
WAR—ITS TWO VIEWS.

Hark! hark! hear that cry, how it thrills, how it charms;
'Tis the prelude to glory: 'to arms!' then 'to arms!'
Up! up and be doing! fame call thee afar;
On! on to renown then! speed! speed to the war!
Ha! gloomy forebodings? what! turning away?
Would ye die then inglorious when one holyday,
In the ranks of an army would gain ye renown,
With fame for thy pillow, much softer than down?
Would ye lie then supinely, with nothing but peace
For thy pillow? then list and thy murmurings cease.
Then up! why that shud'ring? quick, harness thy car,
And swift as the lightning away to the war.
The trumpet is sounding, 'to arms!' is the cry;
Oh! wipe, my good fellow, that tear from your eye;
Though parents, and kindred, and love have a claim,
All these ye should give up in the prospect of fame.
No cringing, but fearless the cannon's mouth face,
Nor fly from the enemy: stand to thy place!
What though it be doom'd that in war thou shalt die?
Thou knowest thou diest most gloriously.
What! frightened art thou at the clangor of arms?
For thee then has war, blood and carnage no charms?
Wast never familiar with carnage and gore?
And never didst hear of a dead man before?
What matters it whether mid kindred or host
Thou yieldst thy spirit, and giv'st up the ghost?
'Unto dust,' Heaven's mandate is, 'thou shalt return';
What matters then, when, how, or where is thy urn?
'Twere better thy life's blood should water the plains,
Than slow burning fevers consume in thy veins.
Thou'rt wounded! what of it? thou sank to the tomb,
What more couldst thou hope for hadst thou been at home?
What say'st thou in death is no friendly hand nigh,
To cheer thy last moments and close thy dim eye?
Be cheer'd, fame and glory more cheering thoughts bring,
And angels and cherubs thy requiems sing.
'To arms!' then, 'to arms!' the whole populace cry,
Your life, be it glory, or glorious die.

But now the scene changes, *dull* peace is proclaimed;
Come home from the wars now, ye gloried and famed;
See! there is a man with his arm in a sling,
A soldier, let's hail him—what news does he bring?
Ho! weary worn soldier, what news from afar?
Hast heard of the battle? ah! been in the war!
All those who for glory and fame lately burned,
And went to war with thee, why not now return'd?
Did they perish in battle, or in the next town,
Do they reap of their glory, and fame, and renown?
Oh! sad, and lamentable too, was his tale.
'Seest thou the sad mourning of widow? and wail
Of the orphan do'st hear? They plainer can tell,
Why absent my comrades and what them befel.
Death, grim and insatiate, too long had been foiled'
(He said, and I sunk back and shud'ring recoiled.)
'Of his prey; them by thousands he stretched on the plain,
And for tardiness made up in number of slain.
All ghastly and rampant he stalked through the war,
The mourning of widows, what orphans deplore:—
All red and ensanguin'd the fields, and the blood
Flowed reeking in torrents, a bright crimson flood.
We manfully bore up 'gainst death's leaden rain,
And hundreds and thousands fell dead on the plain,
Mid cursings and groanings they gave up the ghost,
For the regions of Pluto, a terrible host.
Oh! better had they 'mid their kindred at home,
Their souls yielded up than thus sunk to the tomb!
From war now returning, worn, weary and lame,
The whole of our Glory, our Honor, and Fame,
We fight and we conquer, we bleed and we die,
And we gain,—we gain what? a great victory!

The art of war when will man study no more?
For kindred and home, when leave carnage and gore?
When the shield and the sword into implements beat
To make life a blessing; when dare to be great?
Then 'Glory' shall be (and it never shall cease.)
'To God in the highest, and on the earth peace.'

Harrison, Pa., May 12, 1846. E. O. AUSTIN.

[Original.]

Henderson, July 18, 1846.

Br. SKINNER—We should be glad to have the enclosed Report inserted as soon as convenient, that the result of the business may be generally known.

I would also have the following vote added to the minutes of the Black River Association. By some means it has been omitted from the published minutes; and though I have not seen Br. Boughton since their publication; yet I am not alone in knowing it should be there. Yours, as ever,

P. MORSE.

'Appointed Brs. P. Morse, L. Rice and R. Cheever, committee of Discipline for the ensuing year.

REPORT

Of the Committee of Discipline of the Black River Association of Universalists in the case of Br. Wm. Sias.

The Committee to whom the case of Br. WILLIAM SIAS and the Society in Mexico was referred by the Black River Association at its last annual session, with ample power for its final adjustment and disposal; together with a brother to sustain the prosecution and Br. Sias to defend, having met at Ellisburgh, July 13th, 1846, according to previous notice: after reviewing the charges and evidence and hearing the defence, present the following Report, viz.

1. Br. Sias has fallen into indiscretion and excitement, and has discolored subjects by statements productive of erroneous impressions: but we see no clear evidence that he has wilfully perverted the truth.

2. He has acknowledged the imprudence of some part of his proceedings, admitted some of the charges brought against him, and expressed his determination to walk in future according to the rules and requirements of the Gospel: we therefore conclude that he should still be recognized as a minister of Christ.

3. Notwithstanding certain insinuations and reports in relation to Miss F. Campbell, who resides in Br. Sias' family, yet no evidence whatever appears in support of any thing derogatory to her moral character.

4. It would, we think, have been preferable for the society in Mexico to have originally referred this subject to one of the committees recognized in the Constitution of this Association, rather than pass condemnatory resolutions relating to Br. Sias, before the adjudication of the case: but we discover no evil design in that procedure.

5. We believe our social relation and our holy religion require the constant and universal practice of mutual charity, patience, forbearance, forgiveness and love as well as justice and truth.

P. MORSE, } Committee
L. RICE, } of
R. CHEEVER, } Discipline.

Ellisburgh, July 14, 1846.

CLINTON LIBERAL INSTITUTE.

Br. Price, of the New York Christian Messenger, copies the article from Br. J. Kingsbury which we published a few weeks since, recommending a new plan of raising funds, and adds the following remarks by way of earnest appeal to the denomination in behalf of the Institute. We hope it will be read by all and duly considered, aye, and acted upon likewise.

CLINTON INSTITUTE.—We ask the attention of our readers to the article of our old and zealous friend, Col. Kingsbury, of Sheshequin, which we copy this week, from the Magazine and Advocate. It is a matter in which Universalists, as a denomination, are deeply interested. The School at Clinton is the germ of an important Institution. *It should be sustained—it CAN BE SUSTAINED—IT MUST BE SUSTAINED!*

And further—it must have its endowment Fund; it must avail itself of Collegiate privileges, and take its stand, in point of ability, for conferring Educational privileges, among the best Institutions of the land. Why not? Have we not pecuniary means to found it, or the intellectual ability to sustain it? No understanding Universalist will pretend this. What then shall hinder the work? Nothing—just nothing, friendly reader, but our own supineness. Are we ready to father this last character! Shame on us, if we are!

Whether Father Kingsbury's plan is the best,

we will not pretend to say. But as yet it is the only one systematically before us, and let us continue to ding that in each other's ears—at least, till we find a better. Talk, talk, brethren, about it. Keep it before the people. There can not, possibly, come harm from mere consultation about it. If it fails, it costs merely a little breath. But who talks of failure? There is no such word in the category. To *will*, in most things of this nature, is to *do*! Try it now. This *willing* a thing to be done, many times works wonders—especially if you can unite many *wills* into one, or concentrate them to one object.

We have faith to believe this work can be accomplished within a smaller circle than Br. Kingsbury has pointed out—that this State alone can effect it. We would by no means lightly esteem aid from any of the States named. It would be highly gratifying and acceptable. But the grand question is, whether New York should wait for the movement of her neighbors, or for their equal co-operation, in a business abundantly within her own power, and measurably, to say the least, her own. At all events, we should rejoice to see one grand, united effort made in the Empire State. Brethren, put the ball in motion, in some way!

We had thought of suggesting a little different plan—though after all, amounting to about the same thing. And that was, the setting apart a particular Sabbath, some time hence—say, if you please, the first Sunday in January, 1847—for a simultaneous effort through the State—a general collection to be taken up in every society for this object; and in the meantime let every preacher, editor, and layman, *preach, write and talk* about it earnestly, and urge its importance and advantages upon one and all with whom they meet. A thorough effort of this sort, would accomplish the work.—There are men of substantial wealth, who, when they see a hearty movement of this kind, would at once lend a helping hand. They only want to be certified that the work is to be *completed*, to induce liberal aid. Who can blame them for hesitating, until they see the mass engaged heart and soul in the work? For without a general engagedness of the denomination, there is no encouragement for them to do any thing. They could not be expected to *all* do; and to commence without pretty clear indications of a general movement, would only be laying the foundation of a series of spasmodic efforts, certain to end in dissatisfaction, and quite likely in failure at last.

But we have no desire to divide attention with plans—we would rather unite. Take almost any one, and let there be union—concerted action—and it will succeed!

Let us get \$50,000, and we can go into the Legislature with confidence, and secure a special charter, and doubtless a liberal appropriation from the State. Other Institutions, in the hands of denominations behind us in general classification, have had this aid—why should not ours be equally favored? It is time for us to ACT. Who goes for the endowment of the Clinton Institute? Let every zealous Universalist respond a hearty affirmative, and then talk to his luke-warm neighbor! Do it now!

A WALKER, PUBLISHER AND PROPRIETOR.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

VOL. XVII.

UTICA, N. Y., FRIDAY, AUGUST 7, 1846.

NO. 32.

[Original.]

SUBSTANCE OF A DISCOURSE,

Delivered at Canadea, April 26th, 1846. [Published by request.]

BY REV. J. STEBBINS.

'If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.' 1 John v: 16.

I am not unapprised that the words of my text are, by some, supposed to refer to a sin that can have no pardon, and by others deemed of difficult interpretation. And in discoursing upon them I shall not attempt to be wise above what is written. Neither shall I hesitate, because of the difficulties with which the subject may be surrounded, to give the testimony of Scripture, as it appears to me, to bear upon it. Before inquiring what is meant by the sin unto death, and what death is meant; it may be well to observe that whatever meaning is attached to the text, it must not be one that arrays this passage against the plain and uniform testimony of Scripture. We are told, 'the soul that sinneth, it shall die;' and 'to be carnally minded is death;' and 'so death passed upon all, for that all have sinned.' This being the uniform testimony of prophet, priest and king, it appears that the legitimate result of sin is death, and that a *state* of sin is death itself. Hence the language of John, 'there is a sin, not unto death,' must be taken in an accommodated sense. It will not do to suppose he meant to affirm, that any sin would not be followed by death, as its natural concomitant; because that would make him contradict the whole tenor of the Bible, his own writings included. He says, 'he that hath not the Son of God hath not life.' 'There is a sin not unto death'—that is, there is a particular sin not unto a special kind of death. Now I wish my hearers to remember, that whatever kind of death they suppose the penalty of sin to be—death temporal, death spiritual, or death endless—the particular sin here spoken of 'not unto death,' can have nothing to do with *this* penalty; because this is a universal penalty, for all sin; and knows no sin not unto death. Whereas, the sin spoken of is not unto death; therefore it must be sin and death in an accommodated sense. I need not tell you that the same death is meant in both the phrases. The bare reading of them is evidence of this. 'There is a sin unto death: there is a sin not unto death.' Hence the deduction negatively. The sin here spoken of is not unto that death which is the proper penalty of the law of God, and never should be adduced as proof of endless death. This being the case, will you, my friends, bear in mind, that whether I succeed in giving you a satisfactory exposition of the text or not, that this one thing is certain, viz. That it can not teach the dogma of never ending woe in the future state.

Let us now attend to the words of our text. You perceive that the individuals there spoken of were brethren. The first wish of the mind in regard to the subject is to know of whom it was said, 'If he sin a sin,' &c. This may not be possible to ascertain beyond a doubt any farther than that they were brethren. I will however venture an opinion, founded upon circumstances that will come up as we proceed; remarking that the fact of their being brethren, is evidently inconsistent with the idea that some outcast—some abandoned sinner was meant, who was doomed to 'the world of woe'—and that opinion is, that by the men spoken of, was intended the believing and unbelieving Jews—brethren—heirs of the same promise—but the one receiving the Lord as his Messiah—while the other rejecting

him—committed that sin which was unto death—a most terrible death from the presence of God and the glory of his power.

What was the sin? and what was the death? you ask. I have hinted at the answers to these questions in anticipation. Now to the word and the testimony. In Sam. iii: 13, 14, it is said, 'For I have told him (Eli) that I will judge his house forever, for the iniquity which he knoweth: because his sons made themselves vile and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever.' Here was a sin not to be prayed for—what was it? [Read 1 Sam. ii: 12-17.] And the two sons of Eli, Hophni and Phineas, were slain. They died the death—and Eli did not long survive the shock. At the 16th verse of the 7th chap. of Jeremiah it is said, 'Therefore, pray not thou for this people; neither lift up cry nor prayer for them; neither make intercession to me; for I will not hear thee.' Here again is a sin not to be prayed for; and we are informed in the context of the sin of this people. [Read Jer. vii: 8-16 inclusive.] This was their sin; blasphemy, in committing all these abominations in the name and in the house of the Most High. Now we have only to turn back and read the fate of Ephraim, and what the Lord did to Shiloh, to know the punishment of the sin not to be prayed for. Here the sin of Eli's sons again comes up. It was they who did abominable things in Shiloh—who defied the ordinances of God at his altar—who dared appropriate to themselves the things of God—thus blaspheming his holy name. It was their sin which should not be purged with sacrifice nor offering forever.

What was their punishment? They were slain—and with them there fell of Israel 30,000 footmen in battle with the Philistines. And the ark of God was taken. This was what God did unto Shiloh. This was the news the messenger brought unto Eli; 'Israel is fled before the Philistines; and there hath been also a great slaughter among the people; and thy two sons also, Hophni and Phineas, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from the seat backward, by the side of the gate; and his neck broke and he died: and lo! in the pains of death was the child of Phineas named Ichabod, saying, The glory is departed from Israel: for the ark of God is taken.' 'Therefore will I do unto this house as I have done unto Shiloh; I will take the glory of God from it; and pray not thou for this people.' 'Yea, I will cast you out of my sight as I have cast out all your brethren, even the whole seed of Ephraim.' But how was Ephraim cast out? and for what? Hosea tells us, 'Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing. They sacrifice flesh for the sacrifice of my offerings and eat it; but the Lord accepteth them not: how will he remember their iniquity and visit their sins: they shall return to Egypt, Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.'

Here we have the sin and the punishment of Ephraim. The same sin and similar punishment with the people of Israel in the time of Eli. Can there be any doubt as to the punishment of Judah? Of whom it was said on account of the same kind of sin as Hophni and Phineas and Ephraim had committed; 'Therefore pray not thou for this people.' Still to fix the matter firmly in the mind, let the vivid description of the prophet (Jer. vii: 29-34) of the destruction of Jerusalem, for the sin not

to be prayed for, be attentively examined. See also Jer. xiv, where it is said of this same people, 'The Lord doth not accept them; he will now remember their iniquity and visit their sins. Then said the Lord unto me, pray not for this people, for their good. When they fast I will not hear their cry; and when they offer a burnt offering and an oblation, I will not accept them; but I will consume them by the sword, and by the famine, and by the pestilence.' And why? Let the same prophet answer, 19th chap. 4th to 9th verses inclusive. 'Because they have forsaken me, and estranged this place, and have burnt incense to other gods,' &c. We deem it necessary thus to establish the facts, that there was a sin not to be prayed for, known in old times—that that sin was blasphemy, and was punished with banishment from the ark of God—by banishment into Egyptian darkness—by the departure of the glory of God—that the inhabitants of Judah and Jerusalem were guilty of the same sin, and were threatened with the same kind of punishment, viz. destruction, and the departure of the glory of God from their city and temple—for the reason that we are thus enabled to come from the prophetic to the gospel age; with the inquiries where were the people guilty of this sin not to be prayed for? and when was visited upon them the long threatened punishment? We answer—They were about being assembled in Jerusalem—the furnace of the Lord—to be consumed—to see the glory of the Lord depart—their city destroyed, and their children devoured for food in the extremity of their distress. The overthrow of the holy city took place about 700 years after the prophet, whom we have quoted, wrote. St. John stood upon the verge of the great calamity that overhung the Jewish nation—a calamity foretold as certain to befall them as the consequence of a sin not to be prayed for—a sin unto death. Thus standing in full view of that tribulation; and contemplating the sin that was its cause—of whom would he be likely to say, 'If any man see his brother sin a sin which is not unto death?' &c. Of the Jews, most certainly, especially as they were known to be guilty of the sin unto death; and as believing Jews had unbelieving brethren.

But, says the objector, Does not your view seem to change the subject from an individual to a national one? Not at all. For while the Jews as a nation were guilty of the sin unto death, there were persons among them, who believed in Christ and were saved from the destruction of Jerusalem. In like manner individuals might have been guilty of this sin. Hence the propriety of saying, 'If any man see his brother sin,' &c. One word as to the duration of the death not to be averted, which we have seen to be destruction from the presence of God and the glory of his power. Two of the examples referred to have come to an end. The ark of God did not always remain among the Philistines. 'And Ephraim shall say, what have I to do any more with idols?' Hosea xiv: 8; see also xiii: 4, and Jer. xxxi: 20.

We believe the Jews shall be restored. 'O Israel! thou hast destroyed thyself; but in me is thine help.' Hosea xiii: 9. 'Blindness in part is happened unto Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved.' Rom. xi: 25, 26. And the individual can not go beyond the reach of mercy. Amen.

If we look to ourselves alone—if we think of ourselves alone—we shall meet with disappointments. But if we regard the good of others as well, we shall rarely miss attaining the end we seek, and with it will come a blessing for our own hearts.

[Original.]

MIRACLES IN GENERAL—THE MIRACULOUS CONCEPTIONS—HEREDITARY DESCENT.

BY EV. J. LEWIS.

'Truth is always consistent with itself.' One truth never conflicts with another. Facts in natural history must of necessity be in accordance with the truths of natural science. Whatever is true in theology can not contradict what is true in philosophy.

The miracles recorded in the Bible are, for the most part, so well attested that it were incredulity to doubt the reality of them, especially when it is considered that they occurred in connection with, and for the purpose of calling attention to, a great system of truth communicated to mankind in aid of the cause of human improvement. And since one portion of truth always harmonises with another, how much soever the different portions thereof may seem to do otherwise, it can not be that the definition sometimes given of a miracle is really the true one, namely, that it is an event happening in violation of some law or laws of nature; for the laws of nature, or the natural laws, so called, are manifestly no other than the laws of God. And if miracles ever occurred, they were wrought by the power of God; and as God is a wise and consistent being, he can not have done any thing in violation of his own established laws. But it often happens that the operation of some of what we are accustomed to call the natural laws, is in a manner suspended, or rather overcome by the action of some higher law of the same character. Thus a piece of iron, or any other higher body, unless supported by some solid substance under it, falls; and this tendency, which has been usually called the attraction of gravitation, is thought to be a law of nature, acting throughout the universe. But a magnet may so counteract the operation of this law, as that a piece of iron, with no solid substance under it, may not only fall, but it may even rise to meet the magnet. Yet in this case no law of nature is violated, since it is not the law that a piece of iron unsupported by a solid substance under it, shall fall in all circumstances. So I conceive that the miracles recorded in the Scriptures happened (for I have full faith that they actually did happen) not in violation of any law or laws of nature, but in perfect accordance with some law or laws of the same character, that is to say, some law or laws of God, superior to what we call the ordinary laws of nature, which last expression can only mean those laws with which we are best acquainted. It should not be lost sight of that our acquaintance with the laws of nature is at best but very imperfect, as is evinced by the fact that new truths in this department of knowledge are announced to the world every now and then. Thus, a few years ago, who would have doubted its being a law of nature that if a person were deliberately to wash his hands in red hot melted lead he would be burned? Yet this has been done with impunity, so far at least as burning the hands is concerned. To affirm then that miracles never happened because they are inconsistent with the laws of nature, is, in the present state of human knowledge respecting those laws, extremely unphilosophical, to say the least.

One of the miracles of the Bible, however, is from the nature of the case, attended with so little of testimony, that many sincere Christians have doubted its truth. I allude to what is usually called 'the miraculous conceptions of Jesus Christ.'—This has always, by the more thinking portion of the Christian world, been believed more on account of the credibility of the narrators, than from any other cause. But the labors of Phrenologists have established the truth of the doctrine of 'hereditary descent,' which doctrine shows the miraculous conception to be probable in a very high degree, approximating closely to absolute certainty. Thus, if the alleged circumstances attending the introduction of our Saviour into this mortal existence, are true, it is obvious that the law of procreation must have been suspended; but if those circumstances are untrue, then certainly the law of hereditary de-

scend must have been suspended; since under the operation of this latter law, no man then living, or who had lived, could have been the natural father of Jesus; and to suspend, or supercede, or set aside, or overcome, the law of hereditary descent, would be as truly a miracle as the age in question.

But it may be well to state the argument somewhat more in form, attended with the necessary definitions and illustrations.

The doctrine of hereditary descent, as I understand it, is, that children resemble their progenitors, especially their immediate parents, not only in form, size, complexion, and other merely physical characteristics, but also in their mental and moral qualities. Thus if the parents are tall, well formed, light skinned, and strong constitutioned, or if they are the reverse of this, the children are so too, especially if this was also the case with the grand parents and their progenitors. So also, if the progenitors of a family of children are imbecile, or covetous, or dishonest, or intellectual, or benevolent, or conscientious, the children must necessarily form and possess exactly the same kind and measure of characters as their progenitors, for their tendencies may be restrained, directed, and in a great measure controlled, by education and other extraneous influences, acting upon, and calling into action, the faculties, and feelings, and sentiments, of the individuals themselves. Man is a progressive being, capable of great physical, mental, and moral improvement. And he may retrograde. It should also be observed, that the natural tendencies of children are subject to various modifications according as the parents and their progenitors differed from one another; and there are probably other circumstances which may somewhat modify their natural tendencies, but which are not necessary here to be mentioned; yet, doubtless the subject is not yet perfectly understood. But it may safely be affirmed that the law of hereditary descent, as it truly exists, is truly a law of nature. And it may not be amiss to observe that the existence of this law is recognised in various instances in the Scriptures, especially in the Old Testament. Thus not only is it there stated that the iniquities of the fathers shall be visited upon the children—which some regard, and I think justly, as a direct inculcation of the doctrine of hereditary descent—but we often find it promised to virtuous parents that they shall be blest in their children, which supposes, at the least, that such children shall perform faithfully all the filial duties, and of course be virtuous like their parents.

If it be asked why no man of that age could have been like the father of Jesus, I reply, because he was so unlike any man of that age in his intellectual and moral characteristics.* It is not my purpose to attempt a full delineation of his character. To give even a tolerable sketch of it, would probably require an abler hand than mine. Suffice it to say that while others gloried in patriotism, and considered the love of country to be a cardinal virtue, he cherished and taught love to the entire race of man. While others supposed it to be the perfection of human conduct to love one's friends, and to hate one's enemies, and to speak and act accordingly, he commanded men to exercise love both in their feelings, and words, and deeds, towards not only their friends, but also towards their most determined and active foes; and he practised his own precepts in life and in death. Whilst all religionists of that day, the Jews by no means excepted, considered themselves and those of the same religion with themselves, as entitled to and actually enjoying a monopoly of Heaven's love, he inculcated the sentiment that God loves the world, that the Divine Being is the Father of universal man, kind even to the unthankful and the evil, more ready to bestow blessings upon his offspring than are the kindest of human parents to bestow food upon theirs. Whilst all the religions of that age were believed to be designed respectively for a particular nation and country, he

* Children may be somewhat unlike their parents, and the difference may arise from the law of progression. But He differed so greatly from all men of that age, as that progression alone fails to account for the dissimilarity.

conceived the gigantic project of giving to man a universal religion, suited to human beings in all parts of the earth, in all periods of time, in all states of society, in all conditions of life. Now to my mind the great principle manifested by the Saviour in all this, is benevolence—a deep-rooted, wide-spreading, far-reaching, all-embracing benevolence—connected of course with veneration, ideality, and the other 'superior sentiments' in their most perfect development, and directed by an exceedingly acute, clear-seeing, far-detecting, comprehensive, discriminating, untiring, and powerful intellect. And I do not learn from the history of that age, that he had any prototype in his own nation, nor indeed among any of the nations of the earth. It seems to me, then, an unavoidable conclusion, that he either had no earthly father, or else that mental characteristics existed in him which were not possessed by either of his parents, nor any of their progenitors, which last, as I have before said, would be as truly a miracle as the first. And however reluctant I may be to give credit to miracles—and I am by no means extra-credulous—I am, as an honest man, compelled, in the case of Jesus, to admit either the miracle or that—one horn or the other of the dilemma, I am compelled to take. And independently of the credibility of the Evangelists, I can as readily yield credence to the account contained in the gospels, as to the suspension or setting aside of the law of hereditary descent.

I know it may be said that the history of Jesus is a fable—his character a mere fiction. And now suppose this to be said truly. Suppose the vast amount of evidence which goes to demonstrate the truth of his history and the reality of his character to be all swept away—annihilated—and that we are driven to the necessity of admitting both the one and the other to be wholly fictitious. Would this rid us of miracle? 'I trow not.' The existence of the fabulist would then have to be accounted for. From whom did he inherit his extraordinary powers of invention? for it must be confessed that no model existed after which he could have copied. Hear what Rousseau says respecting such a supposition. Not that Rousseau believed in miracles, or supposed that he was writing any thing which could be employed in proof of miracles—no, by no means—for he was an infidel writer.—'Shall we suppose the evangelic history a mere fiction? Indeed, my friend, it bears not the marks of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without obviating it: it is more inconceivable that a number of persons should agree to write such a history, than that only one should furnish the history of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the Gospel, the marks of whose truth are so striking and inimitable, that the Inventor would be a more astonishing character than the Hero.'

Uysses, Pa.

[Original.]

WESTERN N. Y. UNIVERSALIST S. S. ASSOCIATION.

New York, July 31st, 1846.

Br. SKINNER.—There is in the 'Magazine and Advocate' of this week an article by Br. S. R. S., on the above subject, which seems to require some notice at my hand. With the temper of that article I have nothing at present to do: your readers must judge whether its tone is warranted by the facts of the case, or under any circumstances worthy of the high character and standing of the writer thereof. I propose to offer a brief statement of all the facts in relation to the matter of that article.

At the session of the State S. S. Association held at Cortland in 1845, not a word was offered in relation to the Western Association: not an item of its doings or statistics was reported. Does not this satisfactorily account for the silence of the minutes of that meeting respecting the latter body?

Again: the session of the State Association for 1846 at Newark was called for Tuesday, May 26th.

On that day, the whole of which was devoted to S. S. affairs, no one attended in behalf of the Western Association. After the Address in the evening, it was deemed advisable to adjourn over to Wednesday evening, merely for the purpose, as was understood, of voting upon the resolutions which had been discussed, and formally adjourning. Accordingly, at about 9 o'clock on that evening, the Association was called to order, and the resolutions referred to were passed. Then the delegates of the Western Association, for the first time appeared, stated in substance the fact of their appointment, and inquired whether the Constitution of the State Association would permit their admission as members? The Constitution being referred to, it was concluded that it did not; and after some conversation, which owing to the lateness of the hour, was very hurried, a vote was adopted appointing a committee of five to suggest a plan of reorganization of the whole body, of which committee two were members of the Western Association. No report of proceedings or statistics of the Western Association was presented. I humbly submit that the enumeration of the representatives of that body among the delegates, with the record of the vote referred to, is all that can be reasonably required of the 'humble Secretary' of the late session of 'the parent body,' and that if there be any fault in the case, it rests upon some other head than that of the undersigned.

For the rest, I unhesitatingly and most sincerely disclaim any and all sectional feeling in regard to the Universalist Sunday School cause, and especially any and all hostility to the Western S. S. Association; and I believe every other 'official' of the State Association will heartily unite in this disclaimer. In closing, I can only regret that Br. S. R. S. did not seek an explanation in a more private way than through the columns of your journal.

Very respectfully, your brother,

G. L. DEMAREST,

Sec'y pro tem. at the late session of the N. Y. State U. S. S. Association.

[Original.]

STRANGE ARGUMENT.

Mr. Powers, a Methodist preacher, while debating against Universalism, in Ohio, with Br. Doolittle, a short time since, argued, that God could not make all men holy and happy in the resurrection, because he could not release them from their obligation to love and obey him. He repeated this several times, and seemed to place great reliance upon it in proving the endless damnation of all who die without repentance. I doubt not that this subject appeared to him as he represented it, but to me it appears quite otherwise. I consider the indissoluble obligation under which man is placed to love God, an argument for universal holiness and happiness. If man can never be released from his obligation to love God, then the opportunity for so doing must be continued until this obedience is rendered. If men do not love God in this life, they must love him in the life to come, unless God consents to release them from their obligation to love him. While the obligation remains upon them, they can never be placed beyond the reach of divine mercy, for this would prevent their doing what God requires of them. If the Almighty holds men after death to their obligation of love and obedience, he will of course give them an opportunity after death to perform these obligations. So that the whole weight of this argument must be thrown in favor of universal holiness and happiness. J. W.

[Original.]

A FIGHTING CLERGYMAN.

The N. O. Tropic of a late date states that a Methodist clergyman, Rev. R. A. Stuart, is now west of the Rio Grande River, and has the command of 'a fine body of Volunteers.' He is of Louisiana, and the Editor says has 'gone into the field with the enthusiasm of a patriot, and all the high duty of a Christian clergyman'! And more-

over, on the 1st of June the 'venerable Captain' preached to his fellow soldiers in Mexico!

Let us now suppose Christ to be on earth, to meet this saint on the line of march into the interior of Mexico:—

Christ. 'All hail!'

Captain. 'Hail! fellow soldiers—stand at ease.'

Christ. 'My servant, which way? and what meaneth those carnal weapons?'

Captain. 'The Mexicans have insulted our nation, and we are going to scourge them.'

Christ. 'Have ye not been taught in my school that the weapons of our warfare are not carnal, and that under my reign swords shall be beat into ploughshares and spears into pruning hooks?'

Captain. 'O yes—but the world are not ripe for the adoption of such principles yet.'

Christ. 'If thou art a follower of me, I command thee to sheathe thy sword—he that taketh the sword shall fall by the sword.'—When I sent thee out, I charged thee when thou shouldst enter a house to 'say peace be to this house,' and art thou carrying destruction and war among thy brothers?'

Captain. 'But, Master, we preached peace, and they being our enemies would not hear us.'

Christ. 'Have I not taught thee, that if smitten on the one cheek to turn the other—if your enemy hunger feed him—love him—and how can ye if ye thrust that murderous steel which ye hold to his heart?'

Captain. 'Master, I plainly perceive that I have not thy spirit, and am not of thee. Thou shouldst have been my great exemplar, and whom hast thou thrust through with the sword? Thou taught me not to resist evil with evil, to regard all as my neighbors and preach peace on earth, every command of which I have violated.' He now divests himself of his weapons, commands his soldiers to ground arms, and we will leave him preaching to his army from a text in Mal., 'Have we not all one Father?' &c.

This fighting minister must be far from the kingdom, for war and Christianity are as opposite as the poles. Let Mr. Stuart fight under the banner of the Prince of Peace. J. R. JOHNSON.

Victor, N. Y.

FUTURE PUNISHMENT.

There is one consideration which makes eternal punishment almost impossible consistently with the character we ascribe to God as a wise, just and benevolent Being,—and that is the nature of man as a free agent. In a future world he must either continue to be a free agent, or else he must be a necessary agent. By the former, I mean that he will still have a control over his character and actions, and may become a holy or sinful being as he chooses. By the latter, I mean that he will be impelled to certain conduct, feelings and motives, by some external or internal controlling power or impulse for this purpose, which he will be altogether unable to resist. If he continue to be a free agent, it is manifest that although he may enter the other world as a sinner, he may effect an entire transformation of character, and become a saint. In this case then, the further infliction of punishment could be of no further use,—and it certainly would be a singular and revolting spectacle to see a Being whom we considered perfectly wise, benevolent and just, continue to inflict punishment upon one of his creatures, who had repented of his former course of conduct, become a virtuous and holy being, and was disposed to live in obedience to the Divine will hereafter. We ask in such a case, what good would the infliction of pain and misery do to such a person or any one else? Would it not on the other hand do much mischief, by lessening our confidence in the goodness and wisdom of God, and destroying the connection which we have been accustomed to consider as existing between virtue and happiness, and an obedience to the Divine will and the bestowment of the Divine blessing.

If on the other hand, the ground is taken, that he becomes a necessary agent and has no control over his character and conduct, it is manifest that

he can be no longer a sinful being, since he can be no longer an accountable being. What he is and what he does is no longer of choice with him, but is produced by some controlling power from within or without, under which he is perfectly passive, so much so as a brute animal under the influence of instinct. He would be in the same situation as an insane person or idiot in this world, to whom we attach no moral character and hold in no way accountable for their actions. And there would be the same justice and benevolence in punishing the insane or the idiotic on earth for their mischievous conduct, as in punishing a person in another world after he had ceased to be a free agent and become the subject of a blind and resistless influence.

Now as the infliction of future punishment with those who believe that it will be eternal, generally proceeds upon the ground that the person punished continues to be a sinner, and that his continuing to sin will make it necessary that he should continue to suffer, it is obvious that it will apply to neither a man viewed as a free agent, since he may cease to be a sinner in the former case, and can not be a sinner in the latter. And as he must be either a free agent or a necessary agent in the other world, it follows that he may avoid making himself subject to eternal punishment on the one or the other of these grounds.

Punishment in another world has been viewed by those who believe in the doctrine of eternal punishment as in the nature of a Retribution, and being inflicted for this purpose, and not for its reforming and purifying influence, it is contended that the sinner never can be changed by its operation, but will always remain such. And always remaining a sinner, he must always be deserving of punishment, and always be subjected to it. This I believe is the Calvinistic view of the subject. But this position in my apprehension clearly assumes that the individual will be under some irresistible influence which will compel him to remain a sinner, which in other words is depriving him of his free agency and reducing him to the scale of a necessary agent. And if he becomes a necessary agent, it follows as I before said, that he can no longer be a sinner, since he is no longer an accountable being, and has no longer any control over his feelings and his actions. But if it is contended that he still remains a free agent, I then say that he may change his character, and be no longer a sinner—and then what becomes of the doctrine that he will sin forever, and must therefore suffer forever. So that they may take which side of the dilemma they choose, and on either horn of it, whether on that of free agency or necessary agency, the doctrine of eternal punishment in the view they take of it, will fall to the ground.—[Christian Register.]

COLLEAGUES —A curious illustration of the severance of acquaintance and society in this vast maze, London, was exhibited a few days ago at one of the metropolitan police courts. Most persons are aware that the magistrates at these courts relieve each other by taking it a week, or about three days in the week each. One day last week a magistrate of the semi-habdomadal regulation, turning to the chief clerk, asked, 'How is Mr. —?' meaning his brother magistrate. The clerk replied that he was very well; upon which the magistrate added, 'I am glad to hear it, as I have not seen him, I think, these three years.' It seemed very odd that two persons acting as alternate judges, week after week, in the self-same court, should pass three years of their life without contiguity, contact, or communion—but such is London. These are two men who pass a great proportion of their lives presiding in the court, occupying the same bench, fulfilling the same functions ministered to the same officers, surrounded by the same familiar faces, and yet three years, without even a chance rencontre between them. Yet they are colleagues. By the mass, though there may be concert in the court, there can not be collusion.

Original.

TO H. B. V.

'Tis said, the hand of change is laid
On all things here below;
That beauty, health and pleasures fade,
As down life's stream we go;
That even Friendship's ties are broken,
When separation once takes place,
The friends of yesterday forgotten,
Their image from our minds erased,
Like written names, as records left
On sands by ocean's waves made smooth,
The first returning billow past,
And every trace of them's removed.
Vail! will that bright, that golden chain,
That round our youthful hearts entwined,
By absence break? No more remain
In distant years of future time?
Believe it not! the tale is vain;
'Twill only stronger grow;
In youth, or age, 'tis still the same;
Man's solace here below.
Nor when the change of death shall come,
Shall Friendship's ties be riven;
Those pleasing ties, on earth begun,
Will stronger grow, in Heaven.

W. S. G.
West Camden.

UNIVERSALISM IN DEATH—REMARKABLE ILLUSTRATION.

It is our duty this week to record a remarkable illustration of the superior power of Universalism over the doctrine of endless misery to sustain and comfort the mind in the immediate prospect of death. Three weeks ago last Sunday, I was called in haste to see a young man, who, it was supposed, would live only a few hours. When I approached him, he cast upon me a despairing look and exclaimed, 'God will never forgive me—I shall be dead in a few moments and in hell!' Although clothed in his right mind, his mental agony could hardly be conceived—large drops of perspiration rolled down his cheeks, and his whole countenance indicated that he was in a state of utter despair.

I endeavored to calm his fears, but he at first would give no heed to my remarks. He still exclaimed, 'I am sorry you have come to see me—I never saw my sins as I now see them—God will never forgive me—no, never! never!' It was painful indeed to hear him talk.

He had been brought up in the faith of endless misery, and knew nothing of Universalism; but the lady with whom he boarded, Mrs. Oliver, being a Universalist, thought I might do him some good and accordingly had sent for me.

I called his attention to the lady of the house, Mrs. Oliver, and to several members of her family who were standing around his bed and weeping. See! said I, how kind these friends are! how attentive to your wants! how deeply they sympathize with you! Any of them would take you to heaven if they had the power. Do you not think they would? O yes, he replied. Well, I added, God is as much better than they are as he is greater.

In this way I finally gained his attention, and he heard me afterwards with great interest. I unfolded to him the character of God, in the best way and manner I could, and pointed him to the precious promises of his grace—to Jesus Christ and heaven as his final home. The result of the interview was an entire change in his mind.—'What?' said he, 'is that God? I never knew him before. I always believed in him, but never saw him in that light. If that is God you tell me about I am not afraid—I am happy! happy!! I am ready to die this minute.'

From that time forward to the day of his death, three weeks, he was one of the happiest men I ever saw. The second time I called to see him he grasped one of my hands in both of his, saying, 'God sent you to me! you first shewed me the way to heaven—I have no fear of death—all is clear!' His conversation was of this character in all his lucid intervals—and the attempts he frequently made to express his gratitude to me for having shewed him the way to God and heaven melted the hearts of those who heard him.

Our aged Br. Clark was with him many times after my first visit, and by his prayers and conversation gave him great consolation and joy. He seemed at times to be at the very gates of heaven.

He lived till last Saturday evening, when he calmly bid farewell to earth and all its troubles. Being out of town I could not attend his funeral, but Br. Clark addressed the mourning friends.

His father died some years ago; but his mother still lives, as we suppose, in Philadelphia whither he designed to go, in a few weeks from the time he was taken sick. His name was Charles Haggerty, and his age was 24 years. He died at the house of Mrs. Oliver, on Walnut street; and if he had been her own son he could hardly have received more kind and constant attention.

Here reader is a very plain renunciation of endless misery on the death bed. You see what horror it produced—and you also see what peace and joy Universalism afforded the mind in contrast with its opposite. Judge ye between them. Can a sweet fountain send forth bitter water? Can a bitter fountain send forth sweet water?

This is the fourth renunciation of endless misery on the death bed which we have listened to in this city.—[Star in the West.

A GENEROUS FRENCHMAN.

Mr. LePellitier, a citizen of Orleans, was so much affected and impressed by the wretchedness among the poorer classes, that, not content with having expended his own fortune in charities, he sought in their behalf, that aid from others his own means could no longer supply. Meeting one day an old friend, Mr. Aubertot, he said with his customary warm-heartedness, 'My dear, Mr. Aubertot, how much can you spare for my friends (so he invariably designated the poor) to-day?'

'Nothing.'

'You would not refuse me if you knew why I ask; a poor woman has just been confined—she has not a rag for her child, nor a morsel of food for herself.

'I have nothing, Mr. LePellitier.'

'A young and beautiful girl who is penniless and cannot get work—a trifle may save her from destitution and vice.'

'I repeat, Mr. LePellitier, I have nothing.'

'A poor workman, Mr. Aubertot, whose daily labor earns his daily bread, and who, having broken his leg by falling from a scaffold, has no resource but the charity of the more fortunate.'

'Let me entreat you, Mr. Aubertot, you never will find objects more deserving, nor can charity be more necessary.'

'When I give I do not require to be asked twice.' So saying, Mr. Aubertot turned on his heel and passed on.

Mr. LePellitier sorrowfully turned away, but in a moment recalling the destitution of the poor wretches he had mentioned, walked back, and, overtaking Mr. Aubertot, renewed his entreaties. At last, his friend, transported with rage, struck him. Mr. LePellitier with a kind smile, simply said, 'Now that you have given me something, you certainly can not deny the poor.'

It is perhaps unnecessary to add that Mr. Aubertot, with tears in his eyes, pressed his friend's hand, and left his purse for the sufferers.—[New Nork Mirror.

JUDGE NO MAN BY HIS DRESS.

A few years ago there lived in Nantucket, a most excellent old gentleman, who, by manly prudence and other proper attributes of character had amassed much wealth. No man was more respected by all who knew him, but he had one eccentricity—an utter carelessness about his dress. His clothes were always of the most common kind, though clean, and a stranger would never supposed him to be worth a dollar. One day, there arrived at Nantucket, a lumber packet laden with boards, the master (or skipper) being a young man, making his first trip as captain, and feeling not a little proud of his new distinction. The vessel had arrived at the wharf and the master was walking fore and aft over the lumber, ready for a customer, when the poorly dressed old man above men-

tioned, approached and asked the price of boards. 'Don't retail, sir,' was the reply. 'I only sell by wholesale.'—'Well, what is the price for your whole cargo?' '\$12 per thousand feet'—(the price was named without thought or care.) 'I will take the whole,' said the old man, 'unload them at once.' 'You will, will you?' said the captain, 'you take the whole—you poor, ragged, old fellow! I'll throw this billet of wood at your back if you aint off at once! You, without a cent in your pocket to think to impose upon me!'

The old man walked off without uttering a word,—the captain turning to a person who came near at the moment, told him the story, pointing to the old man, who turned and looked at them and then continued his way.

'Do you know that old man?' asked the person to whom the captain now spoke. 'No sir.' 'Well, discharge your cargo. I rather guess he can pay for it.'—The captain soon felt his error, and in due time the lumber was landed at the wharf. The next morning the old man was there again. 'So, young man,' he said mildly—'you concluded to accept my offer?' The captain, humbly approaching the old man, said—'Sir, I did not know you. Please excuse—sir,—sir—I—sir—the old man was too busy examining the lumber to notice the stuttering apology and merely heard enough to know for what it was intended. 'Give the surveyor's certificate,' said he. It was given him. 'Your bill, sir.' It was also given. 'This is correct, and there's a check for the amount.'—'Sir,' interposed the captain, feeling very anxious to atone for his error—'Young man,' interrupted the purchaser, and he emphasized 'young' with a peculiar tone of voice—'all is settled, if you will allow me one word of advice—never again judge a man by his coat. Farewell!'

The check was duly paid, and had the captain but observed the circumstance, he might have seen that the name of the giver of the check, and that of the President upon the bills received for it belonged to the same person.

The above anecdote is strictly true, and carries a good moral with it.—[Transcript.

TRADITIONS OF OLDEN TIMES.

Among the unpublished anecdotes of revolutionary times we have often heard the following:

Mathew Lyon was a member of the Old Congress, and strongly opposed to kings and royalty. When the question of a national coin was started, Mr. Lyon objected to the eagle being put on, because he was the king of birds, and therefore inappropriate as a republican emblem.—Judge Thatcher of Massachusetts, who was always characterized by good-natured mirthfulness, replied, that perhaps it would be well to take the goose for our emblem; for that bird had nothing majestic in her deportment, nor could her humble rank among the feathered tribe give any offence to the most fastidious republican. Moreover, (continued the Judge) *goslins* would be a very convenient stamp for the ten penny pieces, and fippenny bits. This caused a great deal of mirth among the members, excepting Lyon, who was so offended by it that he challenged the facetious Judge to a duel. 'What arrangements will you make?' inquired the man who carried the challenge.

'None at all,' replied the Judge.

'Why, are you willing to be called a coward?'

'Yes, because I am a coward; and he knew it very well, or he never would have challenged me!'

This turned the laugh upon Lyon, who wisely concluded there was no use in trying to fight with a man who fired nothing but jokes.

The Judge's reply to a challenge from Blont, of North Carolina, was equally characteristic.

'I will consult my wife; if she consents, I will favor you with a meeting.'

To a challenge sent him on another occasion, he is reported to have returned the answer that he had a strong aversion to being placed in a position where his life was imminently endangered; but if agreeable to his opponent, he would have a likeness of himself chalked out on a board, at which his opponent might shoot—and that if he

hit it, (the Judge) would acknowledge that he hit him. Tradition does not say whether this proposal was accepted by the challenger, or not.

Those who have truth on their side have time as their friend.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, AUGUST 7, 1846.

THEOLOGICAL LIBRARY.

The importance of providing a suitable Library for the recently established Theological School under charge of the Rev. T. J. Sawyer, at Clinton, N. Y., must be apparent to all who have given the subject any attention.—Nor can it have escaped observation, that the use of a private Library however well adapted to such general purposes, and however courteously and generously tendered, is both improper and unjust. There are very few clergymen who possess an extensive Library of choice books; and those who do, ought not to be supposed indifferent to their wear and tear, highly as they may esteem or devoutly love the cause in which they are employed. Besides, it is as palpably unjust to wear out the books of an individual without an equivalent, as to take and use any other private property for public purposes. Nor is wrong mitigated in the least, by the consideration that it is the property of a clergyman. It may be very consistent with prevailing opinion to regard clergyman as public property; but it does not follow that their books, like themselves, should be worn out in the public service.—The Universalist denomination has no legitimate right to the continued use of the private library of the esteemed principal of its Theological School. As a denomination, we are abundantly able to relieve him from this burden; and our self-respect ought to impel us to do so, without unnecessary delay.

It is also due to ourselves and to the public which observes our movements, that we make a beginning, and lay the foundation of a Library which shall be worthy of the cause to the elevation and promotion of which, it is devoted. But it is worse than useless to attempt to do this, by calling for a general contribution of Theological works. Libraries so collected may comprise some valuable and appropriate works; but the far greater portion will be made up of such as cost little and are of no use to the donors. In collections for general purposes, where the number, rather than the character of the works is principally regarded, this process may do very well; but for a Theological Library, it will only result in the accumulation of an unmanageable and useless pile of worthless books.

It is proposed therefore, that the Rev. T. J. Sawyer make out a catalogue of books, 'the estimated cost of which shall be \$1000,—that he divide them as near as may be, into 100 lots of \$10 each, and then send his order to 100 persons for the respective proportions of the works which he names. That is, that he assign to each individual of the hundred, the donation of the books which he may point out—the value of which shall be *ten dollars*. And also, that he then proceed to form another catalogue, the estimated cost of which shall be \$500, that he divide the same into 100 lots of *five dollars* each, and address his order as above to such individuals as he may deem proper, for their respective donations. Let these donations be made by clergymen and others of the State of N. York. And when this is done, our friends in New England and other parts of the Union will be satisfied that something effectual will be accomplished beyond the formal resolutions of public bodies. They will feel safe in doing something for us, and we may hope for their sympathy and co-operation. And we may then ask aid from others with some degree of confidence, on the ground that we have done something for ourselves. The denomination in New York, is at this moment as ready and able

to respond to such a call, as it will be for years to come; and the amount of books proposed—of substantial theological works, can be placed in Library, in a few weeks.

S. R. S.

NEW PUBLICATIONS.

THE UNIVERSALIST'S ASSISTANT, or An Examination of the principal objections commonly urged against Universalism, by a Believer. Boston: Abel Tompkins & B. B. Mussey, 1846.

Such is the title of a neat little 18mo. volume of 234 pages, handsomely bound in muslin and lettered, from the pen of Br. D. Forbes and the prolific press of Br. Tompkins. It is what its title purports, and a valuable assistant to the serious inquirer after truth. It is written in a serious and candid style, and fully meets and answers the frequent and flippant objections so commonly brought against Universalism by its superficially informed and prejudiced opposers, and especially by the pseudo-orthodox Tracts of the 'American Tract Society.'

The subjects treated of are, in

CHAPTER I. The importance of religion—sources of information concerning it—need to be interpreted—Universalism not a negation, but an affirmation—its transcendent beauty—the one thing needful in certain cases.

CHAP. II. Miscellaneous objections considered. Section 1. The safe side. 2. The safest side. 3. Christ and his apostles incompetent teachers. 4. Why did the preaching of Christ and his apostles alarm the fears and excite the enmity of wicked men? 5. Universalism inconsistent with the character of God as a rewarder. 6. Universalism inconsistent with God's mercy. 7. God treats the righteous worse than the wicked. 8. There is no such thing as forgiveness. 9. The necessity of repentance. 10. Universalism not needed by the true Christian. 11. Universalism pleasing to the carnal heart. 12. A Universalist meeting in a new place.

CHAP. III. The original words rendered everlasting, eternal, &c., considered as an objection to Universalism. Section 1. Preliminary remarks. 2. Admissions of those opposed to Universalism. 3. The arguments by which it is attempted to fix upon the terms *aion* and *aionios* the sense of endless duration, considered. 4. Additional considerations to show the terms *aion* and *aionios* do not mean 'absolute eternity'—statements of Lexicons—classical usage—Scripture usage—usage by the Christian Fathers. 5. Conclusion.

CHAP. IV. The Hebrew word *sheol*, commonly rendered grave and hell, considered as an objection to Universalism. Section 1. Preliminary remarks. 2. Admissions of the learned. 3. An exhibition of the usage of *sheol*.

CHAP. V. The Greek word *hades*, commonly rendered hell in the New Testament, considered as an objection to Universalism. Section 1. Preliminary remarks. 2. Classical and Jewish use of *hades*. 3. New Testament usage of the term *hades*. 4. Exposition of Luke xvi: 23.

CHAP. VI. The Greek word *tartarus*, rendered hell in our Common Version of the New Testament, considered as an objection to Universalism. Description of *tartarus*—not used in the Heathen sense by the Apostle—used in the sense of *sheol*.

CHAP. VII. The Hebrew-Greek word *Gehenna*, always rendered hell in the New Testament, considered as an objection to Universalism. Section 1. Preliminary observations. 2. The derivation of *Gehenna*. 3. New Testament usage of the term *Gehenna*. Expositions of the passages where the term occurs.

CHAP. VIII. General conclusion.

From the examination we have been able to give the work now noticed, we are led to believe it a valuable addition to the works extant among us on the subjects treated of, and cordially recommend it to the reading community. It is for sale at this office. Price 50 cents. We intend making some extracts from it as soon as we find room.

ADVENTURES OF ELDER TRIPTOLEMUS TUB; Comprising important and startling disclosures concerning Hell; its magnitude, morals, employment, climate, &c., all very

satisfactorily authenticated. To which is added The Old Man of the Hill-Side. Boston, Published by A. Tompkins. 1846.

Such is the title of another new work just from the press of friend Tompkins. It is about the size of the work just noticed above, and got up and bound in similar style. We understand it is from the pen of our lately deceased Br. George Rogers. It is written in a strain of humorous and playful satire, (of his capacity for which the author has given repeated proof,) and designed to bring into ridicule some of the absurdities of modern creed makers and pretenders to superior titles to heaven, while they unhesitatingly send many of the best men the world has ever known to an endless hell for want of their own peculiar notions and qualifications. The scene is laid on the Virginia side of the Ohio River; and the hero of the narrative is a certain worldly wise, India-rubber conscience, fat, well-to-do-in-the-world, Elder Tub, who has sundry interviews, in spite of himself, with the ghost of one Shadrach Paddle, who, with the Elder's father and a large company of the early pioneers of that country, was suddenly murdered by the Indians; and though all were very good men, good husbands, fathers and patriots, yet because they had not taken the precaution to get converted and be born again, according to the Orthodox notions, they all found themselves in hell, and in company with most of the patriot fathers of the Revolution and of our country's independence and constitution—such as Warren, Greene, Moultrie, De Kalb, Paul Jones, Decatur, Lawrence, Jefferson, Franklin, Adams, (and it is even hinted that Washington is among them,) together with nearly all the sages, philosophers, poets and moralists of antiquity. The Elder is much startled at first, and quite incredulous about the revelations of his ghostly visitor; till the latter argues the case with him and shows from his own doctrines and those of his church, and the popular expositions of the Scriptures, that it must be true—no mistake—and, that, on the whole, they have quite as decent and respectable company in that abode, as they have in the upper region—And furthermore, that, as there is 'no change after death,' those ancient sages, philosophers, historians, poets, and philanthropists, pursue their old studies, discussions, employments and amusements, having made great advances and improvements, since they left this world.

The book is readable, amusing, laughable; but still, we can not but question the moral tendency, in general, of such works. We fear that some tender and fastidious, yet conscientious and honest minds will allow themselves to be offended and wounded without being instructed; and that others naturally inclined to levity and satire will make a bad use of it, and pervert it from its obvious intention, to the contempt and ridicule of every thing sacred. Satire is occasionally, though seldom allowable on religious subjects. What we most fear in this work is too frequent mention of the names of the Deity and the Saviour, in connection with the most ludicrous ideas that ever entered into the brain of a satirist. Still, we believe the author had a serious and commendable object in view; and we doubt not but what, on some few minds similarly constituted to his own, the effect will be good; and perhaps the appeal may be more effectual and convincing on them than any other style that could have been adopted.

From the author's explanatory remarks in the Appendix to this part of the book, we make the following extract.

'The foregoing narrative, gentle reader, is in a lighter and more ludicrous strain than suits the author's general taste to write, or yours, it may be, to peruse; if you have supposed his design therein to have been mere amusement, at the expense of opinions and usages held sacred by many, you have greatly misconceived it. An author, as well as a public speaker, finds that different modes of address must be resorted to, in order to gain access to different minds. Some may be reached by close, closely reasoned argumentation—some would prefer to have the argument diluted with some florid and gratuitous declamation—some require to be stung into reflection with sarcasm—and some with playful satire. In this case the design has been to bring before the mind some facts connected with the notion of endless misery, which are not

generally taken into account when that topic is under consideration; but which, on account of their magnitude, are worthy a place in the serious thoughts of all; and if the undeniable results of a doctrine are to have any bearing on the decision as to its truth or falsity, then ought those herein exhibited to seal the fate of the dogma of endless woe, effectually and forever.

The last part of the book is an amusing narrative of 'The Old Man of the Hill-Side'—an odd and quaint old genius, a native of the Emerald Isle, who in his youth came to this country, and after a few years of city life settled in the back-woods of the country and lived an honest, industrious and philanthropic life, but was a perpetual thorn in the side of all hypocritical pretenders to sanctity, whose religion was made up of affectation and parade. It is both amusing and instructive. The book is for sale at this office. Price 50 cents. D. S.

'OUR COUNTRY, RIGHT OR WRONG.'

The national difficulties in which the American people have of late become involved, have brought out an expression of the different principles by which different individuals are governed in the discharge of those duties which they conceive themselves to be under toward the people individually, and also, toward them as a nation.—That all opinion will be the same in detail, is not to be expected, because the perceptions of *right* existing in different minds, possess various degrees of acuteness and strength. But with the present organization of the human mind, and at this age of scientific and religious intelligence, none may unknowingly swerve entirely from the principles of justice, in the judgment which may be formed upon the subjects which come within the reach of their powers of comprehension. Hence, if we find individuals striving to accomplish that which is wrong—decidedly wrong—against the principles of justice and equity, we must conclude that they are either woefully ignorant, or else, have wilfully taken upon themselves the responsibility of acting upon principles in direct opposition to those of right.

The war with Mexico and those by whose actions it was produced, by one class of community, have been zealously supported; by another class, unsparingly condemned. The members of the former class, whose patriotism we doubt not is full as efficient in the airy hall and upon paper, as it would be under the broad canopy of the heavens with a burning sun above and maiming bullets and balls rattling round—they have, or at least some of them have, declared it the duty which the individual owes to the country to stand by that country, right or wrong. In one sense it is the duty of every man to do so, but not his duty in *another* sense. It is his duty to endeavor to extricate his country from wrong, but not his duty to endeavor to do this by aiding in heaping a double wrong upon an already injured nation, but in making a reparation for the wrong already done, and at the same time giving assurance to the injured party that the wrong shall not be repeated.

If a man's son trespass upon the possessions of a neighbor, it is the bounden duty of that parent to endeavor to extricate his son from the difficulty in which he may become involved by the action of trespass. But the parent is not to do this by doubling the trespass itself; not by following up that neighbor with brickbats, smashing in his windows, putting a fire brand into his buildings, and then telling him if he will give up half of his farm and pay the expense of throwing stones, brickbats and firebrands, there shall be peace! This would be a most unrighteous way for a parent to extricate a son from difficulty. But the first thing should be, to order the son to retrace his steps, and at the same time give the neighbor assurance that full and complete reparation should be made for the injuries already done. No parent is bound by the laws of God or the principles of justice, to aid and support his son in a wrong.

In agreement with the above premises—premises which no man can, in justice dispute or deny, the duty which an individual owes to his country in the present war with Mexico may be, and *must* be, determined by the question whether the actions producing the war on the part of this

country were right or wrong. If *right*, then it is the duty of the individual to give the country his cordial and hearty support; but if *wrong*, the individual is bound to use his endeavors to extricate the country from the difficulty, not by committing farther depredations upon Mexican territory, but by making reparation for those already committed. No man is obligated by a law of God to support his country in a wrong, and if he is obligated to do so by a law of his country, then that law is a most unrighteous one and such as will eventually bring down the judgment of Heaven upon the nation. But which is right, this country or Mexico?

Upon this question we have an opinion of our own and though we shall express it with great plainness of speech, yet neither this paper or the Editor, is responsible for what may be said, but that responsibility, whatever it may be, must rest upon the writer alone. We give it as our individual opinion then, that our government is in the wrong. It has been said and probably with truth, that Mexico shed the first blood; but this by no means makes her the first aggressor. Grant that she did shed the first blood, but it was shed on her own soil, and if the soldiers of this government had not been there where they had not the first shadow of right to be, the first blood would not have been shed, and the country would not have been plunged in an expensive, ruinous, and most unrighteous war. But the army having been ordered to take possession of Mexican territory, and obeyed those orders, of course Mexico, in agreement with the laws of nations, was right in attempting to defend her territory as she did; right in ordering our army to retire, and right in opening a cannonade upon it when that army refused to obey that order, and we believe will be so looked upon by all honest men, by all disinterested nations of the earth, and by the God of the universe.

Some may say, however, that the army upon the Rio Grande was upon territory belonging to this country. But those who thus declare, only show their own hardihood and Heaven-daring disposition; a disposition to make a falsehood a truth, by the sanguine manner in which it is reiterated and defended. We know not that the territory beyond the Neuces was at all claimed as our territory from the period of annexation up to the time of the army's being ordered to march from Corpus Christi to the Rio Grande; and certain it is that a declaration was made upon the floor of Congress, that the Neuces was, and must forever be the boundary between this and the Mexican Republic. But a few, whose ambition is far more powerful than their love for either God or man, have planned and set the present war in motion in order to answer their own base and selfish ends, and now call upon others to fight it out for 'twenty five cents a day,' while they, brave patriots, keep aloof from the smell of gunpowder, and receive eight dollars per day for playing at blackguardism in the halls of the Capitol. They are sure not to go near the battle field, unless they can go as officers with fat pay and no prospect of being shot.

But enough. This war we consider to be a most unrighteous one, and no man by the laws of God, or the principles of justice, is bound to support his country in it. It is the duty of every man to endeavor to get his country out of the difficulty by lifting up his voice against the war, and using his influence to make the government do justice to an injured nation. This is our opinion, plainly spoken—no man is in duty bound to support his country in a wrong. And though Christians (!), and editors of religious newspapers, may labor hard to make it appear that it is the duty of the individual to do so, yet if such is either patriotism, justice, or Christianity, then indeed have we mistaken the nature of them.

But the war will go on. Two thousand human beings have already been made to bite the dust. Hundreds more shall be maimed and killed—widows and orphans made—a nation despoiled of the best of its territory, and to cap the climax, a pious recommendation will come from headquarters and a day be set apart for the nation to lift up its blood-red hands and thank God that it has been successful in the wholesale murder and robbery! S. J. G.

The above is the free expression of Br. Gibson's opinion

on the subject of the war with Mexico; and he has the same right to express it that we have to express ours.—We do not feel called upon to express our own opinion at this time on the subject; any farther than this, that all wars are to be deprecated and avoided if possibly consistent with the safety and well being of the country. We believe most wars might be avoided; and we most devoutly pray that the present one may be terminated, and justice done to both countries. Ed.

HEAVEN AND HELL—WHICH IS PREFERABLE?

Attaching to *Heaven* and *Hell* the common idea of *locality*, it must be a question of difficult solution to many which of the two places they would prefer, under certain circumstances, even granting that the vulgar and yet popular views of them are correct. Taking into view the common opinion of 'no change after death,' and the prevalent doctrine of many pulpits, that many of the greatest and best men who ever lived—patriots, statesmen, historians, philosophers, moralists and benefactors of our race; Plato, Seneca, Socrates, Xenophon, Plutarch, Sallust, Warren, Green, De Kalb, La Fayette, Washington, Jefferson, Franklin, Adams, &c., &c., have all gone to hell because they had not experienced the new birth, according to Orthodox notions on that subject; and likewise the idea cherished by the same teachers, that many of the greatest villains that ever disgraced humanity, such as murderers, pirates, robbers and thieves, have gone to heaven, because they had repented and complied with certain conditions in the last moments of their mortal career—it will appear probable to many that the society in the former place must be quite as intelligent, as moral, as respectable and as desirable as that in the latter; and hence they might either find it difficult choosing between the two places with their respective societies, or else, perhaps, be quite as likely to choose hell as heaven. The author of the *Adventures of Elder Triptolemus Tub*, has exhibited this subject in a variety of most ludicrous aspects by the revelations from the infernal regions by the ghost of Shadrach Paddle, which those having a taste for such kind of revelations can peruse at their leisure.

But we did not commence this article so much with a view of calling attention to the ghostly revelations made to Elder Tub, as for the purpose of presenting the reader with some matter-of-fact conversations, occurrences and opinions of veritable men and women in this matter-of-fact world of ours, touching the subject in hand. A few months since the *Trumpet* published an anecdote of an old lady who was very sick.

'Her clergyman called to see her, and asked her where she expected to go to when she died. She said she expected to go to *hell*. The astonished clergyman gazed at her, and asked, if she desired to go to that place. She said 'Yes; for she had been told that all her friends and relations had gone there; and she desired to go where they were.'

Br. Drew of the *Gospel Banner* copied the above, and appended the following narration of a most interesting circumstance.

'This reminds us of a fact which we once witnessed at a funeral, and which made a strong impression on our mind at the time—an impression we shall never entirely lose. The deceased was a father—one of the most intelligent, upright and universally respected men of the town in which he lived and died. He was a Universalist. His wife was a Baptist, and at her request a clergyman of that denomination was called upon to attend the funeral and preach the sermon. Amongst the mourners, was one daughter, the beloved of her father, and whose afflictions on account of his death were almost insupportable. Elder B. in the course of his sermon took occasion to assail Universalism, and at one part of his remarks more than intimated that if a person lived and died a Universalist he must go to hell. Instantly a shrill voice of wailing was heard in the mourner's room, which rose above that of the preacher—it was the voice of a female—that of the afflicted daughter, exclaiming—'Do you, Elder B., mean to say that my father, being a Universalist, has gone to hell? Speak out, sir—say so!' The astonished preacher felt his embarrassment and could only reply, 'I say nothing to the dead, but I speak to the living; and if you would avoid perdition, I exhort you to beware of Universalism.' 'Your exhortations to me are vain,' exclaimed the daughter; 'I loved my father; and, urge me not to

seek a place where he is not! No!—if my father is in hell, *I wish to go there too!* The last words were like a thunderbolt. They told the heart's affections, that would sacrifice *every thing*, for love. We have often thought of that scene since; and really we could never condemn the poor, afflicted girl for her protestation. It was the evidence of a filial love that God could but approve.

The above touching incident brings fresh to our recollection the following narrative, which we had some twenty two years since from the lips of the venerable and eloquent brother who now occupies the place and preaches to the society in Boston where the sainted Murray stood half a century ago and proclaimed the Gospel of a world's salvation.

I was once travelling, said Br. S. in the interior of New Hampshire, and at the close of a cold and stormy day, called at a public house to procure entertainment for the night. Here I was introduced to a Calvinistic clergyman with whom I was soon earnestly engaged in conversation upon religious subjects. As a matter of course, Calvinism and Universalism were the two principal and opposing doctrines discussed. As we progressed from one point to another, he at length advanced the idea that the endless damnation of the non-elect was as essential to the glory of God and the happiness of the saints as was the salvation of the elect.

S. And do you suppose the saints in heaven will have a full knowledge of the miseries of the damned, see all their sufferings, and hear all their groans?

Calvinist. Most certainly. And they will rejoice at the prospect, and shout 'glory to God' in higher strains at the prospect thus presented.

S. Well, sir, I do not know which I should choose—your heaven or your hell—there would be very little to choose between them. On the whole, though, come to reflect on it a moment, I should rather prefer your hell to your heaven.

C. Why, you surprise me Mr. S. You surely can not be serious in such a declaration.

S. I am entirely serious. I certainly should prefer your hell to your heaven. And moreover, I am perfectly satisfied that you would yourself do the same.

C. You talk like a crazy man. You certainly can not be in earnest.

S. I certainly am in earnest. And I think I can convince you that I am right in my estimate of the choice you would make. Now, sir, we are seated here in this comfortable mansion—we see the pleasant blaze and feel the genial warmth of this fire—everything within is comfortable, while we hear the raging of the tempest without, the howling of the wintry wind, the rattling of the hail, sleet and snow as it drives against the windows: and we appreciate our comfortable condition, mayhap, the more fully on that very account. But suppose now, while we are thus comfortably provided for within, we should hear the shriek of distress from without, of some one perishing in this bitter storm, or some one sinking beneath the ice in yonder lake—which would you prefer—to remain here by this comfortable fire, or to rush out into the storm to the rescue of a perishing fellow being?

C. Why, of course, I should prefer, under the circumstances, to rush forth into the storm to relieve a suffering fellow being.

S. You have decided just as I supposed you would, just as I knew you must, if you are a man and possessed of the common feelings of humanity: and in so deciding, you have decided that you yourself would prefer your hell to your heaven. And so, sir, with me. Were I in heaven, surrounded with all the glories of the upper world, in the midst of your expected paradise, that moment I should hear the shriek of my wife or my child in hell, I should leap the battlements of heaven and be out to their relief.

'And there was silence in' the Calvinist 'for half an hour.'

We do not pretend that, in every respect, we have given the exact words as father S. related the above narrative to us: but although it is now above twenty years since we heard it, we are confident that we have given the sub-

stance, the *gist* of it, as we had it. It goes to justify the propriety of the query at the head of this article, and shows that heaven itself, admitting Partialism and endless misery to be true, can be no place of happiness for man, till he is first divested of every particle of humanity—of every thing that makes him man—and sunk to a level with brutes, or rather below that—in short till he becomes a very demon of hatred and malice, and the very reverse of what every principle of the Gospel of Christ requires.

D. S.

REMOVALS.—We learn by the Gospel Fountain that Br. John Moore of Troy has received and accepted an invitation to take the pastoral charge of the Third Universalist society in Lowell, Mass. This is an excellent choice for the Lowell society, and we heartily wish great prosperity to both pastor and people: but really we do not like the idea of Br. Moore's leaving this State so soon after his location here.

Br. T. L. Clark has removed from Yorkshire to Morganville, N. Y.

Br. S. C. Eaton from Strafford to Hartford, Vt.

Br. E. G. Brooks from Lowell, Mass., to Dover, N. H.

Br. G. R. Brown to Green Creek, Sandusky county, Ohio.

Br. I. George is about returning to the State of New York, and wishes all papers now sent to him at Perrysburg, Ohio, to be discontinued until further notice.

RECOGNITION OF A CHURCH.—The Church recently organized in connection with the South Universalist society in Canton street, Boston, we learn by the last Trumpet, was publicly recognized on Sunday the 19th ult.—Sermon on the occasion by Br. C. H. Fay.

DEDICATION.—The church recently purchased of the Methodists by the Universalist society in Cleveland, O., has been beautifully finished, and was to have been dedicated on the 1st inst.

One of our most faithful sentinels, the 'UNIVERSALIST WATCHMAN,' has just commenced its 18th volume. To say that Br. Ballou has made the Watchman one of our best denominational papers heretofore, would only be repeating an oft told and well known truth. The *paying* patronage it has received enabling Br. B. to pay off the old debt, is another good evidence of its value. We doubt not the Watchman will continue its active vigilance, and to 'fight the good fight' as well and bravely as ever. Victory to its arms. \$1.50 per annum in advance.

Harpers Publications.

The modern BRITISH PLUTARCH; or lives of men distinguished in the recent History of England for their talents, virtues or achievements, by W. C. Taylor, LL. D.

This book contains sketches of the lives of Burke, Byron, Canning, Earl of Chatham, Dr. Adam Clarke, Sir Humphrey Davy, Lord Eldon, Fox, our own Benjamin Franklin, Grattan, Warren Hastings, Sir John Moore, Lord Nelson, Wm. Pitt, Walter Scott, and many other distinguished men of Great Britain. It occupies 360 12mo pages, put up in neat muslin binding, and is an interesting book.

THE STATESMEN OF THE COMMONWEALTH OF ENGLAND, with a treatise on the popular progress in English history. By John Forster—to be completed in five numbers, at 25 cents per No. Two numbers have already appeared, containing the above named treatise and the lives of Sir John Elliott, the Earl of Strafford, and John Pym, with well executed portraits of the first and last named persons.—The work is got up in octavo form, on good paper and handsome type, double column pages, and will make a large, valuable and cheap book.

Nos. 97-98 of the ILLUMINATED SHAKESPEARE contains nearly the whole of the tragedy of King Richard III, with the usual quantity of engravings. 25 cents.

No. 17 of the illustrated WANDERING JEW is also issued. 25 cents. All of the above books at Beesley's.

THE UNIVERSALIST COMPANION AND REGISTER FOR 1847.

BR. PRICE.—Please state that this small annual will be printed in Philadelphia; consequently orders should be sent to me in Reading, that I may attend to them in season—unless such orders are expressly provided for in contract with some of the principal booksellers. For instance—Br. Walker, of Utica, wishes to *know positively*, how many he shall order from me, before he orders them; for as he must pay me in cash, he will not order any except what are to be paid for, to him, in cash also: and so of other sections.

Please also to state that the work will be increased from 60 to 72 pages, of the same size as last year, and that a calendar will be given for every state in the Union—all the addition I can possibly make; for the sales have not increased to warrant my printing a larger edition than last year, and consequently I shall make but scanty wages at editing and publishing it the present year. But the statistics are increasing, and I therefore need more room. May I not hope, then, that at least the *entire* edition of this year will be sold, and that I may receive encouragement to continue the increased size next year also? To do it I should have orders for several thousand copies more. I print only 12,000 this year, and fear that *all* these will not be sold. Send in orders!

Please state further, that I will have a supply at Troy during the Convention, where packages can be delivered, if so ordered, (and ordered in due season,) and the payments ready. I shall not, probably, be present in person, but by agent, and therefore *cash* will be the best arrangement.

Fraternally yours,

A. B. GROSH.

[Christian Messenger.]

A few copies of the Rose of Sharon for 1846 for sale at this office.

RELIGIOUS NOTICES.

The EDITOR will preach at Delphi on the third Sunday (16th) inst.

The EDITOR will preach in Ilion the second Sunday in August.

Br. D. C. TOMLINSON will preach in Cheekerville next Sunday.

DEATHS.

In Sennett, on the 14th of June last, Mrs. RACHEL HOWE, wife of Mr. Bowers Howe, aged 73 years, 10 months, and 18 days. Mrs. Howe lived a long and exemplary life, discharging in a faithful manner, all her duties as a wife, a mother, a neighbor, and a Christian. For many years she had been a sincere and zealous believer in the Gospel of the world's salvation through Jesus Christ. She not only professed to believe this doctrine, but she adorned it by a life characterized by all the Christian graces, and thus commended it to the favorable regards of those who were strangers to its benign influences. And the sentiments she so greatly loved in life, imparted to her the sweetest consolations and the brightest hopes in the hour of dissolution, that can prepare a soul to leave the world in peace. She was not only willing to die, but longed anxiously for the hour to arrive when her spirit could wing its flight to the land of rest. The writer attended her funeral, and addressed a large collection of sympathizing neighbors and friends, from John xiv: 1. J. M. A.

In Phoenix, Oswego co., July 11th, STEPHEN BROOKS, in the 63d year of his age. The disease with which the deceased was afflicted during the several last years of his life, and which at length terminated his earthly existence, was consumption. While he wasted away under its slow but steady progress, his belief in the impartial and changeless love of God, and his faith in a world's salvation, grew stronger and stronger. He possessed a strong mind and a clear understanding; and his mental vision remained unclouded while his lamp of life continued to burn. A few hours previous to his departure from earth, I enjoyed the privilege of standing by his bed side and listening to his dying whisper as he said—I am happy—farewell. To his companion a few minutes before he expired he said—continue to cherish the hope you now possess, a hope of future immortal blessedness as the gift of God to all mankind, a hope which enables me to rejoice in these my last moments.

'Holy and heavenly is the soul,

Where dwells a hope so bright as this;

We wish and long to reach the goal,

And seize the prize of endless bliss.'

The funeral of the deceased was attended on the 13th, and a discourse delivered by the writer. L. M. HAWES.

[Original.]
FLOWERS.

BY LAURA EGGLESTON.

The bright tribes of Flora their beauties unfold,
With snowy corollas and purple and gold.
Sweet emblems of beauty, of purity, love;
Embellished by Heaven's nice pencil above!

Perchance, on them angels their alphabet trace,
As beings poetic with language them grace.
They speak in their fragrance in bright eyes of love;
But pure are their glances, as seraphs' above.

In emerald landscapes they sparkle and glow,
And are the bright jewels that band nature's brow.
I love to behold them, in wild wood and dell,
And drink in their beauties, their mystical spell.

But the flowers are fading, they wither in bloom;
So the fair and the lovely go down to the tomb.
Then cherish sweet virtue's bright buds and soft flow'rs,
To deck the pure spirit for amaranth bowers.

There joyous we'll wander, in the blest spirit-land,
And the sweet wreaths of Sharon, adorn the pure band.
Till each bud shall blossom and each soul shall expand
To light, love and glory in the Paradise land.

[Original.]
CHRISTIANS MUST LABOR.

BY REV. J. B. SAX.

'For we are laborers together with God.' St. Paul.

Nothing valuable can be obtained by man without labor. No great work can be accomplished without persevering and laborious industry on the part of those who have it in charge.

Long days and years of toil reared the pyramids, and excavated the catacombs. *Work*, and that alone, has converted America from a howling wilderness, where only savages pursued the chase or the war path,—to heavy-laden harvest fields, where civilization smiles, and plenty crowns each succeeding year. Labor built our cities; constructed our ships; reared our national defences; dug our canals and made our rail-roads; in fine, every thing in which civilized man boasts is the result of labor; and without it we can have nothing.

The same is true of the religious world. Just in the same manner as our nation has been formed by laborious industry out of a chaotic wilderness, must the kingdom of heaven be constructed by the labor of Christians out of the elements of a great moral waste. And as the pyramids were reared by unceasing toil, so must the beautiful structure of Christianity be carried up by the labors of its builders, until the cap-stone is placed upon it amid shoutings of 'grace, grace unto it.' As labor has covered our country's plains with glittering cities,—so must the heavenly Jerusalem be builded upon all the earth.

It is necessary that Christians should be active and laborious, in order that they may preserve from destruction that pearl of great price which has been entrusted to their keeping. The ship of faith which is to carry us smoothly over the tempestuous ocean of life, like the ship of state, would be wrecked amid the storms of human passion, unless those who had it in charge were constantly at their posts, and vigilantly active in their duty. The banner of the cross must be borne aloft by sinewy arms, sustained by lion hearts, or it will be cast to the earth and trodden under impious feet in the very heat of battle,—leaving the soldiers of Emmanuel without a rallying point, or an emblem on which to gaze. The car of salvation must be rolled forward to the ends of the earth by *vigorous effort*, or it will sink to rise no more in the slough of skepticism. This necessity for *work* was distinctly perceived by the early Christians, and hence they were more distinguished for their activity and zeal than for any other quality. They were *laborers* in the true sense of the word. Dear friends, let us covet their character, and lawfully obtain it by following their example.

We are laborers, and must not neglect our appointed work. We are God's husbandmen, and

must not omit to plant, and water, and watch over the seeds of truth, until in our Father's own appointed time they shall spring up, flourish, blossom, and bear fruit—righteousness, peace and joy in the Holy Ghost—an hundred fold. We must strive by all the means in our power to root up the noxious weeds of error and sin, which the enemy has sowed in the Lord's garden, before they choke the spiritual plants which *ought* to bloom there in perennial beauty.

We are God's builders laboring on the temple of Christianity; we are doing a great work, and must not come down from the walls lest the work cease, and original chaos again envelope the moral world. We must labor upon this great temple according to the rules laid down in the Gospel, having for a foundation the rock of ages, and for materials wherewith to build, unpolished men whom the spirit of God shall mould into the likeness of Christ,—until we see the glorious structure in all its beautiful proportions gradually rising above the clouds of strife and tempestuous confusion, and its spire piercing the heavens, when it will form a sanctuary where all nations and tongues shall meet to worship the God of their fathers in spirit and in truth.

We are the soldiers of the cross, and must valantly wield the sword of the spirit, which is the word of God, or error will triumph and truth come to nought. Great mountains of error have been accumulating for ages upon the precious jewels of Gospel truth, which must be removed by infinite labor, before the precious gems can be obtained by those to whom they belong, and set in the Christian's crown of rejoicing. Great walls of prejudice, as huge as high Olympus, have been reared around spiritual Zion, the city of God, the New Jerusalem which came down from heaven,—keeping the people away from the feast of fat things therein prepared, while they are hungering for the bread of life, and thirsting even to death for the sweet waters of salvation, which are for the healing of the nations. These huge walls must be battered down by *moral artillery*—this citadel of *sin* laid level with the ground—so that mankind can walk over the ruins as they come up to the spiritual feast in the new temple of God. This can not be done without effort.

The pestilential mildew of sin has obscured the glorious effulgence of the Christian character;—this must be wiped away, so that the heavenly light may go forth into the darkness, and light up a benighted world with the sun-light of truth and holiness. 'The fields are already white unto the harvest.' 'The harvest is indeed plenteous, but the laborers are few.' There are few to declare the lovely character of Adoni Jehovah, and defend it from the dark aspersions which have been cast upon it. Few to declare the real and eternal brotherhood of man. Few to affirm that God will really recompense every man according to his work.—Few to declare the great salvation to a dying world. So much the more reason then why that few should be faithful to their task, and labor unremittingly to evangelize the world.

Again; the encouragement to work is as great as it was in the apostle's day. 'We are laborers together with God.' God is our helper. He will bless our efforts, if they are faithful. He will shed the heavenly dews of grace upon the tender plants which we shall cultivate, and give sunshine and rain in due season. We can not fail. Omnipotence is our helper. Let us then take courage.—Let us go out into the moral vineyard, labor in the sunshine and bless the shade.

Again; although we are laborers and must toil in the Gospel field, yet if our hearts are in the work, as they must be, the employment will not be painful as many foolishly pretend, but very pleasant and agreeable. If we are in *mental and spiritual health*,—not sick in head nor heart,—our Christian labors will be the very spring from which our sublimest pleasures flow. They will be themselves as a crown of rejoicing, and as songs of praise.—But if we are mentally or morally diseased, our religious efforts, if we make any, will be painful, like the moving of a gouty limb, or labor performed by an invalid.

The followers of Emmanuel have a great task assigned to them; no less than the purification of the moral atmosphere, and the spiritual renovation and regeneration of the very heart of the religious. Universalists stand foremost in the ranks of those laborers together with God, who are to accomplish this herculean task. That system of theology, drawn from the Bible, called Universalism, is the great spiritual weapon with which the mighty battle is to be fought. Other systems of doctrine have been tried for ages without success, while people have waxed worse, deceiving and being deceived. The world's *last hope* is in the doctrine of impartial love, and grace, and salvation. If that fails, humanity may weep her own moral requiem; for there can be no spiritual resurrection until the last trumpet sounds. *But it cannot fail*, if we are faithful in our labors. Shall we not then be faithful? Shall we sacrifice the time-lasting good of humanity, to indolence and inaction? Tell it not in Gath! Forbid it fellow Christians! Forbid it justice! Forbid it merciful heaven! 'We are laborers together with God;' let us work for his cause.

Cuba, July, 1846.

ANOTHER VICTIM TO CRUEL DOCTRINES.

The following article is copied from a late number of the Union and Messenger. It is but one of the many melancholy instances of a similar nature which are constantly occurring around us.

We are under the painful necessity of recording another instance of the cruel effects of the doctrine of endless punishment. It is the case of Mr. Shepard Rollock of Elizabethtown, N. J., who put an end to his mournful life, June 11. He was ever considered an amiable and Christian man, a worthy member of the 1st Presbyterian Church in E., though as a writer who knew him well remarks, 'he was often clouded with despair,' and suffered for months under lamentable depression of spirits and alienation.' He fancied himself, we have been told, unfit to either live or die, and forsaken by both God and man.

Is such the effects of the religion of Christ? Did his preaching, or the preaching of his Apostles ever produce insanity or suicide? No! No! 'He came to bind up the broken hearted;' to assure man of a Father's deep unchanging love. But man has invented a religion which has produced hundreds of suicides; and of that religion we can truly say, as said Saurin, one of its preachers—'I cease to wonder that the fear of hell, (meaning endless punishment) has made some men melancholy, and others mad.' No, we do not wonder that the preaching of such doctrines produce such effects. At this moment, can we call up before our minds, numerous cases of insanity and suicide, caused by the preaching of endless punishment. I would not bear the responsibility of preaching such doctrines for worlds.

J. G.

Br. T. J. Sawyer authorizes us to receive subscriptions or donations to the Theological Institute. Any one who may wish can therefore remit direct to this office, and the receipt of the money will be acknowledged in the Magazine and Advocate.

A WALKER, PUBLISHER AND PROPRIETOR.

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[Original.]

THE MIRACLES OF CHRIST.

BY REV. N. C. HODGSON.

'He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.' St. Mark vii: 37.

The life and character of Jesus will never become uninteresting. Every benevolent heart, and every mind in the least degree accustomed to reflection and study, can not read the history of his life, and learn the nature and design of his miracles, without being convinced that he is not only the Sent of God, but that the time will come when universal purity and holiness shall cover the whole earth, as the waters cover the sea; yea, when it can be said in truth and reality, 'HE HATH DONE ALL THINGS WELL.'

Now the purity of Christ's life shows what man can be, when he is properly governed; and what he will be when he shall be like him, and behold him as he is, seated at God's right hand.

The doctrines of Christ are to become universal, when men every where shall be governed and influenced by the spirit of their author.

We learn that the people who heard his sublime sentiments were not only astonished, but they marvelled—they were filled with amazement and wonder: because they were not only new, but entirely different from what they expected from the lips of the despised Nazarene. Now we have known people to attend our meetings, and the sentiments from the speaker's lips being so different from what they expected, and from what they had been taught we preached, that when they come to hear for themselves, they were astonished—filled with amazement and wonder. 'If this is Universalism,' they exclaim, 'I will listen to it now and forever.' Thus was it in the days of Christ; the people, when they came to hear for themselves, and see his works, were astonished. 'The common people heard him gladly.' Why? Because he came laden rich with truth, and truth being suitable for the common mind, those people could not but eagerly rush to hear the words of life, or see the Son of God, 'who hath done all things well.' If we read the record of his miracles, and learn the object he had in performing them, and behold the happy effects which each and every one of them had on the object of his love and compassion, we shall, like them, be filled with wonder and amazement. I ask for no stronger evidence of the truth of universal happiness, than what I can deduce from the noble and mighty acts and wonders of 'the Lamb of God, which taketh away the sin of the world.'

Go, learn what he would have you believe, when he fed the multitude, and satisfied the wants of nature with a few small fishes and a few loaves of bread. We see not only his power manifested, but his benevolence and willingness to feed the hungry. The conclusion is, he is able and willing to feed and fill us all with the bread of life—the true and living bread from heaven.

When he healed the sick, he would have them believe that he was the great moral Physician of the world, and that he was able to master the disease. Or, in other words, 'destroy the works of the devil,' which is sin—to destroy him also 'that has the power of death, that is, the devil; and deliver them who through fear of death, were all their life time subject to bondage.'

When he cured the lame—restored sight to the blind, and gave hearing to the deaf, he would have them believe that he was the true Messiah, of whom the prophet spoke, when he said, 'He will come and save you. Then the eyes of the blind shall be

opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing, for in the wilderness shall waters break out, and streams in the desert.'

When he raised the dead to life; or gave life and activity to the body, he would have them believe that there is a power that can speak life and activity into the cold and lifeless frame. In a word, that man shall live again—that he was the resurrection and life of the world. Yes, we are to live beyond the confines of this mortal life, where we shall be beyond the power of temptation and sin, and all the evils of this transitory existence.

This is what Jesus would have his followers believe—it is what he would have us and the world believe. He came to bear witness unto the truth. And he at all times spake forth the words of truth and soberness. But he says, 'If I bear witness of myself, my witness is not true.' Now it is evident that the purity of his life would have been a witness of himself, because he only lived as he taught others to live. His words, or sentiments, would have been a witness of himself, though no man hath spoken like him. Hence, there was but one alternative, and that was, he must resort to works, in order to prove that he was the true Messiah.—'If I do not the works of my Father, believe me not,' was his language to the unbelieving Jews.—Will the reader turn to x: 30-38 of St. John's Gospel, and read?

Even Nicodemus, a ruler of the Jews, went to Jesus by night, and said unto him, 'Rabbi, we know that thou art a teacher come from God.'—Why? Was it because of the purity of his life? Was it because of the sublimity of his sentiments? No—for none of these things. What then? 'For no man' (that is, no human power) 'can do these miracles that thou doest, except God be with him.' St. John iii: 2.

Thus we learn that Jesus must give the very best of evidence that he was the Son of God. And this he did give. It was convincing to many of the Jews. They could but exclaim, 'He hath done all things well.'

The miracles which Jesus did were open to investigation. They were not performed behind the curtain—at midnight—or in any obscure place. But at noon-day—before a mixed multitude, enemies, and where, if they had not been real, the imposture could have been detected.

Now, if I deny the miracles of Christ, then I must deny the record. And if I deny the record, then I must deny that such a person as Jesus Christ ever lived. Now if I do this, then I am skeptical—yea, I am an infidel. Because if I deny that there can be any thing miraculous, then I must deny there is a Being, whom Christians call God, who possesses almighty power, and can impart power unto others. Or if I merely deny the miracles of Jesus, then I must deny that 'he hath done all things well.' But if I believe that there was such a man as Christ Jesus, who was crucified about 1800 years ago, and that the New Testament contains an account of him, then I must believe the whole history to be true, or else I have no evidence but what the whole is a tissue of lies. The same evidence that I have to convince me of the birth of Jesus, convinces me of all that is written about him in the New Testament.

How vain the attempt to prove that the birth of Christ is a fact, that he lived and died as other men; but that the story that he arose from the dead is a falsehood! How does any one know that the former is a fact? What reason has any one to deny the latter? But I must leave this part of my subject. I could not well withhold the few observations, just

thrown out. They are applicable to the times and seasons in which we live. Then,

'Come, let us join in sacred songs,
With sweetest music on our tongues;
Let every voice conspire to tell,
Our Saviour hath done all things well.'

The words at the head of this article, were spoken in reference to one of the miracles of Christ. Rev. Mr. Paige in his comment, says, in reference to 'He hath done all things well'—'That is, his cures are perfect, or he hath in all things manifested a kind, a gracious spirit; his works are good.' Yes, Jesus went about doing good, having God with him. That is, his good spirit was with him, to govern and direct his thoughts and feelings. He is with every one of us, if we will but open our hearts and let the king of glory come in and sup with us.

They brought unto Jesus 'one that was deaf, and he had an impediment in his speech; and they besought him to put his hand upon him.' Now the multitude knew that he was deaf and dumb. 'But Jesus took him aside from the multitude, and put his fingers into his ears, and he spit and touched his tongue, &c. And straightway his ears were opened, and the string of his tongue was loosed, and he spoke plain.' The people were then astonished beyond measure. That is, this was a great work, and they wondered greatly. Why? 'He maketh both the deaf to hear, and the dumb to speak.'—Surely, he hath done all things well. Now, I have every reason to believe this account to be a fact, or else I must deny that he is the Son of God, and that the Almighty is able to impart wisdom and power to any creature!

Now we all have wisdom and power. From what source were they derived? From God, the Giver of every good and perfect gift. Well, then, if he has imparted these unto us in a measure, what reasons have we to doubt, but what he has imparted unto his own dear Son, 'without measure'?

If Jesus has power to work miracles, and has all power in earth and heaven, then he will do all things well:

'He'll finish sin, and man restore.'

He will continue to rule and reign, till the great and grand object of his mission is fulfilled. That is, till he has sought after and saved that which was lost. When his work is finished in reality, as it was in prospect, when expiring upon the cross, then he will be enabled to say as he then did—'It is FINISHED.'

We have the happy assurance that Jesus tasted death for every man. That he gave himself a ransom for all to be testified in due time. Now when his work is actually finished, inasmuch as he hath done all things well in the means to fulfil the Creator's designs and purposes; then will the time come, when the redeemed shall walk the streets of the New Jerusalem.—And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.'

'God's own soft hand shall wipe the tears
From every weeping eye;
And pains; and groans, and griefs, and fears,
And death itself shall die.'

Now we all long for, and ardently desire that this time may come. And when this happy period arrives, then

'—All that Heaven decreed,
And all the ancient prophets said,
Will be fulfilled, as was designed.
In Christ, the Saviour of mankind.'

It is this truth that fills the heart with joy and gladness, and lifts the soul far above the ills of life.

The blessed Jesus will not leave one stone unturned, for he will see of the travail of his soul and be satisfied—*satisfied* with the labors of his love—and the salvation of souls. Then,

'——! let the joyful sound
Be heard through all the nations round:
'Tis finished! let the echo fly
Thro' heaven, and earth, and sea, and sky.

For the time has come at last, when 'every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall be heard saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.' This is the time when the Son delivers up the kingdom to God the Father, having finished his reign, so God may be all in all.

All creatures being gathered unto Christ, sin being destroyed, and man redeemed, the anthems of praise and thanksgiving will fill the courts of heaven, and we shall forever rejoice in the presence of the Lord. Let all the people say, Amen! for Jesus hath done all things well.

East Randolph, Vt., July, 1846.

Original.

TO WHOM SHALL WE GO?—JOHN VI: 68.

This is indeed a most important question, for all the quiet and satisfaction of life depend upon the practical answer we shall render to it. Whose doctrines shall we embrace? Whose precepts shall we obey? Or, to what doctrines and precepts shall we resort for consolation in seasons of affliction, and trouble and death, when all things sublunary fail to impart consolation? Shall we go to *infidelity* technically so styled—for strictly speaking, less or more of infidelity attaches to every denial of the Word, and even the oath of God, 'That unto [Him] every knee shall bow, every tongue shall swear, surely, shall say, In the Lord have I righteousness and strength.' But shall we go for doctrinal and preceptive direction, or for support in time of need, to infidelity, as it is commonly understood to include *atheism*, *deism*, and other phases of unbelief, which set themselves in array against the Divine Inspiration of the Holy Scriptures?—We should not go to *atheism*, for, recognizing no God as the Creator of the universe, the beauties and glories of which could never have originated fortuitously, it can present no doctrines or precepts worthy of the slightest attention! The generous, warm heart, which would look up in gratitude and blessing to the great and good Being from whom have proceeded all the beauties and bounties alike of nature and of grace, can never be satisfied with a nullity! That generous breast can never reconcile it to its truthful and just dictates, to worship any other object than the One, Only True God, by whose munificence we all 'live, move, and have our being.'

Shall we have recourse to *deism*, that other absurd dogma, which, more inconsistent still, (if that be possible) denies the authenticity and inspiration of the word of God, professing, though it does, notwithstanding, to ascribe to God the authorship of the works of nature! Shall we go to so preposterous a system of death and doubt, so full of empty declamation respecting the great God, who created all the beauties and sublimities of nature, and yet, so strangely inconsistent in questioning that true Revelation in the Holy Scriptures, of the works and ways of God, so perfectly in harmony, as it is, with all the manifestations of nature? The deist looks abroad upon nature, and owns in its works, the Divine hand, and yet, (mortifying to the reason of man!) rejects a Revelation of such Divinity, in full harmony with all the admired and adored phenomena of the universe!

Shall we resort to any *professedly* Christian teaching, which inculcates a partial salvation; and, of course, a partial God and Saviour. Shall we go to the dogma of '*destruction*'? What stupendous self-sufficiency and arrogance, to suppose that one immortal destiny—one resurrection to immortality and incorruption, is to be effected or affected by any acts of faith and obedience, of which, in this

life, our finite powers are capable! *Could we raise ourselves from the dead*—(a conclusion thrust against the dogma in question, which I once heard from a former pastor of the Universalist church in Richmond)—*Could we raise ourselves from the dead*, there might be some pretext for such 'speculations' in reference to the immortal destiny of man!—Could we by 'works of righteousness' of our own, purchase a resurrection to immortality and incorruption, it might be proper to affirm the dependence of human destiny upon human conduct in this world. But, then, we should be plainly contradicting Paul's testimony in Eph. ii: 9, in relation to salvation by GRACE through faith; the GIFT OF GOD; NOT of works, lest any man should boast.—If our own agency have aught to do in the procuration of our salvation in the immortal world, then, that salvation is NOT a FREE GIFT—it is [*not*] the gift of God; [but is] of works, and *boasting* is NOT excluded!!

But even such a dogma as '*destruction*' is almost good news in comparison of that blasphemous 'abomination of desolation,' which in violence to all Christian sentiment—all Christian feeling—to the Scriptures and to reason, vainly asserts the endless anguish of a portion of the offspring of the Lord of all! (See Acts xvii: 28.) Exhibiting as does this profane fable of Paganism, no compassion, no sympathies, nothing of the Christian spirit, nothing that bears even the remotest resemblance to the Gospel of the grace of God, it surely, can not be resorted to for doctrine, or for instruction in righteousness.

Both the Bible and Reason would direct us, as to true riches, to the Heavenly Teachers of Universal Grace and Salvation. The Gospel of Universal Divine Love gives light and life to the 'ignorant and dying, and ministers peace and joy to the troubled soul, while every opposite of that everlasting Gospel creates and augments anguish and the bitterness of death itself. How transporting must be the welcome sound of the Gospel to that forlorn soul, and ready to succumb under the ponderous burden of desolating and distracting partial creeds, who, by the sweetly inviting voice of Jesus, as mildly sounds in His Gospel, is invited away from all gloomy forebodings, and tormenting fears, to the peace and rest appertaining to true and hearty Christian faith! Hail! lovely Spirit of Truth, breathing the soft accents of compassion, how blessed art thou to every faithful heart! The sublime truth of Universalism is the inculcation of the Word, inspired by the Holy Spirit of God, to whom be glory forever and ever.

J. L. C. G.

Williamsburgh, Va., July 27, 1846.

MR. KELSO.

We publish the following letter that our friends hereafter may be upon their guard against receiving the man referred to as a preacher.

BR. GURLEY:—Before I close this letter I will say a word to you of Mr. Kelso, who is now in our city *lecturing against*, and pretends to have recently renounced Universalism. What this Rev. Mr. Kelso was before he came here, I am not well informed—I only know that he came here last fall and introduced himself as a Universalist preacher—he was of course invited to preach, and he did so, when we found directly that he was not of the material or capabilities to suit the Universalists of this place, and we advised him in a very friendly manner to seek a place where his talents would be more likely to be appreciated. But he was out of money—we furnished him with that—and as he was desirous of going to Iowa City, we were induced to give him a letter of introduction there. He however remained about here some two weeks after this, stopping principally at my house, in which time we very soon learned that he knew but very little of Universalism or its doctrines, and he himself acknowledged that he never had read a Universalist work—he however stated he had never believed in the doctrine of endless misery or preached it, although he had preached as a Methodist five years.

His favorite topic in conversation, while he stop-

ped at our house, (until it became odious) was continually of Methodism, always ridiculing it, and representing it and its ministers as licentious in the extreme, yet he at the same time represented himself as having been a perfect hero among them in the way of making converts.

He finally left however, and went to Iowa City and spent the winter, sending us word occasionally of the wonders he was performing there in the way of making converts to Universalism. This spring he sent us word that he was coming down here to preach for us; in answer to which we sent back to him *not* to come down—that he could do us no good—and that he had better remain where he was. He came however about two weeks since—called upon us and stopped at our house nearly all day on *Friday* before he renounced on *Sunday*, when he at least pretended to be as good a Universalist as ever. The Universalists here, however, *did not* invite him to preach, which I have no doubt really is the whole secret and cause of his dissatisfaction to Universalism. He left us on Friday evening as he said to take the first boat to return to Indiana, and we supposed he had gone, until Sunday, when it was announced at all the churches in the city, that the Rev. Mr. Kelso, formerly a Universalist preacher, would that evening lecture against infidelity at the Methodist church. This was his renunciation sermon. I did not hear him, but I learn from those that did, that he pronounced Universalism the worst kind of infidelity, and that the doctrine was pre-eminent over all others in leading to licentiousness—he then eulogised Methodism, and concluded by rejoicing that he had got back into the old track.—He stated that he had preached Methodism five years and Universalism three years, but that while he was preaching Universalism he was laboring under a nervous delusion, &c.

He has lectured two or three times only, and though he still remains in town, I hear nothing from him lately. I suspect his new Methodist brethren are getting pretty sick of him, for his lectures I learn are stale affairs—and if they do not soon get sick of him, I must confess they have a bountiful supply of *patience*, for he is really the most perfect hanger-on I ever met with—at any rate the Universalists here seem rejoiced to get rid of him so easily, even on those terms; for we have become fully satisfied that he never could do us any good, unless it be by lecturing against us.

He was asked after his lecture if what he had stated last fall about Methodism was still true—he could return *no answer*—and he has since told a Universalist, that he was very unhappy, and that if he could take back what he had said against Universalism, he would give any thing in the world at his command. But we want no such Universalist preachers. As ever yours,

N. C. NEALLY.

Mr. Kelso professed to renounce Methodism and embrace Universalism, in Louisville, Ky., several years ago. He subsequently came to this city, where he received many kindnesses from our friends; but at the expiration of a few weeks preached for the Methodists here, and renounced back again. Soon after he left for Indiana; and the next thing we heard, he was preaching Universalism again. He met with poor success and we understood that he had ceased speaking altogether. I was surprised however to hear, as I did two weeks ago, that he was preaching in Iowa City. It seems that his stock of sermons was soon exhausted, and he was induced to leave for a new place. If report speaks true, he has renounced Universalism and Methodism by turns six or eight times within the last six years.

He is an unfortunate man—rather frail in body, nervous and without ballast of mind. He has not intellect enough to make an acceptable Universalist preacher, and he is most decidedly *lazy*. I gave him his board many weeks, and furnished him with books, but could never induce him to *study*. He can preach a few stirring sermons, and cause the people to believe for a time that he is quite a man. From this circumstance the Universalists here, (myself among the number,) were deceived in him.

We wish him no harm, but hope he will find no more encouragement among us as a preacher.—
[Star in the West.]

[Original.]

OUR SUNDAY SCHOOLS

Held their sixth annual celebration Saturday, 25th. They with many friends repaired to a beautiful grove near Potsdam Village, and enjoyed another Pic Nic party. The exercises as usual consisted of prayer, singing, speaking, &c. The occasion was one of interest and great joy—all present (and the party it was estimated numbered nearly 500 souls,) seemed to enter into the spirit of it.—The table which was one hundred or more feet in length, was bountifully supplied with the good things of life, and really it was a splendid sight, after all the religious exercises were closed, to see teachers and children move in such fine processionary order to the banquet prepared for them. It was well done—an aged brother remarked that this act alone richly compensated him for his journey of several miles to attend the celebration. The company after the feast, and after a few exploring expeditions through the grove was called together, when all joined in singing 'Home sweet home,' and then dispersed, feeling grateful to kind Providence for the favors and blessings enjoyed.

Canton, Aug. 5, 1846.

W. H. WAGGONER.

CHRIST SATISFIED.

It is a peculiarity of Universalists, that they believe Christ will be satisfied with the final result of his mission. And for this peculiarity, they have the authority of God's word, revealed in Isa. lii: 11. 'He (Christ) shall see of the travail of his soul and shall be satisfied. By his knowledge shall my righteous servant justify [the] many, for he shall bear their iniquities.' Now, what will satisfy Christ? His soul was in travail for the redemption of all. The 'many' whose 'iniquities he bore,' were all mankind. 'He died for all.' 'He bore the sins of the whole world in his own body on the tree.'—The word 'many,' in the original signifies, 'the whole multitude or bulk of mankind.' So says Parkhurst in his Lexicon. We have an example of the same word in Paul to the Rom. v: 19. 'For as by the offence of one (Adam) many were made sinners, so by the obedience of one (Christ) shall [the same] many be made righteous.' 'Many' means all here, for 'all have sinned' in the first Adam; and just as many shall be made righteous in Christ as were made sinners in the first Adam. One shall be as universal as the other.

Christ, then, came to make all righteous. To this end he died for all, 'the just for the unjust, that he might bring us to God.' To bring all to God and make them righteous in heaven, was the great object of his mission. For this his benevolent soul was in travail. Shall he not be satisfied in the accomplishment of this? He shall; for the word of God declares, 'He shall see of the travail of his soul and be satisfied'—fully satisfied. To be satisfied signifies, not that he shall be reconciled to a result that is disagreeable to his desires; but that all his original desires be accomplished. We say this, because some, perhaps, may say, though Christ do not see all men saved, yet he may be reconciled to behold many of those he died for unrighteous and miserable forever in hell. The word 'reconciled' is not the word; it is *satisfied*. You may be reconciled to a failure of your plans, but will not be *satisfied* unless those plans are accomplished—that is, if they are good plans. Now, Christ shall be satisfied. His plan was to save the world, and nothing short of the salvation of the world will *satisfy* him.

Do you suppose, reader, that the righteous soul of Christ would be satisfied, if he should see his great plan of salvation defeated, and should behold millions of the souls he died for, blaspheming the name of God forever, and suffering in hell to all eternity? Nay—nay—nothing could be farther from satisfying him than this. This is not what his soul was in travail for;—therefore such a result could never satisfy him.

We rejoice with an exceeding great joy, in the belief that our divine Redeemer 'shall see of the travail of his soul and be satisfied.' All good Christians have the same desires that moved his soul. They all desire and pray for the conversion and salvation of the world. It seems to us that they need our faith to satisfy them. Let them try it and test its glorious power. Let them 'believe and enter into rest.'—[Gospel Banner.]

OLD-FASHIONED PREACHING.

The old way of preaching the Gospel of Jesus Christ is becoming so unpopular and so offensive to delicate ears, that those of us who have endeavored to 'preach Christ and him crucified' in such a manner as to convince the unlearned, may as well turn our attention to some other profession. We can't keep along with the times, and we may as well give it up, for we are too old to learn 'another Gospel.' It is more than we can do to understand what the Reformers (?) would be driving at, so very deep have been their researches, and so very refined is their language. Understand? Bless us, should 'we have the presumption!'

If it would not be disrespectful, we would inquire if the modern style of preaching is as well calculated to make understanding Universalists, as was the plain and apostolic manner which characterized the pulpit labors of Ballou and his contemporaries? Would 'strangers from the covenant of promise' as easily understand the sentiments of our denomination from the discourses of this very refined class, as from those of our fathers in Israel, whose eloquence was borrowed from Jesus and his apostles? If we dared to express an opinion on this subject, we should say that though they might be pleased and even delighted with the language and gesticulation of the speaker, they would in most cases leave the sanctuary uninstructed in the things 'pertaining to the kingdom of God.'

Of all subjects we believe the Gospel should be proclaimed in its *simplicity*, as well as in its *fullness* and *purity*, so that all classes may be benefited. It concerns all. It is 'good tidings' for all people. This glorious truth was proclaimed by angels in language suited to the capacities of the shepherds, and was by them considered of sufficient interest and importance without the aid of rhetorical figures to recommend it to the favorable attention of the meek and lowly. The Gospel, when unadorned, is adorned the most. If our ministering brethren are anxious to make a display of their literary acquirements, would it not be well to select a subject other than the Gospel of Jesus, and then, if they choose, they may

'Strut their hour upon the stage,'
and receive their reward—the praise of men.—
[Gospel Fountain.]

BRIEF EXPOSITION OF SCRIPTURE.

BY REV. D. FORBES.

'But Jesus said unto him, Follow me; and let the dead bury their dead.'—Matt. viii: 22.

'It is generally agreed that the word *dead* is here used in two senses.* It denotes those who were destitute of spiritual life, or who were dead in sin. It also denotes those who are physically dead, or whose bodies had ceased to live. The meaning is, let those who are spiritually dead, bury the physically dead; other members of the family who have no faith in me and no relish for eternal life, will pay the last offices of humanity to your father; follow thou me, therefore, and become capable of rendering more important service to mankind.—'Let the dead bury their dead,—dead while they live,—dead and is alive again,—dead in trespasses and sins,—are all similar modes of speaking.'—*Gilpin*.

'The man makes his filial duty a plea for temporising, and cloaks his hesitation under that sacred garb, Jesus strips off the disguise, and forcibly

* Eph. ii: 1; Col. ii: 13; 1 Tim. v: 6; Rev. iii: 1.
† Paige's Commentary in loco.

rebukes his state of indecision and procrastination. There are enough to bury the dead and perform the ordinary offices of life, who are indifferent to the soul and eternity. Let them know their work. But thou, who hast a taste and aspiration for something better, go and preach the kingdom of God.†

It hardly need be said that our Saviour was not unmindful of the claims of filial duty. His own life is a beautiful proof of it.* But he would teach, that, in certain situations, it is our duty to forsake the nearest relatives for the cause of the Gospel; and that the love of God should be stronger than the ties of kindred or affection, and the call of duty before all other calls.†

The idea intended to be conveyed by the language of the text under consideration is elsewhere expressed in this language:—'He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.†' 'Ye can not serve God and Mammon.‡'

The simple meaning of all this is, that we are required to have a higher regard for God and the demands of duty than we have for any person or thing beside. We are allowed, and it is right for us to become attached to other persons and things; but this attachment must be subordinate to our love to God and duty. Every thing must bend, and if need be, must be sacrificed to this. Our obligations to God and duty are above all other obligations; and if we do not so regard them and so act, we are not suitable persons for the kingdom of heaven; or, in other words, we are not true Christians.—[Miscellany.]

* Livermore's Commentary in loco.

† Luke ii: 51; John xix: 26, 27.

‡ Livermore's Commentary in loco.

§ Matt. xx: 37. || Matt. vi: 24.

THE UNIVERSALIST COMPANION AND REGISTER FOR 1847.

BR. PRICE.—Please state that this small annual will be printed in *Philadelphia*; consequently orders should be sent to me in *Reading*, that I may attend to them in season—unless such orders are expressly provided for in contract with some of the principal booksellers. For instance—Br. Walker, of Utica, wishes to *know positively*, how many he shall order from me, before he orders them; for as he must pay me in cash, he will not order any except what are to be paid for, to him, in cash also: and so of other sections.

Please also to state that the work will be increased from 60 to 72 pages, of the same size as last year, and that a calendar will be given for every state in the Union—all the addition I can possibly make; for the sales have not increased to warrant my printing a larger edition than last year, and consequently I shall make but scanty wages at editing and publishing it the present year. But the statistics are increasing, and I therefore need more room. May I not hope, then, that at least the *entire* edition of this year will be sold, and that I may receive encouragement to continue the increased size next year also! To do it I should have orders for several thousand copies more. I print only 12,000 this year, and fear that all these will not be sold. Send in orders!!

Please state further, that I will have a supply at Troy during the Convention, where packages can be delivered, if so ordered, (and ordered in due season,) and the payments ready. I shall not, probably, be present in person, but by agent, and therefore cash will be the best arrangement.

Fraternally yours,
[Christian Messenger.]

A. B. GROSH.

☞ A few copies of the *Rose of Sharon* for 1846 for sale at this office.

NEW BOOKS.—We have just received from Br. A. Tompkins, of Boston, Mass., the following new Books, which are for sale. 'Duties of Parents,' by a clergyman. Price 38 cents. The 'Universalist Assistant,' by Br. D. Forbes, price 50 cents. 'Adventures of Elder Tub,' comprising important and startling disclosures concerning hell; its magnitude, morals, employments, climate, &c. To which is added, 'The old man of the hill side.' This book is by Br. George Rogers, price 50 cents. 'Floral Fortune Teller,' by Miss S. C. Edgarton, 38 cents. Also volumes I and II of Paige's Commentary. Balch's Manual for Sunday schools, &c.

(Original.)

Br. SKINNER—The following effusion from the pen of the well known N. P. Willis is of so important and instructive a character in its tendency that I can not resist expressing the desire I have of seeing it in the Magazine and Advocate. It ought to be perused and solemnly pondered upon by all, by both young and old. Mr. Willis has written much that might be termed good, much that might be termed indifferent, but none *bad*. Of the good, none that is more solemn and impressive, and calculated to make man look upon his fellow man as he ought than this. It is to be hoped that none will read it but to be touched and melted by its persuasive eloquence. W. R.

CONTEMPT.

I have unlearned contempt. It is the sin
That is engendered earliest in the soul,
And doth beset it like a poison-worm,
Feeding on all its beauty. As it steals
Into the bosom, you may see the light
Of the clear, heavenly eye grow cold and dim,
And the fine upright glory of the brow
Cloud with mistrust, and the unfettered lip,
That was free and changeable as the wind,
Even in the sadness redolent with love,
Curled with the iciness of constant scorn.
It eats into the mind till it pollutes
All its pure fountains. Feeling, reason, taste,
Breathe its chill corruption. Every sense
That could convey a pleasure is benumbed,
And the bright human being, that was made
Full of rich, warm affections, and with power
To look through all things lovely up to God,
Is changed into a cold and doubting fiend,
With but one use of reason—to *despise*!
Oh! if there is one law above the rest,
Written in wisdom—if there is a word
That I would trace as with a pen of fire
Upon the unsunned temple of a child—
If there is any thing that keeps the mind
Open to angels visits, and repels
The ministry of ill—'tis *human love*!
God has made nothing worthy of contempt.
The smallest pebble in the well of truth
Has its peculiar meaning, and will stand
When man's best monuments have passed away.
'The law of Heaven is love; and though its name
Has been usurped by passion, and profaned
To its unholy uses through all time,
Still the eternal principle is pure;
And in these deep affections that we feel
Omnipotent within us, we but see
The lavish measure in which love is given;
And in the yearning tenderness of a child
For every bird that sings above his head,
And every creature feeding on the hills,
And every tree and flower and running brook,
We see how every thing was *made to love*!
And how they err, who in a world like this,
Find any thing to hate, but human pride.

SHOW US THE FATHER AND IT SUFFICETH.

BY REV. E. G. BROOKS.

'Philip saith unto him, Lord, show us the Father, and it sufficeth us.' John xiv : 8.

The request that Philip intended to make in these words, doubtless was, that Christ would give or cause to be given to his apostles some outward and visible manifestation of God. Such manifestations had been given 'at sundry times and in divers manners,' under former dispensations, for the confirmation of the faith of patriarchs and prophets, and of the people through them; and what Philip desired for himself and others, probably was, that some such manifestation should then be granted, they should have nothing more to ask for to strengthen their faith, or confirm their confidence.

The first thought suggested by this confidence is, that the same curiosity or desire which led Philip to say, 'Show us the Father,' and thus to ask for some manifestation of God to the outward senses, is still in the world. There are still those who, like Philip, are not satisfied with the manifestation of himself which God has given; who want some special manifestation, some visible appearing, some marked and direct interposition of God's

hand or voice, by which he shall give immediate assurance of his existence, even as he did on Sinai and to the prophets of old. Especially is it the case with many in times of discouragement and misfortune, when they are bowed under adversity or bereavement, in sickness or distress,—times when the need of the assurance of the Father's existence and care is felt pressing upon the soul as never else, that they yearn for some direct manifestation of God to the senses, assuring them of his existence and superintending care. They feel that if they could only have something of this character granted them, they could bear their burdens better—with more of fortitude and patience. They say, 'Show us the Father, and it sufficeth us.'

Perhaps this is natural. The recognition of the Divine Existence is a matter of faith, and not of sight, although of faith founded on things revealed to sight. It is something resting on evidence, and although that evidence is of such a character as to amount to demonstration, it is still only evidence. Perhaps, it is not strange, then, that to some minds peculiarly constituted, there should seem to be a want of something more to give them perfect satisfaction, a lack which a direct and visible manifestation of God alone can supply. We shall, all of us, readily perceive, however, that the cherishing of such feelings and of the cravings consequent upon them, is wholly useless, not to say improper, and that whoever cherishes them is doing himself a great and entirely unnecessary wrong.—The time for special manifestations of himself by God, has passed. The necessity for them has passed. In the early history of our race, when men had not learned to appreciate the manifestations of God which were around them in creation and providence; when there was not that moral and intellectual development which now exists, and the world was still enveloped in the darkness of barbarism and idolatry, it was necessary that such manifestations should be given that men might be led to the recognition and worship of the one true God. Hence, they were given. God appeared to the patriarchs. When a new dispensation was given, he spoke from Sinai and manifested himself to the people there. But the necessity for these things has ceased now. We have the record of those olden appearances and manifestations, and all the lessons and evidences of the Past to teach us of God, as well as those things which are ever speaking eloquently of Him around us. The doctrine of the Divine Existence has become established. The world has made such progress, morally and intellectually, that the voice of God in the soul and the manifestations of God in the things that are made, can be thoroughly understood. We can, therefore, no longer look for visible appearances, or special manifestations. We need them not. And to wish for them—to nurture in the heart a yearning and hungering after them, is not only wishing for that which we shall not and can not have, and which we do not need, but it is also nurturing a morbid distaste for, and dissatisfaction with, the manifestations and evidence which have been given, thereby disqualifying ourselves to appreciate their sufficiency and force, and depriving our hearts of that measure of faith and joy, which is to be derived from their contemplation. In the realization of these self-evident considerations, those who are suffering themselves to be restless and dissatisfied in their hankerings after some more direct and palpable manifestation of himself than it has pleased God to give them, and who, in the midst of all that God has revealed of himself, like querulous children, still cry, 'show us the Father,' should cease from these things as unprofitable and wrong. The Father is showed to us—showed fully and blessedly; and if we will but receive these showings with pure and loving hearts,—if as God's children, we will but stand with open eyes and ears, and listening, willing spirits, in the midst of them, we shall be made to see and feel how fully and how blessedly the Father is shown to us. In all the phenomena of this wonderful universe; in the bending heavens, sparkling in sunshine, glistening with stars, or overcast with clouds; in the ten thousand varied scenes of earth; in the running streams and the billowy ocean; in the perfect mechanism of our bodies; in the aspirations of our spirits; and above all, in the life and teachings of

Jesus Christ; in his precious unfoldings and assurances of God's favor and care; in his sympathy for poor sinful man; in his tender mercy, and his love even unto death; in all these God is manifested and the Father is showed unto us. Let us, then, learn to be satisfied with these manifestations of our God and Father, seeking always to study them and striving in view of them to learn continually more and more of him—to feel ourselves drawn by a filial trust nearer and nearer to him, and so to live as to secure the promise, 'The pure in heart shall see God.'

Philip said, 'Lord, show us the Father, and it sufficeth us.' A great and important truth is suggested by this last expression—'it sufficeth us.' It is this:—a true conception and understanding of God as the Father comprehend every thing necessary to satisfy the soul; 'it sufficeth us.' When we have risen to the perception of the Divine Existence, there is not in all the range of belief or thought, so great and glorious and comprehensive a truth as the *paternity of God*;—the truth that God, the sovereign and omnipotent Creator and Governor of the universe, is the FATHER, not merely in name, or form—not merely by the necessity of creation, but really and truly, with all the feelings and affections of the true parent.—What is there of assurance or doctrine that the soul needs, or that it can ask for, which is not embraced here? We are here in a world of vicissitude and trial; we find ourselves unable to tell what a day or a moment may bring forth; continually subject, therefore, to disappointment and the blasting of our best plans and our fondest hopes; we are called to suffer and to see others suffer misfortune, bereavement, sickness, sorrow, death. What do we need to reconcile us to these allotments—to give our hearts strength and patience under these burdens, and to make us ever peaceful and happy, more than is given us in the assurance that the superintending God is our Father, that all these things are ordered or permitted in a Father's providence and under a Father's eye? Sin is in the world. 'What do we need to certify us that it shall be righteously and wisely overruled for good—that it shall not be permitted to destroy a single human soul, and that the time must come when it shall cease, more than to be told that God, the Almighty Governor of the universe, is the Father of every human soul? God has ordained laws. What do we need to make us feel that these laws are good and to lead us to obey them, more than to feel that they are the expressions of a Father's will? We must die. What more do we need to give us peace in our departure and to assure us that a good destiny finally awaits us beyond the grave, than to see God as our Father? It is impossible, indeed, for us to conceive of any assurance concerning any of the interests or relations of man that he needs to give him reconciliation or strength, which is not embraced and given in the one great truth that God is his Father. Look upon a father or a mother, in the midst of the children that God has given them. And as you see the heart beating, and the eye kindling with a parent's love, and feel that that father or mother is true to the relation and the name—what do you need more to assure you that whatever devoted affection and untiring solicitude and the ability and strength God has given, can do for the welfare of those children, will be done—in sickness and health—when they obey and when they disobey? Will you feel it necessary to enter into an argument to show that those children will not be neglected, or made unnecessarily to suffer, or abused, or cast away? Surely not. The bare fact that they have a father or a mother, true to the name, will certify you without any argument, that no such thing can take place. This one fact embraces the answer to every other question that can be asked in reference to their interests and welfare. And just so it is with the great doctrine that God is our Father. In this one truth are embraced all other truths in reference to the relations of God to men—his government over them and his purposes with them. In this, we have the assurance that he loves them, and ever cares for and watches over them; that all his dealings with them and all his commandments to them are designed for their good and happiness; that however they may forget and wander from him, he will never forget or be indifferent

toward them; that he will not only be mindful of them in this life, but in all future stages and states of their existence; and that the period will arrive when he will gather them all into his presence, redeemed and glorified. All this, I say, I embraced necessarily and unconditionally, in the one great truth that God is our Father. Well, then, may we say, in view of it rightly understood in all its bearings and consequences—'it sufficeth us.' Is God our Father? It is enough. We can ask no more. It is the pledge of God's enduring mercy—a mercy higher and broader than all our sins—more comprehensive than all our interests—and lasting as his own existence. It is the pledge of his kindly dealing with us on earth—of our everlasting redemption and purity in heaven.—[Ladies Repository.]

THE EMIGRANT FAMILY.

In the month of September, 1845, business called me to Cincinnati, and at Wheeling, I stepped on board one of the small stern-wheel boats that ply on our Western rivers, during the summer months. At that time the river was extremely low, in consequence of a long continued draught of the summer, and in addition to this, the heavy fogs of the season prevented our running at night, so that we made very slow progress.

The boat was full of passengers, and owing to the well-known frankness of the western character, we all became, for the time being, well acquainted with each other.

Among the deck passengers were some German emigrants, and there was one family consisting of five persons, father, and mother, two daughters and a little boy about five years old, the youngest of the family, that attracted the notice of the cabin passengers, from the neatness of their attire and affection evinced toward each other.

The mother said they came from the neighborhood of Bremen, where they had a few acres of land, and lived in peace and comfort, until the husband was seized with the desire of emigration, and after four years of opportunity on his part, she consented to leave the land of her father in the hope of making a better provision for their children.

After leaving Portsmouth two or three miles behind us, on the third day of our toilsome journey, and as the passengers were relapsing into listlessness after the stir that always occurs at a landing, they were suddenly startled by the wild cry of '*a child overboard!*' that arose far above the bleaching of the steam-pipe.

There was a general rush from the cabin to the after part of the boat, and the first person we saw was the German mother, on the farthest plank astern, raising her hand imploringly to Heaven, and crying—*O, mine Gott, heelf mine kind!*—(O, my God! help my child.) At some distance in the rear, in the midst of the tossing waves, there was a man struggling with the child in one arm whom he had caught as he was sinking, never more to rise. The boat was stopped, and the yawl instantly manned, and sent to pick them up, but before this could be done we had floated some three hundred yards from the struggling couple. There were two or three minutes of intense anxiety to the passengers; no one spoke; we almost ceased to breathe. The yawl, pulled by stout arms, foamed through the water, and when she reached the spot, and the two persons were hauled in over her side, there was a glad shout of '*they are saved!*' that ran from end to end of the boat. 'How did it happen?' and who saved the child?—were rapidly asked. The little fellow had been playing on the forward deck, where there was no railing, and slipping, he fell overboard, and fortunate for him was it that the boat had no side wheels, or he must have been dashed to pieces. It was one of the deck hands who plunged in and saved him. He was poor, and had a wife and small family at Pittsburgh. All were filled with admiration at the noble philanthropy that prompted him at the risk of his own life, and without the idea of a reward, to rescue the little German boy. Some one proposed that a purse be made up for him—it was responded to unanimously. Accordingly Capt. S., a well known citizen of Cincinnati, was called to the chair, and after a brief and appropriate address by him, a hat was

passed around and a considerable sum was collected.

The man, the child and the parents were brought up into the cabin. In the centre of the circle stood the brave fellow, still pale and panting from exertions; opposite him stood the mother with her child on her breast, while tears of gratitude rolled down her cheeks.

The Chairman expressed to him the warm admiration of all present, at his generous deed; then presented to him the money, to which the mother had added two bright German Thalers, he urged upon him the propriety of keeping what she had given him as a memento of an act, the remembrance of which must always afford him happiness.

During the remainder of the journey to Cincinnati, where we arrived the next day, the man and little boy were objects of great interest to the passengers.—[Cin. Atlas.]

'*A child overboard!*' Truly it must have been a startling cry! and well did he merit all rational commendation who, thoughtless of personal peril and not dreaming of profit thereby, leaped into the waters to rescue a junior fellow mortal.

'*They are saved!*' Truly it was a cry of exultation, welcome to every ear, and especially enrapturing to the mother's heart. Was it any marvel that the passengers made voluntary contribution in behalf of the brave fellow who had a *soul* beneath his dirty vestments?

Doubtless the substantial tokens of gratitude and respectful regard, freely tendered, were thoughtfully received—though not sought in the perilous leap into the river; but the satisfaction ministered by his own brave spirit, was of more value than the silver placed in his hand.

It does not follow, however, that the Chairman spoke truly, when he said that the remembrance of the act would always afford happiness to the deliverer of the child.—That is, (and I beseech the reader to remember this *proviso*—namely,) if a certain fundamental doctrine of my neighbor's '*doxy*' be true.

Let us briefly consider the matter.

Here, then is a little boy of five years of age. According to the strictest line of modern theology, he had not yet entered the realm of accountability. Be this as it may, if he had been drowned, he would have incurred no hazard of exclusion from the kingdom on high. The testimony of all voices would have spoken to the mother's heart—'It is well with the child!'

Will it certainly be thus, a score or two score of years hence?

Surely it is a supposable case, that a boy thus saved from drowning, may become a very vicious man and may so live, and so die. What then?

The day of final reckoning arrives. The stout brother who saved the child from perishing in the Ohio river, may behold the man plunged headlong into a river of fire! Is it certain that the remembrance of the former act, will afford him happiness in beholding the latter final doom?

O neighbor! thy doctrine must needs be false, else consistency therewith would not unhumanize humanity so awfully. If thou lovest the *soul* of the child, why wilt thou rejoice in the deliverance of his *body* from death? Is it nothing to thee that the union of soul and body in the child grown to manhood, may result in the endless ruin of both?

—But would you have me stand by and see the boy drown, without an effort to save him? Would you have me repress the strong feeling of rejoicing and thankfulness, in sympathy with the enraptured mother?

—Certainly not, O neighbor. I would have thee encourage the growth of all such human love and sympathy with thy fellow beings; and I would have thee abandon for ever the doctrine with which such human love and sympathy can never be made to consist. The doctrine of endless woe, in any contingency, is the chief of that legion of '*dammable heresies*' whereof the church was forewarned—but which for ages has been the '*abomination that maketh desolate*, standing in the holy place! I pray thee, cast out the foul fiend, even though it should require of thee much prayer and fasting.

Souls are overboard struggling in the dark waters; but in the issue of *The Victor's* mission, the heart of the Universe shall shout in triumph, *They are saved!*—[Star in the West.]

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. E. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, AUGUST 14, 1846.

STRAINING AT A GNAT—SWALLOWING A CAMEL.

There is not a little straining at gnats and swallowing camels at this age of the world, by individuals, by societies, and by nations. The reader will doubtless remember that but a few years since no small stir was made among the leading politicians, because of efforts which were then being made by some church-going people, to prevent the mails being carried on the Sabbath. A venerable member of the House of Representatives, made a report upon the question, which was much praised and admired among the members of the political party to which he belonged, and also, by many of those of the other party, and in consequence the effort to stop the mails on the Sabbath was defeated to the no small discomfiture of maddened bigots, and to the joy of those who would not refuse to do a deed of benevolence on the day set apart to the worship of the living God. There the matter rested and remained quiet for a long time, but now, by some means and for some reason unknown to the people, that object so much and so loudly spoken against by those who called themselves the lovers of freedom of thought and liberty of opinion, is steadily being accomplished and has been in progress some three or four years. Many daily mails, and upon large routes too, where they have been run for years, have been stopped upon that day called by some—'the Lord's day'—just as though there was but *one* day in seven which belonged to the Lord! But if we judge by the conduct of professedly pious people, or some of them, we must conclude that there is but one day in the week to be dedicated to God, and that the rest is to be devoted to the service of a certain gent, who swings a suspicious looking foot! Be this as it may, we inquire by what authority and for what purpose this work has been commenced and is now progressing? We have a few suppositions and words, which may be beneficial, if not to law makers, at least to some of their constituents.

1. Perhaps 'the powers that be,' meaning of course the law-making and law-executing powers, are getting somewhat pious. And Heaven grant that it may be so, for surely there is sufficient need for such a work. But instead of commencing with stopping the mails on the Sabbath, would they not act a part more becoming penitents by beginning to stop something else? both upon the Sabbath-day and during the week time? There should be less language used in the halls of Congress disgraceful to a rum-hole—less profanity—less rows—less blackguardism—less bargaining by mutual consent to set at defiance both the laws of God and man! To stop mails on the Sabbath while these things are permitted and countenanced, and to send forth an armed force to butcher the inhabitants of a weak and defenceless nation, because it would not sit itself quietly down and be robbed of portions of territory, to fill the pockets of speculators and extend the area of slavery, is what we call the biggest kind of straining at a gnat and swallowing a camel. Let the 'powers that be' wipe out these foul stains upon our national character, and then we may believe the object in view in prohibiting the mails being carried on the Sabbath, to be an object dictated by correct religious principles.

2. Perhaps it is not because of the actual sin incurred in a national point of view, that the mails must be stopped, but to prevent stage-drivers and others journeying on the Sabbath to the detriment of public and private morals. If this is the object in view, it is truly straining

at a gnat and swallowing a camel—skinning a flint for a sixpence, and spoiling a knife worth a dollar!

There are three classes of men concerned in this matter—Christians in *principle* and *action*—Christians in *profession*, but not in *action*—and unbelievers. Now Christians in principle and action, will not journey on the Sabbath unless the case actually requires it; and hence the prohibition of running stage-coaches, respecting them, is entirely useless, because they would not travel on Sunday were there a dozen coaches running where there are none at present. Christians in profession, are those governed by pecuniary considerations, and if by travelling on the Sabbath they could make a dollar or two more than by stopping to worship God, they would push through, mail or no mail, post-coach or no post-coach, sin or no sin; and perhaps make an atonement for the sin, by a few additional words to the prayer offered up with great solemnity on the next Sabbath in the synagogue where they were wont to worship God—and plan schemes to cheat and defraud their fellow mortals! Or if it were imperative, and stop they must, they would commit more sin by the harsh epithets which they would throw, both upon the law and the law-makers, than they would by pursuing their journey; so let them go. In regard to the anti-christians, if we may so designate unbelievers; which would be the wiser course, to permit them to go quietly along on the Sabbath, or to congregate at the hotels, taverns, and grog-shops of low degree, and there spend the day in drinking, carousing, and profaning every thing sacred and divine? The latter, would be putting in the beam to get out the mote—mending the arm but breaking the neck. The wiser policy, and productive of less iniquity and far more beneficial results, would be to let them go on their way rejoicing regardless of the day, in preference to adopting prohibitory measures to remedy the evil.

3. 'It is the *Sabbath*,' saith the bigot, 'and hence the mails must be stopped and the nation be freed from the sin which has so long rested upon it.' It is the Sabbath—it may be, it is true, but is there not some doubt upon the subject? 'Who shall decide when doctors disagree?' This is a question we believe that has never been answered; and are there not *doctors*—of divinity—who disagree in regard to the *day* which should be regarded as the Sabbath? And is there not a large body of worthy Christian people, the members of which firmly believe *Saturday* to be the Sabbath? And if the object of mail stopping is to free the nation from the sin of Sabbath-breaking, would it not be better for the wise and knowing ones to decide which day of the week constitutes the Sabbath of the Lord? If Sunday should not prove to be that day, the 'refiner's fire and fuller's soap' would still be upon the nation—the gnat would be strained out, but the camel swallowed.

There is too much 'thou art the man,' at the present age; too much looking from home, and hence we do not wonder that so many should regard the carrying of the mails on Sunday, as a grievous national sin. Cry aloud, spare not, until the mails are stopped, and that accomplished, endeavor to make a law that he who does not attend church on the Sabbath-day—*your* church of course!—shall be subject to a fine, and perhaps imprisonment. What right has a man to think for himself? What right to worship God on any day but the Sabbath—*our* Sabbath—*Sunday*? And he must worship as directed by *our* creed—ours is the true faith, and all must bow before the altar and give God the glory! For what?—because they have become slaves to a *creed*!

The truth is; it is necessary that a man should so conduct himself that evidences of his piety may be seen in some shape, or his neighbors might neglect to award him the credit of having any religion at all, and as it is much more easy for one to be constantly harping away because of his neighbor's sins, than it is to look into his own heart and see if all is as it should be there, hence the noise about stages, canal boats, railway cars; and 'a better observance of the Sabbath,' recommended by conventions of ministers and very pious people; and the agents of the government, that their places in power may be more se-

cure, are ever ready to turn this disposition to their account, although the religious sentiments of many of them may be questioned, especially if we judge from their conduct, either public or private.

For ourself, we endeavor to respect and observe what we believe to be the Christian Sabbath—Sunday—making it a day of rest to us, and a day for intellectual and religious improvement, and we like to see it observed by others, in a way that shall be conducive to public and private morals. But we believe it highly unnecessary at this enlightened day and age to call in *law* to compel men to worship God. Worship from compulsion, we believe to be of no great benefit to the worshipper, and not very acceptable to the Supreme Being. And we believe that were there more of the Gospel and less Law preached, the Sabbath would be better observed, and there would be less strife and contention to disturb the peace and harmony of society. Reader; what thinkest thou?

S. J. G.

CLOSED AND OPEN DOORS.

Br. E. M. Pingree, in a late number of the 'Star in the West' gives an account of visiting Shelbyville, Ky., where he appointed to preach; but on arriving there, found no place to preach in—neither orthodox nor heretodox church could be had—Campbellites, who have long and loudly declaimed against the orthodox for similar treatment, refused the use of their church. The Court house, never before denied, was refused. The old College Hall, occupied at times for all sorts of speeches and sights, slight-of-hand tricks, jugglery, etc., was refused, because the pious controllers thereof were resolved that that dreadful heresy, Universalism, should never defile its *sacred* portals! And so Br. P. was obliged to abandon the idea of preaching in Shelbyville!

Now we will suggest to Br. P. and all other brethren in similar circumstances, a better plan than to abandon such heathenish places to their own cherished darkness. Let him adopt the plan we did at Manlius, N. Y., about a year since. In May 1845 we were to spend a day (Monday) in the neighborhood of Manlius, and notified our friends that we would preach a lecture in the village, if a suitable place could be procured. Application was made, we believe, for each of the Partialist churches; and though not in use, (except the Episcopal church which was then undergoing repairs,) they were all refused for the purpose. There was a spacious room over a store, where public, political and other meetings had been held; but even that was too sacred a place to be desecrated by a Universalist meeting, and was refused! We then told our friends that we would preach Universalism in Manlius village, and the people, *volens volens*, should have a chance to hear for themselves what this awful doctrine is. Accordingly, we appointed a meeting for a Sunday in July, in a beautiful orchard near the centre of the village, the owner consenting, and our friends fitted up a stand and a large number of seats in the shade of the trees, and there we had a most glorious meeting. The day was very fine, and one of the largest and most attentive congregations attended that we had addressed for years.—Some of our friends estimated the audience at *fifteen hundred persons*: and a more attentive audience we know not that we ever addressed. And thus the bigotry of the place contributed to the spread of Universalism. 'Surely, the wrath of man shall praise thee, and the remainder of wrath wilt thou restrain.'

Having appointed to preach at Little Falls on the first Sunday of the present month, and having no church to preach in, (although our friends can have the occupancy of a large hall by paying rent for it,) we suggested that we had better hold our meeting in a grove convenient to the village. Accordingly, on the day previous, seats were fitted up for the meeting under some beautiful shade trees near the river, and there, in nature's most beautiful temple, we held our meeting, worshipped the God of nature in peace and quietness, and preached the Gospel of His Son to a numerous and attentive audience; we doubt not, quite as numerous if not more so than would have attended either in a church or public hall.

Indeed, groves, well seated, in fair weather and in the hot season of midsummer, are really more comfortable and pleasant, even than churches. And then, there is something in these meetings so primitive, so sublime, that they have an attraction for, and a solemnizing influence over, nearly all classes of sober and reflecting people.—They remind one of the preaching of John Baptist in the wilderness of Judea, and especially of Christ's sermon on the mount and the numerous instances recorded in the New Testament of his addressing multitudes in the open air.

There is something in these primitive temples well-calculated to inspire reverence to the Great Author of nature and awaken devotion in the contemplative mind.—And it is a fact that, however often camp and grove meetings have been disturbed when held by some sects around us, we have never known any disturbance in a Universalist grove meeting, but uniformly the most earnest and devout attention has been paid to the services.

We would say then to Br. Pingree, and all others whom Partialists would deprive of a place in which to worship God, let them close their doors if they please, and shut up their temples against us. The God of nature has built us a better temple for the fair and sunny days of summer than ever the orthodox did or can build: and from this temple they can not exclude us. Let us not neglect to preach the Gospel because bigots close their doors against us.

By the by, though our Little Falls friends are thus furnished with a convenient summer temple, we hope and trust they will not much longer neglect to furnish themselves with a commodious temple in which to worship the Father, on stormy days and in winter as well as in summer.

D. S.

CLINTON THEOLOGICAL SEMINARY.

It will be seen by a notice in this week's Magazine and Advocate that the Fall term of the Liberal Institute, both Male and Female departments, will commence on the 2d day of September next. On the same day will also commence the second year of the Theological School, under the direction and instruction of Rev. T. J. Sawyer, whose well known literary and theological attainments so eminently qualify him for the station.

A good beginning of this school has been made during the year past: something over a dozen young men, preparing for the ministry of reconciliation, have availed themselves of the advantages afforded them here for improving their education and qualifying themselves for the important and responsible duties of the sacred calling. A number of them will continue in the class for the year to come, as we understand; and we can not doubt that many more will avail themselves of the privileges afforded at Clinton. They are required to pay nothing for tuition; and can board themselves on very reasonable terms if they choose. We bespeak then an increasing number of students for the Theological School for the coming year; and an increasing interest in the Universalist public to sustain it as well as the Institute itself.

TO ALL WHOM IT MAY CONCERN.

Please take notice, that the *next* number (34) of this volume closes the subscriptions of some of our patrons, and that in accordance with our published rules all papers will be discontinued after that number, unless and until, a further remittance is received. Those whose papers cease to come will of course know the cause. We hope they have been well enough pleased with the paper thus far, to induce them to forward another remittance at once. One dollar will pay for 8 months to come—or, 50 cents to the close of the year. We tender to them and to all our patrons our sincere thanks for their kind and prompt assistance thus far, and hope to have cause to thank them for further similar favors, and will do our best to deserve them.

PUBLISHER.

Our grateful acknowledgments are due to Hon. Timothy Jenkins for important and valuable Congressional documents.

Harpers Publications.

THE EXPEDITION TO BORNEO OF H. M. S. Dido for the suppression of piracy; with extracts from the journal of James Brooke, Esq., by Captain the Hon. Henry Keppel, R. N., is an interesting narrative, contained in a neatly bound 12mo. book of 413 pages just issued by the above indefatigable publishers. The book contains much exciting incident of fights with pirates and other occurrences of the expedition. 50 cents.

No. 6 of the PICTORIAL HISTORY OF ENGLAND contains 79 double column octavo pages, occupied with a relation of the civil and military transactions of that country from about A. D. 1180 to 1200. It is profusely illustrated, 25 cents per number.

No. 99-100 of the ILLUSTRATED SHAKESPEARE concludes 'King Richard 2d,' and contains a part of 'King Henry the fourth.' 25 cents.

No. 19, and the last, of the illustrated edition of the WANDERING JEW is issued. Full sets of this lengthy and exciting work can be had of G. N. Beesley of this city, who also has all of the above named works for sale, as well as English and American papers of latest dates.

THE SON OF TEMPERANCE AND RECHABITE.—We have received the first number of a neatly printed monthly of the above title, devoted to the advancement of the principles of the Orders of Sons of Temperance and Rechabites. The two orders, number we believe something like seventy thousand members in the United States, are rapidly increasing and without doubt are doing a great and good work in the way of reforming the unfortunate inebriate, and confirming him in his reformatory resolutions. May success attend their laudable efforts. The following is a portion of the prospectus of the above named work, terms, &c.

The 'Son of Temperance and Rechabite' will be published monthly, each No. to contain 32 large octavo pages, printed on superior paper, with new and beautiful type; at the extremely low price of ONE DOLLAR PER ANNUM! Which will make it one of the cheapest Magazines in the United States, and within the means of every Son and Friend of Temperance.

Brethren and Friends! Will you step forward and contribute your mite towards establishing and sustaining this work, and make it an organ worthy of our beloved orders and glorious cause? Will you enable us, by your liberality and zeal, to devote our entire time and energy to make the work what it may and should and must be made? What say you—yea or nay?

Any person forwarding us the names of five subscribers, (enclosing \$5.) will be entitled to the 6th copy gratis, and 20 per cent. on all monies over that amount.

All subscriptions must commence with the volume, and none will be received for a less period than one year.

Address JOHN TANNER, Publisher, No. 9 (up stairs,) Exchange Buildings, Albany, N. Y.

NEW PAPER.—We have received the first number of a neatly printed quarto sheet, entitled the 'PHILANTHROPIST' (whether monthly, semi-monthly, or weekly, does not transpire) edited by C. E. Hewes, assisted by Brs. A. Peck, G. Smith, A. B. Manley, E. Guilford and R. K. Brush, and issued at Pittsfield, Mass. The above named assistants are we believe all clergymen in good standing in our denomination, and doubtless will make the paper an interesting and useful one. The terms are 50 cents per year in advance. The objects of the paper may be gathered from the following extract of the Editor's introduction.

All the Reforms and Philanthropic enterprises of the day, will receive attention. News of a religious character, will be inserted without regard to sect, and the cause of the distressed defended, wherever they may be. In our theological department, we shall earnestly contend for the doctrine of the Divine Unity, and the 'Ultimate holiness and consequent happiness of all mankind,' upon

such ground as we think right and tenable, independent of the opinions of others.

No. I Vol. III of the 'GAVEL' for August is a creditable beginning to this volume. It is prefaced by a well executed and correct mezzotint likeness of John G. Treadwell, Grand Secretary of the Grand Lodge I. O. O. F. of N. York. It is well filled and we select a piece of poetry from the pen of Thomas L. Harris entitled 'Odd Fellowship.' This is a good monthly, devoted to the interests and diffusion of the principles of the Order, and is only one dollar a year in advance. Now is a good time to subscribe. Thomas L. Harris, Paschal Donaldson and John Tanner, Editors. Address John Tanner, publisher, Albany, N. Y.

That mammoth receptacle of literature, amusement, useful knowledge, and miscellany, calculated to interest all classes, from juvenility to the age of wisdom, the N. Y. SATURDAY EMPORIUM has recently commenced a new volume. A tale of thrilling interest entitled, 'Old Cro' Nest,' or the outlaws of the Hudson, is in progress of publication in its columns. The scenes are laid along the banks of that noble river, and among those stupendous cliffs and peaks, of which 'Old Cro' Nest' is one. The terms of this excellent family paper are \$2.00 per year in advance. A good time to subscribe so as to secure the numbers from the commencement of the tale above named. Address Ward & Co., 30 Ann street, N. Y.

CHENANGO ASSOCIATION OF UNIVERSALISTS.

This body will hold its session for 1846, in North Norwich, Chenango co., on the first Wednesday and Thursday, (2d and 3d,) of September. The Council will convene at 8 o'clock, Wednesday morning. Religious worship will commence at half past 10. It is expected that no church or society will fail to be represented by two lay delegates prepared to report the number of members now living within their bounds, the increase or decrease during the past year, the amount of preaching they support, the condition of their Sunday School, (if they have any,) and impart all information pertaining to their prosperity that is important and interesting. Clergymen and laymen, brethren and sisters, from every part of Chenango, Broome, Delaware and the adjoining counties are earnestly invited to attend. Let us have by hundred the largest gathering of Universalists ever known within the limits of our Association. J. T. GOODRICH, Standing Clerk.

MISSIONARY SOCIETY OF THE CHENANGO ASSOCIATION OF UNIVERSALISTS.

This body will hold its third annual meeting in North Norwich, on Thursday and Friday, the 3d and 4th of September. All officers and friends generally should be present. Let no ordinary excuse in any case cause absence. The question is often asked by our friends, can we be satisfactorily supplied with lectures, &c., the ensuing year? IF EVERY TRUSTEE, AND IN EACH PLACE WHERE THERE IS NO TRUSTEE AND MEETINGS ARE DESIRED, IF SOME PERSON PREVIOUSLY communicates to me or AT ITS SESSION informs the Board what SUM CAN BE RAISED in their locations, for Sunday or week-day or evening preaching, YOU CAN. If the assemblage is thin, and this information is not imparted, IT IS HIGHLY IMPROBABLE, IF NOT ABSOLUTELY IMPOSSIBLE. Brethren, each and all, be up and doing. J. T. GOODRICH, Secretary.

Will the Union and Messenger, and Western Evangelist, please copy the above notices?

CLINTON LIBERAL INSTITUTE.

The Fall Term of this well known School, Male and Female Department, will commence on Wednesday, the 2d of September, proximo. It will continue under the same government and teachers as during the year past, with the exception of teacher of Mathematics.

Rev. T. J. SAWYER, M. A., Principal of the Male Department, and Teacher of the German, and the higher branches of the English language,

J. A. ROUND, M. A., Teacher of the Greek and Latin languages.

Mr. P. A. TOWNE, Teacher of Mathematics and the Natural Sciences.

Miss M. RICHARDS, Principal of the Female Department, and Teacher of French.

Miss J. E. BARKER, Assistant and Teacher of Music.

A Course of lectures on Chemistry will be given by an approved and competent Lecturer: and should it be required, a Primary Department for boys will be opened under the immediate care and instruction of a competent Teacher.

The Executive Committee mean to spare no pains to make the Institute sustain a high rank among the best Academies of the State.

Tuition, including room rent and incidental expenses per term of 14 weeks, for \$4.50 to \$7.50.

Board, including lodging and washing may be had in private families at from \$1.50 to \$1.75 per week; exclusive of lodging and washing at \$7 1-2 to \$1.31. Many students board themselves at an expense varying from \$7 1-2 to 75 cents per week.

The Winter Term will commence one week after the close of the Fall term.

Br. Tompkins—Credit Miss A. Brainard, East Hamilton, N. Y., \$2.00 for current volume of Repository and charge A. W.

RELIGIOUS NOTICES.

The EDITOR will preach at Delphi on the third Sunday (16th) inst.

The EDITOR will preach at Oran the fourth Sunday, 23d inst., and lecture at 5 o'clock, P. M. at the stone school-house east of Eagle Village.

Br. R. QUEAL will preach in Westernville on the fourth Sunday in August—in Taberg on the fifth Sunday—in Stockbridge on the first Sunday in September, and at Lee Centre on the second Sunday.

Br. J. W. MCMASTER will preach in Marshall on the 4th Sunday, 23d inst.

DEATHS.

Drowned, in the River De Grasse, at Canton, JEHIEL, son of William Clark, aged 13 years and 3 months. The deceased was a promising little lad, much endeared to his parents and his kindred in general, and his untimely exit from the family circle will long, long be lamented.

In West Potsdam, July 8th, Mrs. ELIZA MURRAY, wife of Wm. K. Rich, aged 28 years. Sister Rich was an excellent woman—possessing the faith of Israel's God, she lived it, and died in it, and found peace. She has left a husband and several children to mourn their loss. The God of peace be with and bless them.

In Pierpont, July 8th, Miss MARTHA AUVILLA, daughter of Benjamin Cox, aged 24 years and 8 months. That cruel disease, consumption, cut down this beautiful young lady and consigned her to an early grave. Many were the tears shed at her death, and many the hearts that sorrowed at her funeral.

In Potsdam, July 29th, Mrs. DORCAS, wife of Nathan Parmeter, aged 83 years. The deceased was a lady who had reared a large family of children, and she had the pleasure of seeing them all step out into the world and taking an active and honorable part in its duties. She lived a long life, and a life too of virtue and usefulness. The poor will long have cause to remember her, and her respected husband, whose age is some four years in advance of hers, is fast following her to the grave. Peace be with all who mourn, and with all who die. W. H. WAGGONER.

In Paris, on the 3d inst., Mr. ELISHA WETMORE, aged 77 years. The deceased was one of the first settlers in that section of country; has left a good name, and was universally beloved and respected. An aged widow, eleven children, seventy-two grand children, and ten or more great grand children, mourn the loss of a valuable counsellor, and the community in which he resided, of an esteemed friend. The consolations of the Gospel were administered to the mourners and a numerous congregation of sympathising friends, in the Presbyterian church at Litchfield, on the 5th inst., by the writer. T. J. W.

[From the Gavel.]

ODD FELLOWSHIP.

BY THOMAS L. HARRIS.

Where Northern hills with starry crowns and emerald mantles stand;
Where Southern founts bedew the flowers that fringe their golden sand;
Where Eastern cities proudly lift on high their sculptured crest;
Where Western woodlands view the sun roll down Pacific's breast;
Where Hudson swells its waves, and sweeps the lone Columbia's tide,
Where Warren fell, and Marion fought, and bold Montgomery died,
'Tis there ODD FELLOWSHIP leads forth its armies brave and strong,
To strive for Truth and Peace and Love, to war with Hate and Wrong.

Their banners flash with golden gleams along the purple sky,
Their burnished robes the radiant hues of sunset's glow outvie;
Their rallying shout is that which once through Judah's midnight rang:
Glory to God on high: on Earth good will and peace to man;
One holy brother tie has bound ten thousand hearts in one,
And valiant deeds from them go forth like brightness from the sun;
And from their willing hearts and hands unbounded blessings flow,
Sweet as the breath of Angel lips, yet still as falling snow!

All precious memories cluster round 'the Order's' holy shrine,
The deathless things of old renown, of thoughts and lives sublime,
With Truths, eternal and divine, 'the Order's' lips are rife,
Our Father, God; our Brother, Man; the Soul's progressive life;
And when our sacred portals ope, all free and far go forth,
The deeds of charity and peace to bless and gladden earth,
And strong and true, and guided on with glory from above,
We move, Earth's noblest Chivalry, THE BROTHERHOOD OF LOVE!

We come, and splendor dawns, and Day lifts high its crown of light,
And break and fade the clouds that veiled the throne of ancient Night;
The walls of Sect, the chains of Creed, in shattered ruins lie,
And free our Brother Man comes forth with gladness in his eye;
They crush the old Sectarian spite, 'the angry discords cease;
'They join our throngs with snowy robes of blessedness and peace,
And Seraphs tune their harps of flame to hear the music rise
From wedded thoughts of truth and love, and mingled hearts and lives.

We come, and lo! the Widow's heart once more is learned to sing,

And sudden joys within her breast like living waters spring.
We come, and see, the Orphan brood in silent bliss rejoice,
Find in our care a mother's breast, a father's gentle voice.
We come, the stricken wanderer, laid upon a wasting bed,
Sees angel forms around him bow, and move with silent tread;
'And tearfully, when all is o'er, we gather round the sod,
And bear our Brother's 'dust to dust,' his spirit's with our God!

ODD FELLOWSHIP! 'Tis ever blest with blessings from above,

'Tis twined amid the widow's prayer and in the orphan's love.
The living God hath arched its dome, and built its bulwarks high,

It rests beneath the loving light of His unslumbering eye.
So shall its grandeur never wane, its glory never fade,
Its Halls arise with Truth, and Love, and Liberty arrayed,
And in the blessed HUMAN HEART A SACRED TREASURE LIE,

Too great to fail, too sweet to fade, and TOO DIVINE TO DIE!

[Original.]
HEALTH.

BY REV. J. B. SAX.

One of the organic laws is, that if we would preserve the body in health we must have a constant and regular supply of *proper food and drink*. If we take that which is *improper*, disease and perhaps death is the consequence. So one of the laws of our moral nature is, that if we would preserve the *soul* in health, the mind must be fed with *proper spiritual food*, which is the *true* doctrines of the Gospel;—otherwise, if it be fed with the husks of error—false dogmas—it will languish, the moral health will decline, and the soul become diseased with sin. We shall become wretched moral invalids, unable to labor in God's harvest field without experiencing excruciating pain. Let us strive for spiritual as well as bodily health.

Cuba, July, 1846.

[Original.]

THE DEACON OUT-DEACONED!

A Presbyterian preacher in Peru, Ohio, Dr. Salmon, and by the by, a very clever, humorous sociable man, though not distinguished as a peace-maker in the Presbyterian ranks; and at the date of the following incident certain charges were preferred against him by his parishioners. The Dr., withal, was something of a money-getter, and was in attendance at a vendue, to purchase such articles as he might deem profitable. This was all right.

At a distance from the crier, he saw a group of men earnestly engaged in conversation, and he soon placed himself in their midst. The chief speaker was a rare genius, to whom the crowd were continually putting questions for solution, and whom they continually called *Deacon*. The Dr. listened for a time, being fond of a joke, and when an opportunity presented he hailed the speaker—'Deacon, Deacon! Who made you a Deacon?' 'Sir,' said the wit, 'I am Deacon of the world's people, you are Deacon of the saints; and I have been credibly informed that they intend to turn you out of the church, into the world, and so soon as they do I shall resign my office!' The Dr. was mum—the wit had the advantage of him, and he walked!

Victor, N. Y.

J. R. J.

[Original.]

JESUS' FIRST LOVE.

Br. SKINNER—Please copy the following into the Magazine and Advocate. It is the closing paragraph of a sermon 'by Rev. J. Burns, of London,' from Rev. ii: 4, 5, published in 'The Morning Star' of Aug. 13, 1845. The Morning Star, as you are doubtless aware, is a Free-will Baptist paper, printed at Dover, N. H. In relation to the extract, I have only to say, How is it possible that a man who would write thus can believe the doctrine of endless misery? J. LEWIS.

'We have one more word to say—Remember, Christ has not lost his first love. That love which brought him from heaven—which made him a babe in Bethlehem—which caused him to appear in the world as a man of sorrows and acquainted with grief—that love which immersed him in an ocean of suffering and kept him there while the billows rolled over him—that love which transfixed him to the cross and made him a spectacle to angels and to men—that love which induced him to open his own heart, that sinners might find a passage to it and dwell there forever, and which caused him to atone for sin by his own death—that love still exists in all its intenseness; it is not altered in the least; it is as warm, as free, as glowing, as intense, and as unspokeable as ever. O think of that! May the love of Christ constrain you: may we be brought to feel the power of that love—the influence of that love—and may we retire, exclaiming—'We love him,' and we will love him more and serve him better, 'because he first loved us.'

GENERAL ELECTION.

NOTICE is hereby given, that at the next General Election to be held on the Tuesday succeeding the first Monday of November next, the followings officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State.

Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

A Senator for the Fifth Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of Carlos P. Scovil, on the last day of December next.

A Representative in the 30th Congress of the United States, for the Twentieth Congressional District consisting of the county of Oneida.

Also the following officers for the said county, to wit:

4 Members of Assembly. A Sheriff in the place of Palmer V. Kellogg, whose term of service will expire on the last day of December next. A county Clerk in the place of Delos DeWolf, whose term of service will expire on the last day of December next; and four Coroners in the places of the present incumbents, whose terms of service will also expire on the said day.

PALMER V. KELLOGG, Sheriff.

STATE OF NEW YORK,
SECRETARY'S OFFICE.

ALBANY, July 24, 1846.

To the Sheriff of the County of Oneida:

SIR—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected to wit:

A Governor and Lieutenant Governor of this State.

Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

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Yours respectfully,

N. S. BENTON,
Secretary of State.

Br. S. R. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street, Buffalo.

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

Br. T. J. Sawyer authorizes us to receive subscriptions or donations to the Theological Institute. Any one who may wish can therefore remit direct to this office, and the receipt of the money will be acknowledged in the Magazine and Advocate.

A WALKER, PUBLISHER AND PROPRIETOR.

The MAGAZINE AND ADVOCATE is published every Friday, on a royal sheet, quarto form for binding, at \$1.50 per annum, for SINGLE COPIES or any number LESS than four.

4 copies for	\$5.00	11 copies to one address,	\$10.00
7 "	8.00	22 "	20.00
10 "	10.00	33 "	30.00
21 "	20.00	44 "	40.00
42 "	40.00	55 "	50.00
53 "	50.00		

ALL SUBSCRIPTIONS MUST BE PAID IN ADVANCE.

All papers discontinued at the end of the time paid for.

All communications (except of regular correspondents) must be post paid to receive attention. Address, "A. WALKER, 30 Genesee street Utica, N. Y."

EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

VOL. XVII.

UTICA, N. Y., FRIDAY, AUGUST 21, 1846.

NO. 34.

[Original.]

Smithville Flats, July 22d, 1846.

Br. SKINNER—The following is a sermon you are requested to publish. It was delivered the 4th of April; and the reasons of its long delay are these—It was delivered at the time from short notes, but at the request of the family I promised to write it out for publication. On examination, after the lapse of a few weeks of toil, I thought it would be impossible to write it out, so as to have it the sermon delivered; at least, in many respects; so I thought to let it pass. But the friends once more sent in their earnest request, and were unwilling to be put off; so I have now completed my part of the work. It is imperfect in many respects, but to alter would be to publish a sermon not delivered at the time. It is therefore given without further excuse.

A. O. W.

● ORIGINAL SERMON,

Delivered April 4, 1846, on the death of Mrs. MARY B. ROUNDS, wife of Charles Rounds of New Berlin, who departed this life, April 2d, aged 60 years.

BY REV. A. O. WARREN.

'Is there no balm in Gilead? Is there no physician there?' Jer. viii : 22.

Such was the language of the Prophet as he viewed the condition of his people. He saw them bowing down under every form of affliction. Their national pride and glory were overthrown, the splendor of their cities ruined, their morals corrupted, and the consequent happiness of his people gone forever. Prospects like these filled his mind with the greatest distress, and caused him to give utterance to the language of our text. But it is not my design to dwell on the circumstances that called forth our text, for the language is not only appropriate for a prophet, situated as Jeremiah was at the time of its utterance, but for all men, under a great variety of circumstances. We see man groping his way through life surrounded by darkness, and he meets with disappointments and troubles in every hour: how appropriate for such an one is the text. We see one deprived of health; disease preys upon every function of his body; and how anxiously he inquires, 'Is there no balm in Gilead? Is there no physician there?' Or see again, one destitute of Gospel truth, ignorant of God's loving kindness and immortal life, and as he sees the grave opening before him, and his friends and himself descending into its cold embrace, how ardently he repeats this language of the Prophet! So too, when we are called upon to bid adieu to friends and relatives, who are resting in the sleep of death, as our tears find free course down our cheeks, we ask, 'Is there no balm in Gilead?' I doubt not, mourning friends, this has been, and is now the inquiry of your minds. I proceed then, briefly to answer the questions in the text by pointing you to several balms, great and exceeding precious, that are able to soothe all the sorrows of this world. I declare to you,

I. The consoling fact that there is a God, who is our Father, and his goodness is over all his dependent children. I trust I need not stop to offer one argument to prove that there is a God. This is a self-evident fact almost; for how could a world be created, or exist by immutable laws, and yet there be no creator, or law-giver? I pass then to notice the evidence of his goodness to man. Who, that has considered the beauty and adaptation of nature's productions to the wants of man, can fail of seeing evidence of goodness? The sunlight of heaven, the shades of evening, the changing seasons, the

gentle showers and balmy breezes, all, in their endless variety, proclaim God's goodness to man. The entire work of God in creation, and the formation of man, an intelligent, moral and religious being, and the ample provision made for the satisfaction of all his wants, are a practical commentary on, and irresistible evidence of God's goodness. It is seen in the revelation he has given to the world. O! how good to reveal his matchless, boundless, exhaustless goodness! to make known his will, pleasure, purpose, and our duty and happy destiny beyond this veil of tears! We see it prominent in the promise made to Adam after his transgression. How cheering that promise, the promise of a Saviour, and that too, for all. The same glorious promise is made to Abram, and often repeated to the time of its fulfilment, all of which is the work of goodness. If then there is a display of goodness in these promises, how much more is their fulfilment? But this great goodness is displayed in one other instance in a most transcendent manner. Abram was far advanced in years, and he had one only son, in whom his soul delighted, and God called him to make a burnt offering of that son. O, how sad his heart, as he wends his way to the place appointed of Heaven, where he expects to see his son, his only hope on earth, and the only means by which his name should be transferred to coming generations, and he to become the father of many nations, expire in the agonies of death! But the voice of the Lord says to him, 'Lay not thine hand upon the lad, neither do thou any thing unto him.' Abram, lifting up his eyes, beheld a lamb caught by his horns in a thicket, and that became the offering accepted of God. O, the great goodness of God as displayed in this hour of human necessity! These are only a few out of the thousands of instances that might be brought, but the greatest is the gift of his Son, as a sin offering, for the world, that he, Christ, might be its Redeemer. The prophets are ample proof that this was his object. They speak of him as a Redeemer, a Deliverer, a King, whose government and peace should increase and have no end. Here then is one balm for troubled souls, a great and precious balm for us and all men.

II. Another balm is hope. This is truly a precious balm: one that comes to us in the darkest hours of affliction to give us strength and consolation. It is hope that often keeps the heart from breaking, and points to more sunny days. It lifts the veil of sorrow from over the soul, and by its power shows us heaven's own glory. Hope is a compound of expectation and desire. We can not hope for what we neither expect nor desire. Nor can we hope for what we do not both expect and desire. These two combined show us the nature and extent of our hope. The mind is always filled with expectations and desires. We expect to die, to have this body moulder back to dust. We also expect to live again. Every man, however skeptical he may be, has the former of these expectations, and most men the latter: for they are planted in our minds by the hand that made us. We desire also to live again, and for this we most ardently hope. To have only this hope is worth more than all the world besides. To realize in the hour of affliction, that our friends are alive still, separated from us only by a few brief hours, is a balm; but its most healing quality is discovered to us, when we ourselves feel the ties that bind us to earth sundering; then we desire; then we hope to live again and ever. Who does not see the blessing of this hope and feel the spirit of the same warming his own bosom? Man, however, not only desires to live again; his desires reach to something

more important than this. To live is but a small part of our aspirations. To live merely, or to live in pain or solitude, answers not our desires; for here, where we experience more joy than pain, the universal language is, 'I would not live always! No; welcome the tomb.' We desire to live in perfect happiness, 'where not one wave of trouble rolls;' where peace and joy, union and happiness, crown our spiritual existence; where not one sigh escapes the anxious bosom, where all desire is fulfilled; where no more tears shall course over the cheek: for 'tears shall be wiped from every weeping eye.' Though this is consoling, yet we desire more than this. We not only desire to live ourselves in the full enjoyment of these glories, but we desire the same for our friends and all men. It seems to be a fixed law of our minds that as happiness increases with us, selfishness vanishes, and the more we enjoy the more we desire it extended. Hence, when man possesses perfect bliss, free from all pain, or when the mind even dwells upon it, and he feels its spirit, then he desires it to become universal. It is so of this; we desire Heaven's glory and bliss to become universal. We hope it may be so, and this hope is to us a balm, that cheers and supports. I know there are some, who have rashly said, 'if all were to be happy hereafter, they did not wish to inherit that heaven;' yet I can not think any one, after the 'sober second thought,' would repeat such an unchristian sentiment. We neither expect, desire, or hope for such exclusiveness, and if we did, there could be no balm there. But how full of precious balm is the Christian's hope, that as an anchor to the soul, both sure and steadfast, enters into that within the veil; that embraces all our reasonable expectations, and our most ardent and Godlike desires; a hope that shows bliss and life unending for all souls. But I pass to remark,

III. That faith is another balm. Faith, says the apostle, 'is the substance of things hoped for, the evidence of things not seen.' The substance of our hope embraces immortal and endless felicity for all men, and we believe this hope will end in the reality. Regarding God as our Father, we have faith in his word, like faithful Abraham, 'who staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what he had promised, he was able also to perform.' We believe, yea we know, that God is good unto all, that his tender mercies are over all his works; that he is unchangeable in all his attributes and perfections, that he is our Friend, Father and Saviour; that he will not contend forever, neither be always wroth; that he will not cast off forever, but have compassion according to the multitude of his tender mercies. These are balms indeed; but this is not all. We believe in a resurrection to a state of immortality. A faith embracing this truth has ever been cherished by some men, in all ages of the world, and it has been truly a balm in Gilead; yet no well grounded evidence was given till the days of Christ. He it is who 'bath brought life and immortality to light through the Gospel.' He taught his disciples that he should live after death, and that as he lived they should live also. Paul tells us 'that as in Adam all die, even so in Christ shall all be made alive,' and that 'this mortal,' without distinction, 'must put on immortality.' We believe it will be thus, because it is revealed in God's word, and corresponds with our best desires and hopes. How cheering to believe we shall live beyond this life, where the cares, the perplexities and the sorrows of time come not; where sickness, pain and death never enter; that we shall live on and live forever. Such a belief prepares us to relinquish our grasp

on this world gladly, for one more enduring. But O! mourning friends, even this is not all we believe. We believe this state of immortality will also be a state of rest and happiness; a state of purity and bliss for all men. There we shall meet our friends to part no more forever; there we shall enjoy God's love forever. O what a balm is such a belief, when we mourn! It lifts up the soul and gives it consolation. To see with the eye of faith all God's children freed from sin and pollution, and redeemed with an everlasting salvation, is a balm indeed. Such a balm is the faith we entertain.—But I add, we have another balm more precious, if possible, than all these. It is assurance, the assurance of God's word, that our expectations, desires, hopes and faith, all glorious, shall all be realized. This is above all price, and it gives power to hope and faith. Hope alone may fade away, and faith be groundless; but the assurance of truth, of God, gives them new life. God's word assures us that our hopes embracing life and glory, for all, shall be realized; that our faith encircling all men, in an immortal and happy rest with God, and angels, will be fulfilled. The Bible assures us that God's purposes shall all stand, his will all be executed and his pleasure done in all things. To the apostles he 'hath made known the mystery of his will according to his good pleasure, which he hath purposed in himself;' and it is 'that he might gather together in one all things in Christ.' He sent his Son to save the world, and the work shall prosper in his hand; yea, he said he had finished the work. We are assured that Christ shall reign till all enemies are subjected unto him, and that 'death, the last enemy, shall be destroyed;' that every knee shall bow, and every tongue shall swear, surely shall say, In the Lord have I righteousness and strength. O, glorious assurance, precious balm! God's word is full of the same truths; but I need not add one more. It is enough already. We have found a balm for every wound, a cordial for all our fears. Let us look to Christ; for he is our Physician that came to heal and save his people. He shed his precious blood freely for all men, that he 'might be Lord both of the dead and the living,' that we might have the consolation, that whether we 'live or die we are the Lord's.' Dear mourning friends! Come to this fountain of balm for consolation; learn its sacred truths; for they will make you wise unto salvation. It shows us our friends in an eternal rest, where no pain shall ever come; where the weary are at rest; where God reigns all in all, blessed forevermore; where will be heard in one eternal, and harmonious, and happy song, the voice of 'every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.'

Original.

BEWARE WHAT DOCTRINES YOU CHERISH.

BY REV. N. C. HODGSON.

'Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees, and of the Sadducees.' Matt. xvi. 6.

Then Jesus said unto his disciples, to whom he was giving instruction concerning the truths of the kingdom; Take heed and beware of the leaven (or doctrine) of the Pharisees, and of the Sadducees. That is, take heed how you hear, and beware lest you go back again unto the doctrines of the Pharisees, and of the Sadducees.

It needs no labored argument to shew, that 'the leaven,' spoken of in the text, has reference to doctrine. The 12th verse of this chapter reads as follows—'Then understood they how he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.' The Saviour, in Matt. xiii. 33, says, 'The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened.' Now the leaven of Gospel truth—the true doctrine, is to work till the whole lump of

error is purged out, and the doctrines of Christ become universal. For it is the nature of leaven (or yeast) to work till it has finished its duty. Rev. Mr. Paige says, 'It is the characteristic of leaven, that it ceases not its operation till it has changed the character of the whole mass with which it is mixed.' 'A little leaven leaveneth the whole lump.' So it is with the truths of the Gospel. They are to work out in the hearts of men the peaceable fruits of righteousness, and build us up in every holy work.

It was an exhortation of Paul, to purge out the old leaven, that they might become a new lump, as they were unleavened. See 1 Cor. v. 6-8. Although leaven is a substance, yet it is used as a figure, and is a striking and forcible metaphor, in many respects.

The true leaven of the Gospel is to root out all error, and fill the whole earth with love and peace. The doctrines of Christ are like the leaven—they are sure to accomplish their object—and when that is fulfilled, they have nothing more to do. Now it is well known that the Pharisees taught for doctrines the commandments of men; and that the disciples were cautioned against these errors—to shun them. They were exhorted to be cautious how they imbibed false notions. They were to beware, and receive what they taught only so far as it corresponded with the truth—what Jesus taught.

Now, it is a well known fact, that there is no system of faith among us, but what has some truth mixed with it—and it may be that there is error in all systems. So was it with these people, whom the Saviour cautioned his disciples to beware of. We should seek to know the truth of God—to find it out, and then to reject all that is contrary to what is revealed as truth in God's word.

It may be interesting to make the following inquiries with their proper answers—

1st. What did the Pharisees believe and teach?

2d. What did the Sadducees believe and teach?

3d. What did the Saviour teach and call upon the people to believe?

With these few remarks, we are prepared to investigate this all important subject: for there is as much necessity to beware now, as in the days of Christ.

1st. What did the Pharisees believe and teach?

And here we must confine our remarks to one or two subjects. 1st. What were their views in relation to God, and the destiny of his offspring?

They believed in, and worshipped a *partial* God supposing themselves the favorites of his love and grace, and all others as outcasts. They trusted in themselves, and boasted of their works—and they taught for doctrines the commandments of men, and were more zealous for the traditions of their fathers, than for the law. As God is at the foundation of faith—our faith will correspond with our ideas of God's character. Hence, if the Pharisees believed in, and worshipped a *partial* God, they would teach as a natural consequence, that he had his favorites and that he would bless them in preference to any one else. Now history informs us that such was the character and the belief of the Pharisees. 'They boasted that from their accurate knowledge of religion, they were the favorites of heaven, and thus trusting in themselves that they were righteous and despised others.'—See St. Luke xviii. 9-13.

HORNE in treating on this subject gives them a similar character.

JOSEPHUS, who was a Jew, who lived in the age of the Saviour, and whose history can be relied upon, makes the following observations.

'They believed in the resurrection of the dead; but it was after the Pythagorean manner, that is, of the soul only, by its transmigration into another body.' He says, 'From this resurrection they excluded all who were notoriously wicked, being of the opinion that the souls of such persons were transmitted into a state of everlasting woe.' In another place, he says, 'They believed that the souls of men are immortal, and that under the earth, there will be rewards and punishments accordingly as they have lived virtuously or viciously in this life; and the latter are to be detained in an ever-

lasting prison, but that the former shall have power to revive and live again.'

As a general thing, they believed that the benefits of the resurrection would be confined to their own nation—the Hebrews; and advocated the endless imprisonment of the wicked—the Gentile nation. If we read the first part of the 15th chapter of St. Matt. we shall learn that they taught contrary to the commandments of God—made void the law by their traditions; and thus made the true teachings of none effect. And it was against this and other doctrines, that the Saviour cautioned the disciples to 'take heed and beware.' He told them in plain language, 'Every plant, (or doctrine) which my heavenly Father hath not planted, shall be rooted up.' In various places he gives a full description of their character and teachings, and every person who has a New Testament, can form some opinion of the life, character, and doctrines of the Pharisees. Now we know that when any sect becomes exclusive in their feelings, they are governed by their faith. We also know that sects become divided in consequence of the spirit of investigation. Now, inasmuch, as the Pharisees advocated the resurrection of the righteous to the enjoyment of life and peace, and the imprisonment of the rest, it led some to examine or inquire—and the consequence was, a new sect came out from them. This sect were called Sadducees. And this will lead us in the second place, to notice them—

2d. What did the Sadducees believe and teach?

If we read the 8th verse of the 23d chapter of Acts, we shall learn that they denied the resurrection of the dead. 'For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.' This agrees with the account given by Luke in his Gospel—'There came to him certain of the Sadducees (which deny that there is any resurrection) and they asked him, saying, &c., &c. Luke xx. 27-38. From the account here given, as well as that by St. Matt. xxii. 23-33, we draw the conclusion that the Saviour taught a very different resurrection from what the Pharisees believed in.

Now if the Sadducees believed in no resurrection—no future life—then they were what we call infidels at the present day. And if the Pharisees believed, as we have shown, in a *partial* resurrection—or that only a part were to be benefited by this resurrection, and the wicked were 'to be detained in an everlasting prison,' what was their faith—but what we term Partialism at the present day, though in a different form?

Now, every candid student of the New Testament will, and must acknowledge, that the doctrines of Christ are entirely different from the two just noticed. And also, that he often cautioned the disciples to beware of these two sects—to have no communion with them, but to treat them with respect—to love and pray for them; 'to bless and curse not.'

These few remarks, will lead us to examine in the next place,

3d. What did the Saviour teach and call upon the people to believe?

The Saviour taught, and it is what he would have us believe, that there is one true and living God, who is impartial: 'for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' When we pray, he has taught us to say 'OUR FATHER,' &c.; informing us that we are the children of God—and consequently, brethren,—heirs of immortality, and that we are destined to the same home—where we are forever to remain. Jesus taught us that he came to seek and save that which was lost. To save us by the regenerating power of his glorious truth, which he came to bear witness unto.

He has taught us that God has no favorites in particular, but that we all stand on the same common level—that we are all sinners, and stand in need of salvation.

As the leading doctrines of duty he has called upon us to love God supremely, and mankind universally. Every doctrine he set forth teaches us to look upon each other as belonging to the same family, and that ultimately, we are all to share alike

in the blessings of the resurrection, the crowning excellence and glory of the Saviour's work.

In the account given of his conversation with the Sadducees, he does not hold out the idea that there is to be no resurrection—or that it is to be confined to any particular class of people; but on the contrary holds out the idea that THE DEAD are to be raised.

They are to be raised up to a state of immortality, and glory, and happiness. To a perfect state of felicity where they 'neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush. * * * * For he is not God of the dead, but of the living: for all live unto him.'

Jesus taught that he was the resurrection and life, and that because he lived, we should live also. He taught—'And I, if I be lifted up from the earth, will draw ALL MEN unto me.' He states the object of his mission—that he came down from heaven, 'not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.'

If the reader will read and learn how many the Father hath given to his Son, then he will discover how many the resurrection will benefit.

We must come to the happy conclusion that the family of mankind are destined to the regions of immortal bliss; and nothing but a conviction that the Saviour will fail to do all things well, will lead us to reject the doctrine of universal holiness and happiness.

Every other doctrine now in existence among Christians, can be summed up in one word—it is PARTIALISM. Take heed then, and beware of the leaven of Partialism, and of Infidelity.

Embrace the truth as it is in Jesus—confide in a Father's love—rest in the bosom of the Saviour—and believe what he has taught as the truth of heaven, and you will share a blessing with Abraham, and enter into the joys of peace, and love, Come and eat of the true and living bread from heaven, and life shall be yours, ever and forever. 'For I give you good doctrine,' says Solomon. And a wiser than Solomon is here, who says, 'Come unto me, and I will give you REST.'

With our views of heaven, and of the destiny of the human race, we can say with the poet.

'From north and south, from east and west,
Advance the myriads of the blest:
From every clime of earth they come,
And find in heaven a common home.

In one immortal throng we view
Pagan and Christian, Greek and Jew;
But, all their doubts and darkness o'er,
One only God they now adore.

How'er divided once below,
One bliss, one spirit here they know,
Here all their errors are forgiven,
And Jesus welcomes them to heaven.'

East Randolph, Vt., July, 1846.

{Original.}

THE COUNTRY PASTOR.

Since the appearance of my articles concerning the 'Country Pastor,' his efforts and his friends, I am informed that some have affirmed that I must answer for them to a legal tribunal. To this I shall not object. Others have reported that he has written to me to induce me to make retractions; which is without foundation. It has been frequently declared that a reply would come in due time, and I hope it will not be delayed. I have heard it stated that he is procrastinating for the publication of a communication I have promised; that he may, at once, fully vindicate himself, and others implicated, and end the matter. The production referred to will be forthcoming at my convenience.—The subject is the exclusion or retention of certain books in district school libraries. It will not be personal, but general; and he, and those who act with

him, can have no interest in it, but as members of a party whose views upon it differ from mine, and who may be troubled at the conclusion at which it will arrive. I shall issue nothing assailing them individually, unless in reply to something they have not yet advanced, or in vindication or support of what I have already written. If it should be demanded for this purpose, they may learn that I am 'deeper in their books' than they imagine; am in possession of facts which are not, and that they would not wish to have, very generally known.

I would suggest then that they defend themselves immediately through the Magazine and Advocate, that they may reach those who have read the accusations. This justice clearly demands. Its columns will doubtless be opened for any respectful communication of reasonable length that they may send. Should they choose any other medium, I shall not complain, if it inserts my articles with their review of them, and my rejoinders when received. If these are excluded, an impartial community will judge them to be doubly infamous; guilty of the deeds alleged against them, and seeking to extricate themselves in public estimation by misrepresentation and deception, instead of making the 'amende honorable,' or meeting me where both can be heard. That my article may have contained one or two unessential errors is possible; but any exceptions to invalidate their principal accusations will be worse than useless. They can be substantiated by proof that can not be impeached; by testimony so overwhelming as to convince even the most skeptical.

J. T. GOODRICH.

P. S. In 'setting up' my communications exposing the 'Country Pastor' and others, several grammatical and typographical errors and omissions were made, the most of which I will not notice, as they were unquestionably obvious and corrected by the reader. One, however, would give him a false impression. In the 28th No. of the present volume of this paper, 218th page, 1st column, 11th line after first paragraph, *place but before fifteen*. The number specified was *fifteen*, and not *less*, as it now reads. On the same page, 2d column, 23d line below 1st paragraph, *put since between has and been placed*.

J. T. G.

Oxford, August 15th, 1846.

U. S. CONVENTION OF UNIVERSALISTS.

The General Convention of Universalists in the United States, will hold its next Annual Session in the city of Troy, N. Y., on the third Wednesday and following Thursday (16th and 17th) in September, 1846. Occasional Sermon by Rev. Asher Moore of Philadelphia.

J. M. AUSTIN, Standing Clerk.

HUDSON RIVER ASSOCIATION.

The annual meeting of the Hudson River Association of Universalists for 1846, will be held in Albany the 1st Wednesday and following Thursday in September. The council will be organized on Wednesday morning at 8 1-2 o'clock, and public services commence at 10 1-2. Br. T. L. Harris was appointed to preach the Occasional Sermon.

J. A. ASPINWALL, Standing Clerk.

CHENANGO ASSOCIATION OF UNIVERSALISTS.

This body will hold its session for 1846, in North Norwich, Chenango co., on the first Wednesday and Thursday, (2d and 3d,) of September. The Council will convene at 8 o'clock, Wednesday morning. Religious worship will commence at half past 10. It is expected that no church or society will fail to be represented by two lay delegates prepared to report the number of members now living within their bounds, the increase or decrease during the past year, the amount of preaching they support, the condition of their Sunday School, (if they have any,) and impart all information pertaining to their prosperity that is important and interesting. Clergymen and laymen, brethren and sisters, from every part of Chenango, Broome, Delaware and the adjoining counties are earnestly invited to attend. Let us have by hundred the largest gathering of Universalists ever known within the limits of our Association.

J. T. GOODRICH, Standing Clerk.

MISSIONARY SOCIETY OF THE CHENANGO ASSOCIATION OF UNIVERSALISTS.

This body will hold its third annual meeting in North Norwich, on Thursday and Friday, the 3d and 4th of September. All officers and friends generally should be present. Let no ordinary excuse in any case cause absence. The question is often asked by our friends, can we be satisfactorily supplied with lectures, &c., the ensuing year? IF EVERY TRUSTEE, AND IN EACH PLACE WHERE THERE IS NO TRUSTEE AND MEETINGS ARE DESIRED, IF SOME PERSON PREVIOUSLY communicates to me or at its session informs the Board what SUM CAN BE RAISED in their locations, for Sunday or week day or evening preaching, YOU CAN. If the assemblage is thin, and this information is not imparted, IT IS HIGHLY IMPROBABLE, IF NOT ABSOLUTELY IMPOSSIBLE. Brethren, each and all, be up and doing.

J. T. GOODRICH, Secretary.

CLINTON LIBERAL INSTITUTE.

The Fall Term of this well known School, Male and Female Department, will commence on Wednesday, the 2d of September, proximo. It will continue under the same government and teachers as during the year past, with the exception of teacher of Mathematics.

Rev. T. J. SAWYER, M. A., Principal of the Male Department, and Teacher of the German, and the higher branches of the English language.

J. A. ROUND, M. A., Teacher of the Greek and Latin languages.

Mr. P. A. TOWNE, Teacher of Mathematics, and the Natural Sciences.

Miss M. RICHARDS, Principal of the Female Department, and Teacher of French.

Miss J. E. BARKER, Assistant and Teacher of Music.

A Course of lectures on Chemistry will be given by an approved and competent Lecturer: and should it be required, a Primary Department for boys will be opened under the immediate care and instruction of a competent Teacher.

The Executive Committee mean to spare no pains to make the Institute sustain a high rank among the best Academies of the State.

Tuition, including room rent and incidental expenses, per term of 14 weeks, for \$4.50 to \$7.50.

Board, including lodging and washing may be had in private families at from \$1.50 to \$1.75 per week; exclusive of lodging and washing at \$7 1-2 to \$1 31. Many students board themselves at an expense, varying from 37 1-2 to 75 cents per week.

The Winter Term will commence one week after the close of the Fall term.

TO ALL WHOM IT MAY CONCERN.

Please take notice, that this number (34) of this volume, closes the subscriptions of some of our patrons, and that in accordance with our published rules all papers will be discontinued until a further remittance is received. Those whose papers cease to come will of course know the cause. We hope they have been well enough pleased with the paper thus far, to induce them to forward another remittance at once. One dollar will pay for 8 months to come.—or, 50 cents to the close of the year. We tender to them and to all our patrons our sincere thanks for their kind and prompt assistance thus far and hope to have cause to thank them for further similar favors, and will do our best to deserve them.

PUBLISHER.

RELIGIOUS NOTICES.

Br. D. H. PLUMB of Jersey City will preach in Madison the 4th Sabbath in August—and in Lebanon on the 5th.

Br. J. H. HARTER will preach in Cedarville the first Sunday in September, and at Columbia Centre at 5 o'clock, P. M. of said day.

Br. L. C. BROWNE will preach in Cooperstown the second Sunday in September.

Br. J. WHITNEY, of Rochester, will preach at Frankfort on the 2d Sunday in September.

The EDITOR will preach at Oron the fourth Sunday, 23d inst., and lecture at 5 o'clock, P. M. at the stone school-house east of Eagle Village.

Br. R. QUEAL will preach in Westernville on the fourth Sunday in August—in Taberg on the fifth Sunday—in Stockbridge on the first Sunday in September, and at Lee Centre on the second Sunday.

[Original.]

WORSHIP.

BY L. D. JOHNSON.

Great God! who flung so fair a robe
Of clouds around yon hills of blue—
Those mountain pillars of the globe,
That deck thy throne of azure hue!
Now glittering round the brow of night,
Their fleecy robes are lightly furled,
As if to hide from mortal sight
The glories of the upper world.
These giant trees, unshorn and tall,
Shall be thy unpolluted hall,
And standing there, alone, aloof,
Shall form a sculptured Gothic roof,
And leaves that spread their carpet o'er,
Shall be the temple's humble floor,
While you fair moon, the sky its home,
Shall be the lamp to light the dome.

The stars—those twinkling isles of light,
Round which the clouds unfurl their sails—
As pure as woman's robe of white,
That trembles round the form it veils,
With holy thoughts shall touch the heart
And set the soaring fancy free—
How sweet the tales they thus impart,
Of faith, and hope, of love, and thee!
And thou, whose mind is wrapt in night,
Who spurns the true impartial light,
At midnight hour, with awe and fear,
Kneel down in truth and worship here.
Thy walls of pride will fall away,
The freed soul basks in beams of day,
And hope that ever rapture gave,
Shall sweetly smile o'er Error's grave!
Fulton, Oswego county, 1846.

DESTRUCTION OF THE INQUISITION.

[The following account of the destruction of the Inquisition at Madrid is related by Col. Lehmanowsky, a colonel in the French Army, who was entrusted with the duty of demolishing the Inquisitorial buildings in 1809. Col. L. is now a minister of the Lutheran church in one of the Western States.]

It had been decreed by the Emperor Napoleon, that the Inquisition should be suppressed, but the decree was not executed. Months passed away, and the prisons of the Inquisition had not been opened. One night, about 10 o'clock, as Col. L. was walking one of the streets of Madrid, two armed men sprang from an alley, and made a furious attack. He instantly drew his sword, put himself in a posture of defence, and while struggling with them, he saw, at a distance, the lights of the patrols—French soldiers mounted, who carried lanterns, and who rode through the streets of the city to preserve order. He called to them in French and as they hastened to his assistance, the assailants took to their heels and escaped, not, however, before he saw by their dress that they belonged to the Guards of the Inquisition.

He went immediately to Marshal Soult, then Governor of Madrid, told him what had taken place, and reminded him of the decree to suppress the institution. Marshal Soult replied that he might go and destroy it. Col. L. told him that his regiment was not sufficient for such a service, but if he would give him two additional regiments, he would undertake the work. The troops required were granted and I proceeded (said Col. L.) to the Inquisition, which was situated about five miles from the city. It was surrounded with a wall of great strength, and defended with a company of soldiers. When we arrived at the walls, I addressed one of the sentinels, and summoned the 'Holy Fathers' to surrender to the Imperial army, and open the gates of the Inquisition. The sentinel, who was stationed on the wall, appeared to enter into conversation for a moment with some one within, at the close of which he presented his musket and shot one of my men. This was a signal of attack, and I ordered my troops to fire upon those who appeared on the walls.

It was soon obvious that it was an unequal warfare.—The walls of the Inquisition were covered with the sol-

diers of the holy office; there was also a breastwork upon the wall, behind which they kept continually, only as they partially exposed themselves as they discharged their muskets. Our troops were in an open plain and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates resisted all attempts at forcing them. I could not retire and send for cannon to break through the walls, without giving them time to lay a train for blowing us up. I saw that it was necessary to change the mode of attack, and directed some trees to be cut down and trimmed, to be used as battering-rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power they could exert, while the troops kept up a fire, to protect them from the fire poured upon them from the walls. Presently the walls began to tremble, a breach was made, and the Imperial troops rushed into the Inquisition. I caused the 'Holy Fathers' to be placed under guard, and all the soldiers of the Inquisition to be secured as prisoners. We then proceeded to examine all the apartments of the stately edifice. We passed through room after room, and found every thing to please the eye, and gratify a cultivated taste; but where were those horrid instruments of torture of which we had been told; and where those dungeons in which human beings were said to be buried alive? We searched in vain. The 'Holy Fathers' assured us that they had been belied—that we had seen all; and I was prepared to give up the search, convinced that this Inquisition was different from others of which I had heard.

But Col. De Lile was not so ready as myself to give up the search. He advised that water should be poured over the floor of the Inquisition which was composed of large and beautifully polished slabs of marble, and a careful examination of every seam in the floor, to see if the water passed through. By the side of one of these marble slabs the water passed through fast, as though there was an opening beneath. All hands were now at work for further discovery. The officers with their swords, and the soldiers with their bayonets, seeking to clear out the seam, and pry up the slab. Others with the butts of their muskets, striking the slab with all their might, to break it, while the priests remonstrated against our desecrating their holy and beautiful house. While thus engaged, a soldier who was striking with the butt of his musket, hit a spring, and the marble slab flew up. Then the faces of the Inquisitors grew pale as Belshazzar's, when the handwriting appeared on the wall: they trembled all over.—Beneath the marble slab, now partly up, there was a staircase. I stepped to the altar, and took from the candlestick one of the candles, four feet in length, which was burning, that I might explore the room below. As we reached the foot of the stairs, we entered a large square room, which was called the Hall of Judgment. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room, was an elevated seat called the Throne of Judgment. This the Inquisitor General occupied, and on either side were seats less elevated, for the Holy Fathers, when engaged in the solemn business of the Holy Inquisition.

From this room we proceed to the right, and obtained access to small cells, extending the entire length of the edifice; and here such sights were presented as we hope never to see again!

These cells are places of solitary confinement where the wretched objects of Inquisitorial hate are confined year after year, till death released them from their sufferings, and there their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this being offensive to those who occupied the Inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odor. In these cells we found the remains of some who had paid the debt of nature: some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeon.

In other cells, we found living sufferers of both sexes,

and of every age, from three score years and ten, down to fourteen and fifteen years—all naked as when born into the world! and all in chains! Here were old men and aged women, who had been shut up for many years!—Here, too, were the middle aged, and the young man and maiden of fourteen years old. The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats and other clothing, which they gave to cover their nakedness. They were exceedingly anxious to bring them out to the light of day, but Col. L. aware of the danger, had food given them, and then brought them out gradually to the light as they were able to bear it.

We then proceeded to explore another room on the left. Here we found the instruments of torture, of every kind which the ingenuity of man or devils could invent. Col. L. here described four of these horrid instruments. The first was a machine by which the victim was confined, and then, beginning with the fingers, every joint in the hands, arms and body, were broken or drawn, one after another, until the victim died. The second was a box, in which the head and neck of the victim were so closely confined by a screw, that he could not move in any way. Over the box was a vessel from which a drop of water a second fell upon the head of the victim—every successive drop falling on precisely the same place on the head, suspended the circulation in a few moments, and put the sufferer in most excruciating agony. The third was an infernal machine laid horizontally, to which the victim was bound, the machine then being placed between two beams, in which scores of knives, so fixed, that, by turning a crank, the flesh of the sufferer was torn from his all in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior was a beautiful woman, or large doll, richly dressed, with arms extended, ready to embrace its victim. Around her feet a semicircle was drawn. The victim who passed over this fatal mark touched a spring, which caused the diabolical engine to open its arms, clasped around him, and a thousand knives cut him in as many pieces, in the deadly embrace.

Col. L. said that the sight of these engines of infernal cruelty kindled the rage of the soldiers to fury. They declared that every Inquisitor and soldier of the Inquisition should be put to the torture. Their rage was ungovernable. Col. L. did not oppose them; they might have turned their arms against him, if he had attempted to arrest their work.

They began with the Holy Fathers. The first they put to death in the machine for breaking joints. The torture of the Inquisitor, put to death by the dropping of water on his head, was excruciating. The poor man cried out in agony to be taken from the fatal machine.—The Inquisitor General was brought before the infernal engine, called 'the Virgin.' The soldiers commanded him to kiss the Virgin. He begged to be excused. 'No,' said they, 'you have caused others to kiss her, and you must do it.' They interlocked their bayonets so as to form large forks, and with these they pushed him over the deadly circle. The beautiful image instantly prepared for the embrace, clasped him in its arms, and he was cut into innumerable pieces. Col. L. said he witnessed the torture of four of them—his heart was sickened at the awful scene—and he left the soldiers to wreak their vengeance on the last guilty inmate of that prison-house of hell.

In the meantime, it was reported through Madrid, that the prisons of the Inquisition were broken open, and multitudes hastened to the fatal spot. And O, what a meeting was there! It was like a resurrection! About a hundred who had been buried for many years, were now restored to life. There were fathers who found their long-lost daughters; wives were restored to their husbands, sisters to their brothers, and parents to their children; and there were some who could recognise no friend among the multitude. The scene was such as no tongue can describe.

When the multitude had retired, Col. L. caused the library, paintings, furniture, &c., to be removed, and having sent to the city for a wagon load of powder, he deposited a large quantity in the vaults beneath the build-

ing, and placed a slow match in connection with it. All had withdrawn at a distance—and in a few moments there was a most joyful sight to thousands! The walls and turrets of the massive structure rose majestically towards the heavens, impelled by the tremendous explosion—and fell back to the earth, an immense heap of ruins. The Inquisition was no more!

REMARKS.—Such were the horrors of the Spanish Inquisition—such the cruelties and abominations practised, even in the present century, by Catholics on Catholics and all others within their power who fell under the condemnation of the ghostly Fathers and Familiars of the Inquisition! How does the heart shudder and recoil, and the very blood curdle in the veins at the bare recital of such abominable cruelties! And yet, kind reader, will you believe it? cruelties and horrors far more dreadful than any ever invented or practised by Catholic Inquisitors, are ascribed in this our own day and our own country, and by Protestant Christians, to the 'Father of the spirits of all flesh'—to the God that made us; who is, by the popular orthodoxy of our day, represented as preparing torments for a large portion of his own offspring inconceivably more dreadful than the 'Embrace of the Virgin,' or any other mode of torture described above—torments to last, not for an hour merely, or a day, or a week, or a month, or a year, or an age even, but of which the countless ages of ETERNITY ITSELF shall never witness the end!

Reader, pause for one moment, and reflect—can that doctrine be true that ascribes such a character to our heavenly Father? If so, and he is still a good being, how truly amiable must appear the character of those Spanish Inquisitors in comparison with his! For they put a final period to the sufferings of their victims; but He, according to this doctrine, never!

D. S.

THE TOWER OF LONDON.

Among the antiquities of London, none will excite more profound interest than the Tower. This building occupies a space of twelve acres, is surrounded by a strongly fortified wall and ditch, which formerly contained water, but is now dry. The Tower was formerly the palace of the monarch, but it has not been for a long period used for that purpose. The entrance is through four successive gates some of them guarded by a double portcullis, and which is still opened in the morning with great ceremony and precaution. Here is the prison of Queen Elizabeth, and the watergate called the Traitor's Gate, through which the Queen refused to enter, declaring that she was no traitor. This prison is in the principal or 'White Tower,' the foundation of which is attributed to William, the Conqueror. It has, however, by others, been declared to be the work of Julius Cæsar. The Tower was described by Fitz Stephen in the 12th century; he does not state who was the founder. He says, 'London hath on the east part, a Tower Palatine, very large and very strong, whose court and walls rise up from a deep foundation. The mortar is tempered with blood of beasts.' Immediately opposite the Traitor's Gate is the bloody, a rough, forbidding place, in which the infant princes are said to have been strangled by their uncle Richard III. After passing the gate of the Bloody Tower, we come to the chapel of the Tower: here is the burial place of the Queen of Henry VIII, Anna Boleyn and Catharine Howard; Earls of Essex, Cromwell and Deverux; Lady Jane Gray and her husband, and many others. Opposite to the church is the room in which the commissioners met to examine Guy Fawkes. The Beuchamp Tower was the prison of many illustrious persons; among the number was Queen Anna Boleyn, Earl of Warwick, Earl of Arundel, Earl of Leicester; but this room is no longer a prison, but is now employed as a mess room for the officers of the garrison.

One of the interesting rooms of the Tower is what is called the 'Horse armory.' The room is 150 feet in length, and 52 in width, and contains in the centre a line of equestrian figures, running its entire length, representing the varieties of armor worn at different ages. These

armors are of most extraordinary workmanship. They are mostly of polished steel, many of them inlaid with gold, all conveying the idea of immense labor in their construction. A soldier armed cap-a-pie, was very securely shielded, until the introduction of fire arms; but the weight of the armor, often amounting to one hundred pounds offered a great impediment to free motion. The horses were also shielded with steel plates. Here also, are ponderous lances, huge, ill-looking swords, spears, battle axes, bridle-cutter hooks for dismounting horsemen, and every possible variety of war instrument.

Another very interesting room is called Queen Elizabeth's Armory. This is supposed to have been the prison lodging of Sir Walter Raleigh, and several inscriptions are still visible which were engraved by other unfortunate prisoners. This room contains also an equestrian figure she wore on her way to St. Paul's to return thanks for her deliverance from the Spanish. In this room are seen various hellish instruments of torture, and to form an opinion of the people from the implements, we might readily infer that the country had been infested with devils. The infernal thumb-screw, or thumikin, is composed of two bars of iron, approximated by means of screws, and then made fast by a lock. The Iron Collar of Torment weighs about fifteen pounds, and is provided with sharp points to pierce the neck. Another instrument is the Cravat, or Scavenger's Daughter, used for the purpose of forcing the body into the smallest space, by incredible force and inhuman torture. Here is also to be seen the Heading Block and the identical Heading Axe used on several occasions. The instruments of war are also numerous and singular. Among these is the Morning Star, or Holy Water Sprinkler, consisting of a ball of wood and spikes, used by the infantry, the term 'Holy Water,' referring to the loss of human blood which it occasioned: also the Military Flail, the Catchpole, and the Military Fork, Two-Handed Battle-Axe, and Two-Handed Swords.

In passing through the Tower, the theatre of so many intrigues, horrible deeds of cruelty and murder, the mind becomes oppressed with the baseness of humanity and the degradation of the mind of man; but as we contemplate with pleasure the bright sun that dispels the dark shades of night, so we rejoice in the influence of civilization and true Christianity, which have deprived man of his demon-like propensities, and restored him to his God-like nature. With pleasure we turn from this dark record of crime and pass to the Jewel room.

The Regalia deposited in a room recently appropriated to that purpose, presents a magnificent spectacle. Here is the ancient imperial crown of Charles II., Prince of Wales' Crown; the ancient Queen's Crown: but the magnificent display of England's Regalia, is the crown of her present Majesty. The cap is of purple velvet, with silver hoops covered with diamonds, with a cross of brilliants, containing a remarkable centre sapphire; on the front is a heart-shaped ruby, said to have been worn by Edward the Black Prince. This diadem weighs 13.4 pounds and is valued at one million pounds sterling. The Baptismal font of her present Majesty, and the Prince of Wales, is four feet high, and cost forty thousand pounds. There are various other costly paraphernalia belonging to the Regalia, such as St. Edward's staff of pure gold, 4 feet 7 inches long, the Royal Sceptre of gold, 2 feet 9 inches long, the Queen's ivory sceptre mounted in gold, with a dove of white onyx; the orb six inches in diameter, edged with pearls, is surmounted with roses of diamonds. The sovereign holds this orb in the left hand at the Coronation—the Swords of Justice temporal and ecclesiastical, and numerous other articles which we can not mention. The value of this whole regalia is estimated at thirty million pounds sterling, equal to one hundred and forty millions five hundred and twenty thousand dollars.

'Live on a sixpence a day, and work to earn it,' was the guinea's worth of advice the eccentric Dr. Abernethy, of London, gave to the lazy gormond of a dyspeptic, who wanted of physic, what neither man nor God, except by miracle, could do for him. Nature's laws are never broken with impunity.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, AUGUST 21, 1846.

WESTERN N. Y. UNIVERSALIST S. S. ASSOCIATION.

An article in the Magazine and Advocate of the 7th inst., over the proper signature of the Secretary of the N. Y. Universalist S. S. Association, contains the acknowledgment, that he is aware of the existence of a body organized for similar purposes in Western New York.—He also admits, that my article of the preceding week, 'seems to require some notice,' at his hand. This may be very well—but it seems to me that it was the Western N. Y. Universalist S. S. Association which required his notice, long before.

Again, he says—'With the temper of that article, I have nothing at present to do,' &c. Whether he had, or had not, is of little moment; and it is probably as well that he did not attempt to do any thing with it. For we assure all concerned, that the temper of the article is quite as mild, and benignant, as that of its author.

In his second paragraph, the Secretary says—'At the session of the State Sunday School Association held at Cortland, in 1845, not a word was offered in relation to the Western Association: not an item of its doings or statistics was reported. Does not this satisfactorily account for the silence of the minutes of that meeting respecting the latter body?' I think not. For though the formal report of our proceedings did not reach the Secretary at Cortland, still one of our delegates (Rev. D. H. Strickland) did reach that place, and was present during the session. And there is some reason to believe, that he then and there furnished an abstract of our statistics.—And further—without assuming the fact, it seems quite probable that the corrected statistics, published in the Christian Messenger of June 28, 1845, as far as they related to Western New York, were drawn from our published report. I am therefore not quite prepared to admit—that not one word was offered respecting this subject, at Cortland.

In his third paragraph, the Secretary says—'The session of the State Association for 1846, at Newark, was called for Tuesday, May 26. On that day, the whole of which was devoted to Sunday School affairs, no one attended in behalf of the Western Association. After the address in the evening, it was deemed advisable to adjourn over to Wednesday evening, merely for the purpose as was understood, of voting upon the resolutions which had been discussed, and formally adjourning. Accordingly at about 9 o'clock on that evening, the Association was called to order, and the resolutions referred to were passed. Then the delegates of the Western Association for the first time appeared, stated in substance the fact of their appointment, and inquired whether the Constitution of the State Association would permit their admission as members? The Constitution being referred to, it was concluded that it did not,' &c.

Very well. No person can complain that the Association met on Tuesday, nor would I consider it a fault of the Secretary, that our delegates did not arrive till nine o'clock on Wednesday evening. Be this as it may, they did arrive and present themselves before the State Association closed. And the public is now for the first time told, that certain inquiries were made by them, and certain measures adopted in consequence, and a particular result obtained—viz. that the Constitution did not admit of their being received as members. The only absurd thing connected with this transaction, is the privacy observed respecting it. Why was not some reference made to all this, either in the minutes of the session, or in the report and remarks? By the showing of the Secretary, the attendance of our delegates and the investigation consequent on their inquiries, gave rise to the appointment of a committee for the purpose of altering the Constitution. One would suppose that these proceedings were as legiti-

mate portions of the business of the Association as any other; and therefore they as effectually belong to the public. And if the State Association did nothing respecting this matter of which it had no reason to be ashamed, there was no good reason for the suppression of this part of its proceedings: and if it did not order the suppression—then its Secretary must bear the responsibility, unless indeed, 'it rests upon some other head.' S. R. S.

THE MOTE vs. THE BEAM.

It is not a little surprising that some ministers of the Gospel can so easily observe the faults of others and remain so totally blind to their own. We have now in our 'mind's eye,' a good brother who has labored many years in the vineyard of the Master, and with tolerable success too; but like all others that we have met with, he is far from being perfect. He is not without his faults, and many of those faults are equal in magnitude to those of others of his ministerial brethren who like himself maintain at least a respectable standing in the order. Yet he is continually harping upon the errors and imperfections of his brethren; upon the faults of this brother and the faults of that brother; this one has done one thing and that one has done another thing; this one preaches thus, and that one preaches so, and many other imperfections he observes in the conduct of his brethren of the ministry, and he spares no pains in trumpeting them abroad and thus putting weapons into the hands of the enemy to be wielded against that cause for which he has declared. And the good man supposes that *he* is clothed in the beautiful habiliment of perfection. He has been so long engaged with the view of the 'mote' in his brother's eye, that he has forgotten that there is a 'beam' in his own. My dear brother; there is an old saying running on this wise—'If every man would sweep before his own door we should have clean streets.' Brother, have you lost your broom?

And the laymen too. They are too fond of looking after the 'mote.' We fear that they do not see as clearly as they might were they to turn their attention in another direction. 'My neighbor has been guilty of a wrong—it is indeed strange that one will let selfishness so govern and direct his mind and sway his actions—there is a way which is *right*, but he is far from being in it.'—'One has said this, and another has said that—the heart of man is prone to iniquity.' And *now*, what have *you* done, my brother? What have *you* said? And how is *your* heart?

Reader; do you wish to know when the Millennium will commence? We will tell you—*when every man minds his own business and does not trouble himself about his neighbor's!* Just think of it. S. J. G.

[Original.]

LETTER TO THE EDITOR—NEW WORK PROPOSED.

Montreal, August 6, 1846.

Sir,—It appears to me that one thing is much wanted among Universalists and Unitarians; it is a pocket manual of liberal Christianity. It might be composed easily within the space of a small pocket; with that and a pocket Bible the liberal Christian might be almost always able to silence, and frequently to convince, any opponent. But at present very few can devote sufficient time to study the subject so as to have all the texts in their head, while there are many who can reason well if they have the data. This especially applies to persons travelling, or those going to the far West. The plan is as follows:—in one page is two columns:—1st column, Partialist and Trinitarian texts; 2d, explanatory texts; the other page to contain concessions of Trinitarian and Partialist writers. The book might be divided something in the following way. Unitarian Manual. Texts adduced to prove I. The Deity of Christ. II. Of the Holy Spirit. III. The Trinity, generally. IV. Atonement. V. Original sin and total depravity. VI. Unitarian texts classified. Universalist Manual. Texts in which, I. Hades is brought forward to prove eternal punishment. II. Sheol. III. Gehenna.

IV. Tartarus, of course with references and concessions as explained above. V. 'Everlasting,' 'forever,' &c., explained. VI. Universalist texts classified. The texts might be quoted at large, or not, according as room could be spared. I could, if required, do the Unitarian manual myself and send, as I have access to a large work by John Wilson.

Considering the stupidity of the people here, Unitarianism gets on at an astonishing rate; owing in a great measure to the kindness of other sects in running it down. This spring, lectures have been given against it in almost every pulpit in the city. That is the way to make opinions thrive. By stupidity I mean want of a literary spirit, and want of a go-aheaditiveness. There is but 8 English book-stores here to an Anglo Saxon and Irish population of 23,000. How many are there in Utica? I want to get some statistics on that subject, to see how much per cent. democracy adds to intelligence.

The whole compass of liberal Christianity lies in a nut shell—(or a small pocket book)—and I think it high time to stop this quibbling. It has been going on for centuries; whereas with the 'Manual' I would undertake to stop the mouth of any Goliath of the other party in half an hour. And what is all this fuss about? Why one says 3 times 1 equals 1. Unitarians say 3 times 1 equals 3—and there's the whole matter.

TEXTS. EXPLANATORY TEXTS. CONCESSIONS.

Matt. iii: 12.

Chaff; disobedient and rebellious Jews;—unquenchable fire, that can not be extinguished by man.—A. Clarke.

Matt. xii: 32.

* * * 'neither in this dispensation (the Jewish) or that which is to come (the Christian)—olam-ha-bo, the world to come, was a constant phrase for the times of the Messiah in Jewish writers, etc. A. Clarke.

Matt. xiii: 24-30.

Some learned men think that all this refers to the Jewish state and people, and that the words com, trans, 'end of the world,' should be 'end of age,' or end of the Jewish polity. That the words have this meaning in other places there is no doubt.—A. Clarke.

'Everlasting.' Gen. xvii: 8, xlix: 26. Ex. xl: 15. Lev. xvi: 34. Heb. iii: 6.

See Greek and Hebrew Lexicons.

The above is a sample. The 'Concessions' might be more condensed if necessary; and the texts given in full. Also might be given a Universalist Concordance copied from Cruden's. I know this plan will answer. I am extremely anxious that it should be tried; and would do any thing in my power to set it going. I am, &c.

ALFRED CRIDGE.

P. S. Yet again, how many millions of Anglo Saxons are there on every quarter of the globe—scattered abroad, far from the institutions of civilized society. They can't be all of them furnished with a theological library; but this Manual, with a Bible, would be a library itself, on the points it treats of. There are well educated missionaries in most parts of the world which a well informed Universalist would find a difficulty in arguing with. This should not be. But leave talking alone; the work *must be done*. A. C.

REMARKS.—Reader, above you have the plan proposed by friend Cridge, of Montreal, for a Unitarian and Universalist Manual. What think you of it? It is certainly feasible, and to many, no doubt, it will appear plausible. And there many among us who are abundantly competent to the performance of the work. In this region, however, and in most places in the Northern and Middle

States where our doctrines have been much preached and our books and papers extensively circulated, it will by many be deemed an unnecessary work, on the ground that the believers in our faith, having battled so long and successfully for the truth, are already furnished by memory, both in head and heart, with all the necessary weapons to defend the truth and to assail error without any such Manual—and also because we have an ample supply of works published by Universalists to meet all emergencies—in Winchester's Dialogues, Streeter's Familiar Conversations, Ballou's and Whittemore's works on the Parables, the Discussions of Thomas and Ely, Skinner and Campbell, and others of a like character, Balfour's Inquiries, Ancient and Modern History of Universalism, Universalist Guide, Universalist's Assistant, Universalist Book of Reference, Paige's Selections and Commentary, etc., etc., with all our periodicals and smaller works on the subject. Those Universalists who are slower to reading at all, and who would read such a Manual, must be already supplied with the means of meeting and answering all objections, and defending our faith against all opposition.

But still there are places and sections in the Northern and Middle States, and other vast regions, no doubt, where the works above named are almost if not wholly unknown, and where such a Manual, if it could be introduced, would be of great service; and it might possibly be of great service to our Unitarian brethren: but to what extent they stand in need of such a work we know not. At all events, such a work would do no harm, and might, do great good. We are willing the subject should be discussed; and if thought advisable, let the work be prepared by a competent person, or competent persons, and published. D. S.

FRAGMENTS.

Gather up the fragments that remain, that nothing be lost.—BIBLE.

'He is a pretty smart man in his way,' said one, while speaking of another. So is the fool, but it is a *foolish* way.

ADVERSITY.—'Solitary and alone.' PROSPERITY.—Friends enough—and to spare!

'Take heed to thyself.' It is the language of Paul to one of his brethren, I believe. But how much more in agreement with the inclination of men at the present age, had it been—Take heed unto thy neighbor.

'The fear of the Lord, is the beginning of knowledge.' There are by far too many who have not yet commenced their education.

'Wisdom crieth *without*; she uttereth her voice in the streets.' Why? Because mankind refuse her admittance into their habitations.

Distinguished men seldom receive their due from their fellow mortals, until after they have gone down to their sepulchres. Then the tyrant is condemned, and the patriot praised. Before his death, the fear of the tyrant's power drove men to flatter him; but now that he is dead, fear is removed and men are unsparing in their condemnation. But relative to the patriot, envy ascribes his actions to selfish and sinister motives; until the grave closes over his remains; and as envy has but little to do beyond the tomb, his deeds receive their meed of praise.

Were it not for *us*, we should neglect to place a proper value upon *meals*. It is by *contrast* that we more fully learn the nature and worth of our blessings; or to speak it with a homely comparison, we must burn one finger in order to fully know how good those feel which are not burned. But it is folly to argue from this that pain will always be necessary, for the time shall come when mankind shall be in possession of knowledge so far superior to that which they obtain in this world, that *contrast* will no longer be necessary to convey to the mind a just appreciation of that which is good.

Were one to speak with the tongue of an angel, proclaiming the most rich, grand, and glorious truths of Heaven; yet the first inquiry with some would be—To what church does he belong? They are not much unlike the man who wished to be excused for not weeping during

the delivery of a powerfully sympathetic discourse; giving as a reason therefor, *that he belonged to a different church!*

The leopard can not change his spots, it is true; but there are many professed Christians who must change theirs, or have them changed; if not, in heaven they will be taken for foreigners! S. J. G.

THE MISSION AND AUTHORITY OF CHRIST. A Discourse delivered at the Dedication of the Universalist Meeting House in Beverly, June 18, 1846. By Sylvanus Cobb. Christian Freeman Office, Boston.—pp. 20.

By the politeness of the author we have been favored with a copy of the above pamphlet, which we have read with great satisfaction. It is a sound and consistent discourse on the text Luke xxiv: 29—'Abide with us,' and is designed we judge, not only as a frank and ingenious exposition of the views of Universalists on the authority and great objects of the mission, teachings, death and resurrection of Christ, but as a timely rebuke of that insidious foe to all religion, skepticism, that in certain quarters, has lately been aiming to subvert the authority of Christ, and overthrow Christianity, under pretence of freedom of thought and philanthropic efforts to free religion from corruptions and the trammels of human authority, as for instance, *Parkerism, et id genus omnes*. We are glad to see this bold and decided stand taken by all our strong and leading men throughout our denomination.

AN ORATION, Delivered before the Niagara Division, No. 109, of the Sons of Temperance, at a public celebration in Lockport, N. Y., July 4th, 1846. By Rev. U. Clark.

This is an eloquent plea for the Sons of Temperance, an Order lately organized in this country for the purpose of promoting the cause of Temperance, with certain rules of discipline and conduct, and certain signs known only to the initiated, by which to recognize each other, keep out the unworthy, &c. They go upon the true Washingtonian principle of total abstinence from all intoxicating liquors, brotherly kindness and the power of moral suasion in reclaiming the dissolute and keeping them right after they are reclaimed. Patriotism, philanthropy, and temperance are the distinguishing topics of the pamphlet before us. It is well worth a perusal.

RULES FOR PULPIT SPEAKING.

The Western Evangelist of the 8th inst., gives some very good remarks on the subject of public speaking; but we do not know as it would have preachers speak by rule in giving their sermons to the people. Now though we would not wish to set ourself up as dictator in this matter, yet we think that ministers should speak in accordance with fixed rules, and we have seen none with which we are so well pleased as the following, which are respectfully dedicated to all whom they may concern.

I. Preach the Gospel—Christ and him crucified.

After the minister has complied with this rule, then, if the members of the congregation wish to hear a lecture on Fourierism, or Mesmerism, or some other humbugism of the day, they can find enough to supply them from the fragments of some shattered 'Association,' or from the host of travelling 'Dr.'s by which community is being gulled of a fortune.

II. Be sure to make the hearers understand what is said.

This rule being followed, if the hearers go from church praising the minister's pearly teeth, glossy hair, dandy coat, admirable gestures, and some other like qualities; then the worst is upon their own heads, for so did not those who heard Jesus and the Apostles preach.

III. Don't steal over half, or at the outside, three quarters of the sermon.

Half, or even three quarters, will do; but this taking the whole, is cutting it decidedly too fat; beside the Unitarians may suppose that the preacher is, or at least has been, 'approximating' them.

IV. The preacher should not speak over an hour after he has no more to say.

This preaching an hour or two after having gone

through with the subject; twisting it this way, and turning it that way, to show how many different shapes it may have, is shockingly superfluous.

Brethren what think ye of the above rules? Pass them round, and let us know. S. J. G.

REMOVALS.—Br. T. J. Whitcomb of Hightstown, N. J., has received and accepted an invitation to take the pastoral charge of the Universalist society in Newport and Middleville, Herkimer county, N. Y., and will commence his labors with them on the fourth Sunday inst. He wishes all communications designed for him hereafter to be sent to Newport. Br. Whitcomb is an excellent man and a good pastor, and we hope and trust the connection will be mutually pleasant and profitable.

Br. Stebbins has taken up his residence in Detroit, and wishes all letters and papers for him to be directed accordingly.

We learn from the Trumpet that the Universalist society in Charlestown, has engaged Br. THOMAS S. KING as its Pastor, in place of Br. E. H. Chapin, who has removed to Boston. This is right. Br. King's beloved and lamented father was Pastor of that society when he died, and now seven years' time has provided a qualified son to stand in the same office. He is one of our most promising young men.—[Banner.]

UNIVERSALIST BOOKS FOR SALE AT THIS OFFICE.

Paige's Selections	\$1.00	Juvenile Library	.50
do. Commentary 2 vs.	2.00	Williamson's Argument	
Universalists Guide	1.00	for Christianity	.50
do. Book of Reference	1.00	Exposition of Universalism	.50
Balfour's 2d Inquiry	1.00	Lectures to Youth	.50
Names and Titles of Jesus	1.00	Orthodoxy as it is	.50
Pro and Con of Universalism	1.00	Historical Sketches	.50
Skinner and Campbell's Discussion	1.00	The Preacher	.50
Pocket Polyglot Bible	1.00	Biography of Winchester	.50
Ancient History of Universalism	1.00	Bacon on Religion	.50
Rogers' Memoranda	1.00	Skinner's Letters to Aikin and Lansing	.50
Practical Hints to Universalists	.75	Life of Murray	.50
Universalist Book	.63	Adventures of Eld. Tubby	.50
Austin's Voice to Youth	.63	by G. Rogers	.50
do. to the Married	.63	Universalist Assistant, by D. Forbes	.50
do. on the Attributes	.63	Emmon's Bible Diction.	.50
Ballou's Lect. Sermons	.63	Ellen, or Forgive and Forget	.50
do. Select Sermons	.63	Convention Sermons	.50
do. on the Atonement	.50	Duties of Young Men,	
do. Notes on the Parables	.50	E. H. Chapin,	.37
Illustrations of the Parables, T. Whittemore	.75	Duties of Parents, O. A. Skinner	.37
Sybilline Verses or the Mirror of Fate	.75	Floral Fortune Teller	.37
Mrs. Scott's Poems	.63	Chapin's Lectures	.37
Causes of Infidelity Removed	.63	Flower Vase,	.37
Universalist Manual	.50	Fables of Flora	.37
Skinner's Prayer Book	.50	Sacred Flora, by H. Bacon	.37
Christian Comforter	.50	con	.37
Law of Kindness	.50	Memoir of S. W. Fuller	.37
Ely and Thomas Discus.	.50	Pocket Concordance	.25
Flower Basket	.50	Biography of Rev. W. H. Griswold	.25
		Streeter's Hymns, (large and small)	.44, .50, .63
		Washingtonian Pocket Companion, doz. or single.	

MARRIAGES.

In the Universalist church at Newport, by Rev. P. Hathaway, Mr. ORRIN SPENCER to Miss LUCINA W. COFFIN.

In Trenton, by the same, Mr. HENRY TUTTLE to Miss NANCY BARNEY, both of Newport.

In Newport, by the same, JOHN H. WOOSTER, Esq. to Miss MARIA J. BARRY.

At Sandy Creek, Oswego county, August 10th, by Rev. John Loveys, Mr. ROBERT MCADAM, of Williamsburg, L. I., to Miss HANNAH TITUS, of the former place.

In Scipio, by Rev. J. M. Austin, Mr. HORACE CLOSE to Miss MARY W. WHITFIELD.

In Auburn, by the same, Mr. HENRY M. STONE to Miss LYDIA B. PARRISH, Mr. OTIS S. TRUFANT to Miss HARRIET E. SANDERS. Mr. DANIEL GLASS to Miss URSULA F. COON. Mr. DANIEL TYLER to Miss SARAH ANN GIL-

BERT. Mr. JULIUS HOLLISTER to Miss MARY M. HAVENS.

In Shirley, Mass., by Rev. Dr. Ballou of Medford, Rev. A. D. MAYO, pastor of the Universalist society in Gloucester, to Miss SARAH C. EDGARTON.

DEATHS.

In Cobleskill, Schoharie county, May 14th, Mrs. MARY A. SHULTS, wife of Henry Shults, and daughter of John and Phila Rooks, (Niles,) in the 27th year of her age. Her sickness was long, painful, and of the most aggravating nature—yet she bore it without giving utterance to a complaint or bitter murmur. She conversed relative to her death and burial with the most perfect composure; and even longed for the hour of her dissolution to arrive, that her spirit might fly away to that 'better land,' where pain, sickness and death can never come; but where the weary find rest, and all that die in Adam a home of un fading bliss and glory.—She was a Universalist—lived and died such. May this holy Gospel faith cheer the mourning friends, and point them to that spirit clime where friends meet no more to part. J. M. PEEBLES.

In Oxford, on the 4th of March last, Mrs. MATILDA BROWN, mother of David Brown, Esq., in the 87th year of her age. Her funeral was attended on the 6th, in the Universalist meeting house, where a discourse was delivered by the writer, aided in the services by Br. Gibson, and her remains were followed by a large procession to the town of Norwich and there interred. J. T. G.

In Oxford, July 23d, Mrs. MARY TYRRELL, wife of Capt. James Tyrrell, aged 25 years.

In 1838, the deceased, the aged person whose death is above recorded, our late promising Br. Griswold, Br. H. B. Soule, myself, and five others, composed the family of our benevolent friend, D. Brown, Esq., in this village. The departure of three of the number forcibly reminds us that we 'are strangers and pilgrims on the earth.'

By the untimely exit of Mrs. T., community has lost one of pure morals, correct deportment and amiable disposition. As a companion, mother, daughter, sister, friend and neighbor, she was faithful in the discharge of all her duties. She practiced those virtues which were effectually developed in her youthful mind, by those to whose care she was committed in childhood, and who ever felt a deep interest in her welfare. Modest, diffident and unassuming, her worth was fully appreciated only by her most intimate acquaintances, to whom she was ardently endeared. Her patience and reconciliation throughout her last illness, which was at times exceedingly severe and painful, though not evidence of the truth, yet speaks favorably of the influence of that faith she strongly favored, of the final blessedness of all our race, which comforted her in life and supported her in death. She has left the church she uniformly attended and the choir she graced, to sing the song of Moses and the Lamb in the general assembly around the throne of God.

Farewell, dear sister, thou art gone,
From pain and sorrow now released,
Thy woes are o'er, thy race is run;
Then sister rest in perfect peace.

Our tears now flow, but not for thee,
For well we know thy rest is sweet—
And faith and love bid us to hope,
With thee a ransomed world to meet.

A numerous concourse attended her funeral in the Universalist meeting house, July 24th, and the extremely painful duty of addressing them devolved upon the writer.

J. T. G.

In Hartwick, July 27, REBECCA, aged 3 years; July 31, LEVERETT, aged 7 years; August 4, EMILY JOHANNA, aged 4 years—children of Horace and Mary Chase. Thus in the brief period of eight days these parents have been called to part with three lovely and interesting children!

'So fades the lovely blooming flower,
Frail, smiling solace of an hour;
So soon our transient comforts fly,
And pleasures only bloom to die.'

Though it may seem hard, and sorely afflicting for those parents to part thus suddenly with those dear idols of their hearts, yet I trust they mourn not without a hope; without the blessed consolation that they pass away ere they had ceased to be an emblem of our Saviour's kingdom, and that they are now safe in the tranquil bosom of endless love. A sermon was delivered to a large circle of mourning friends after the death of the first two, from Matt. vi: 9, 10, by the writer.

J. H. T.

(Original.)
A THOUGHT OF DEATH.

A pale blue sea of light
Was stretching far away
In endless blue tranquility,
Upon the close of day.
One soft and fleecy cloud
Was lingering brightly there,
Painted with gold and purple,
A thing unearthly fair.
And as it calmly sank
Below the verge of day.
Methought of those we love
That pass in death away:
With human love behind them
And heavenly love before,
They linger like you cloud,
Then fade forever more.
And as the golden sunlight
Upon the cloud doth lie,
Bequeathing holy beauty
Ere it sink within the sky;—
Even so doth the loved spirit,
Strange, calm beauty shed
Upon the pale still features
Of the young and cherished dead.

A something that we know not—
A hope to mortals given,
Too fair to call it earthly,
Too faint to call it heaven,
Then whispers to the soul
And warm emotions rise
Till it almost spread its wing
And soar beyond the skies.

Lockport, N. Y., July 27, 1846.

E. CASE, jr.

(Original.)

MR. EDITOR—A few evenings past, as I sat viewing the starry heavens, the following thoughts occurred to my mind, and remembering to have read in your paper, some weeks past, of a seeming remissness in your poets, and also remembering that some fifty years ago I had thought myself something of one, I have ventured to brighten up the old muse once more. I therefore send you the following scraps, such as they are, and if you think them worthy of a place in your columns, you will please an old man, and one, too, who is a well wisher to the cause of Universalism.

Groton, July, 1845.

AN OLD MAN.

Shall I attempt a God to scan?—
A finite creature here below—
Attempt it not, presumptive man;
'Tis not for sons of earth to know
How worlds are governed by his laws,
Or how he framed the blue arched sky.
Rest thou assured he's the first cause
Of all we see, both far and nigh.
In nature's book we plainly read—
And Scripture tells us of the same—
His purpose in the promised seed;
Then let the world his praise proclaim.
O, rest my soul, his promise stands:
Trust thou in his almighty word;
Receive salvation from his hands,
And bow in reverence to your God.
Let not the awful thought intrude
That there's a world of endless wo,
Where devils dwell, where's nothing good,
Where spirits, formed of God, shall go.
But let the world in love proclaim
His goodness, merry, truth and love;
Give honor to the Almighty name,
And soar from earth to worlds above.
He purposed in himself to do
His own good will and pleasure, when
He framed all worlds, the Scriptures show;
And nature shouts the loud amen.

(Original.)

MEMORY.

'Thy pleasures most we feel when most alone,
The only pleasure we can call our own.'

Memory dispels the gloom of many an hour, and causes the heart to beat wild with joy, at the thought of former days of happiness. How brightly is

every joyous scene painted! We almost live our lives again in our recollections of the past. Where are our friends, whose friendship was the only tie that bound us here to earth? Where are they? Some are lying where the 'ivy creeps,' and where the 'gray stones lean.' Their spirits bid farewell to earth and all its joys and sorrows; they have gone, where all are going; where every knee shall bow to God and every tongue sound his praise.—Yes! they whose hearts were lightest, and they whose spirits were crushed in sorrow, all have gone to the presence of their Maker.

Our surviving friends are scattered here and there. Some have crossed the dark blue wave to visit the stranger's land—but can we ever forget them?—No! Memory has engraved their images on our hearts and they can not be forgotten.

Probably no thoughts are lost, but retained in the mind and some of them will be brought forth by some unexpected event. Sometimes we think of things that we have not thought of before for years and perhaps will not think of them again for years to come.

'Lulled in the countless chambers of the brain,
Our thoughts are linked by many a hidden chain,
Awake but one, and lo, what myriads arise!
Each stamps its image as the other flies.'

GERTRUDE.

(Original.)

THE GOODNESS OF GOD.

'The Lord is good to all; and his tender mercies are over all his works.'

Such is the beautiful language of the shepherd prince, the sweet musician of Israel. His exalted spirit was wont to go forth, and mingle in devotion's holy train, and celebrate the goodness of the Eternal—he struck his mellifluous harp, and chanted the melodious songs of Zion. Indeed, God is good—His wisdom is every where manifest—His mercy is every where displayed. 'I can not go where universal love smiles not around.' And who shall limit the beneficence of the high and holy Sire of the Universe? He is omnipresent, omnipotent.—His whole nature and very essence is Love. We can discern the tokens of His goodness in the ample book of nature—we see them in the splendid beams of the king of day, in the silvery rays of night's majestic queen, in the brilliant gems that deck the diadem of evening, in the lofty mountains and lowly valleys,—the emerald bowers of summer, the fragrant flowers and sparkling streams,—and in every material object around, above and beneath. The Saviour's mission to the world was to acquaint mankind with the true character of God, that therefore those who worshipped might worship him in spirit and in truth. His mission was fraught with benevolence. He came with heaven's best gift—the Gospel of universal peace and impartial goodness to a world. This Gospel is transcendent in excellence. Its delineates in shining letters the Paternity of God, and exhibits his impartial love for his children.—It reveals the glorious intelligence that—'as in Adam all die, even so in Christ shall all be made alive—and the ransom of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads—and sorrow and sighing shall flee away.'

LAURA EGGLESTON.

German, August, 1846.

PRESERVE THAT THOUGHT.—It may have come into your mind, while reading, meditating or conversing. Or while riding along the road, or threading your way through a crowded street. No matter. If it is a good thought, write it down. It flashes and sparkles in your mind as the forerunner of a host of others. Seize it; fasten it upon paper at once, or it may fly away as an eagle towards heaven, and carry the whole train along with it. One good thought secured, may be as a fountain of sweet water in a desert, refreshing every thought that comes to its margin, and sending streams of pure and healthful influence, through every ramification of thought and feeling.

That thought may never come again. Its coruscations, that thrilled while they enlightened you,

may perish from your memory.—Presently you may recall it in vain. It will have passed away and left no clue, by which to trace it, behind. Good thoughts are like flowers,—beautiful, but perishing. Yet the fragrance of flowers may be preserved. So may good thoughts, that come like angels upon a dying Christian's vision, be chained and cherished in the mind. But they are only secure on paper.

Make a portfolio of your hat; keep an everpointed pencil about you, and keep it pointed by use; and seize the thought when it comes, and preserve it.

One thought saved a day will make three hundred and sixty-five a year. Thus you may grow rich in good thoughts, as men grow rich in gold—by saving. Write down that thought.

GENERAL ELECTION.

NOTICE is hereby given, that at the next General Election to be held on the Tuesday succeeding the first Monday of November next, the followings officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State.
Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

A Senator for the Fifth Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of Carlos P. Scovil, on the last day of December next.

A Representative in the 30th Congress of the United States, for the Twentieth Congressional District consisting of the county of Oneida.

Also the following officers for the said county, to wit:

4 Members of Assembly. A Sheriff in the place of Palmer V. Kellogg, whose term of service will expire on the last day of December next. A County Clerk in the place of Delos DeWolf, whose term of service will expire on the last day of December next; and four Coroners in the places of the present incumbents, whose terms of service will also expire on the said day.

PALMER V. KELLOGG, Sheriff.

STATE OF NEW YORK,
SECRETARY'S OFFICE,

ALBANY, July 24, 1846.

To the Sheriff of the County of Oneida:

SIR—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected to wit:

A Governor and Lieutenant Governor of this State.

Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

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Yours respectfully, N. S. BENTON,
Secretary of State.

A WALKER, PUBLISHER AND PROPRIETOR.

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NO. 35.

[From the Hartford Times.]

THE MORAL RESULTS OF POTTER'S* EXECUTION.

A LECTURE

Delivered in the Universalist Church, Hartford, Conn., on the afternoon of July 26, 1846.

BY REV. H. B. SOULE.

'There is a way that seemeth right unto man, but the end thereof are the ways of death.'—Prov. xiv: 12.

The tragedy has closed; the terrible scene has ended; the young and guilty man is no more. On Monday of the past week, a life was publicly taken away, which, by an earthly power can never be restored. He, who in the season of youthful and impulsive passion, blinded and misguided by evil companionship, strangely murdered a fellow man—has himself been murdered as the only satisfaction of an offended law, and atonement for society for his awful crime. With the Christian Scriptures in their homes, men have gone forth under the authority of a human law, in the open day, with prayerful Christian ministers around them, and made a public sacrifice of a fellow man, in the most vigorous and hopeful period of mortal life.

The multitude, the pressing, eager, thronging multitude, from city and country, from high life and low life, with anxious faces and busy tread, have come, with the murmur of their thousand voices; have in breathless stillness waited on the awful scene, and have now again returned to their homes and the business of life. The armed bands that were stationed there, with threatening instruments of death to hold the multitudes from deeds of violence, have lain aside their fear-inspiring equipage and gone back to the peaceful pursuits of Christian men. Minute accounts of all this horrid tragedy have been published and read all over the commonwealth. The dead man has been returned to his friends and respectfully buried.

And now that the scene has closed—the sacrifice has been made—the young man has been publicly executed on a machine 'displaying,' as we are gravely told, 'great ingenuity in its contrivance,' and we have all been made familiar with it, let us ask what good is expected to come of it? What has been the object in publicly executing young Potter? Surely such a revolting work has not been done without contemplating some great and good purpose; surely our fellow citizens have not lain violent hands on the life of a young man; without regarding it as the means to some high moral end. But what is the end expected to be gained through such terrible means? I know the customary answer to all questions concerning the infliction of capital punishment; and the same answer would be given in this case. We should be told that the welfare of society demanded it. It was deemed necessary that this tragedy should be acted, in order to throw around the community the most awful and effective restraint. We must quit us of all demands of the law. We are told that in thus maintaining the authority and dignity of the law, we not only command due reverence to the institutions of the State, but we also awaken the public mind to a just sense of its obligation to the higher laws of God and religion. Go ask those who have been concerned in 'bringing to pass' the execution of young Potter, what good they expected to come of it, and they would confidently tell you that it was designed, and peculiarly calculated, to operate as a shield

to virtue and to life, by making the law a terror unto evil doers; that it was intended to arouse the sinful and the erring to the danger of their situation, and make them realize how awful may be the end of the course they are pursuing; that it was, in a word, to make the whole community feel that life, and its rights and duties, are the most sacred things, and are to be most sacredly regarded.

Go also and ask the recent legislature, which refused to commute the young man's punishment to imprisonment for life, and they would answer that the well being of society, the security of human life, the dignity and authority of the statute law, indispensably demanded this execution—this terrible sacrifice of life. They would urge most earnestly that they were moral reasons which led them to this awful conclusion; for they believed its tendency would be to fill the community with a deep and just sense of the value of life, and to again throw around it the most salutary and effective protection within the reach of human power.

This claiming for the young man's execution most important and valuable results—results, which if realized, would, in a great measure, atone for the savage inhumanity of the act. But will they be realized? To put forth claims for a course of action is one thing—to make it meet and answer those claims, is quite another and the most important thing. It is impossible then, under the present constitution of things, under the operation of the existing laws of the mind and the moral nature of man, for the moral consequences which are claimed for it, ever to flow from the execution of young Potter? Or, indeed, will any permanent good result from it? Will the moral interests of the State be benefited by it, in any respect whatever? I can not speak for others, but for myself, I greatly fear that the professed objects for which this revolting tragedy has been acted, will never be realized. I can not see how the most deliberate sacrifice of human life, can be a strengthener of public or private virtue—how it can increase, in men's esteem, the sanctity of life, and inspire a cheerful obedience to its duties. Nay, I can not but regard it as calculated, in the very nature of things, to produce results the very opposite of those claimed for it. According to the best idea I can gain of its legitimate influences, I must set it down as having a positive tendency to blunt the moral sensibilities of the community.

We all know the receptive character of the human heart. It readily drinks in the spirit of the scenes it contemplates. Even when the subject is repulsive, it is more or less affected by it—is tinged with its hues—is mysteriously changed in some degree, into its own image.

The savage who worships a cruel and vindictive god, is cruel and vindictive in his own character. The idolators of Moloch soon became the true sons of Moloch, and witnessed the agonies of his sacrificial victims without a relenting look or an emotion of pity. The worshippers of Juggernaut have come to esteem life of such small worth as to be fit only for sacrifice. In the days of the gladiators, from frequently beholding such scenes, the most refined among the citizens of Rome, of both sexes, could take a sort of brutal pleasure in seeing men smile and bleed in the deadly combat. In the French Revolution, scenes of blood were so constantly before the people's vision—the guillotine did, daily, such a horrid work of slaughter and death, that the French heart seemed, at one time, to have almost lost its sensibility, and been converted into bloodless, pulseless, pitiless marble. The more that life was sacrificed, the less valuable and sacred did it become. So also in the early history of our own State, when men and women were executed for a

variety of crimes; when such executions were of frequent occurrence, how poorly was life esteemed—what trivial offences were deemed sufficient to forfeit a person's right to live—and with what brutal barbarity were they tortured out of existence! They were often hung in the open field, or some elevated position, where all the community gathered round, and with jeers, and scoffs, and mockings, and insults, exulted over the dying man's agonies. There was pointed out to me, a few days since, a short distance below this city, the house in which an insane man killed his family, and then also himself; for which alleged crime, he was drawn to pieces and dragged about the streets by horses, to gratify the moral sense of the community living around him! "What a horrid and barbarous transaction for Christian men to be engaged in!" And yet it is but the natural fruit of those bloody laws, which, under any pretence, sacrifice human life.

Now, unless the laws of our being have changed, we may expect the same character of results to flow from the New Haven tragedy* of last Monday. It will not be so extensive, nor so deeply, darkly stained with blood, as it was less open to the public gaze, and is separated from its bloody kindred by more distance of time. Still, whatever power it has over the public mind must be a barbarous power—a power to blunt and deaden all the finer feelings of soul—all the humane sympathies of the heart; and in their stead to excite into active life all the revengeful, vindictive, and cruel passions. Besides the lesson which history should teach us—a lesson so positive and decisive that we can not mistake it—our common sense must tell us, that such a transaction as Potter's execution can not produce good moral consequences. We know that legally murdering him can not make us love the law under whose sanction it has been done, because there it nothing amiable or lovely in its spirit or in its operation. We know, also, that it can not make us love and regard our fellow man more deeply and truly, because itself does not regard man as man. We know, moreover, that if we wished to render our child cruel, the successful way would be to make him familiar with scenes of cruelty; if we desired to make him a savage, we should send him to grow up among savages. We know that it is a law of our nature, that we are made cruel by cruelty—harsh by harshness—revengeful by revenge—warlike by war—and murderous by living amidst a murderous people, and witnessing murderous scenes. And this kind of results—sad as the conclusion is—must be expected from the revenging murder of young Potter.

They talk to us about the security of life—about impressing its value and significance upon the general heart; but how can that scene, in which a young life was publicly smitten into the grave—brutally and ignominiously sacrificed—not to secure it from doing harm, but to gratify a spirit of legal revenge—how can that scene make life appear any more sacred and inviolable? Will the fact that the guilty man has been killed and buried, awaken in the community a more lively sense of their relation and duty to man? Can there flow from such a fountain, a stream of pure, holy, saving influences? Can public legal revenge beget private individual mercy? Can love spring from unrelenting, vindictive hatred? Will life become more sacred and dear, from being so easily forfeited—so publicly trifled with? No: we must look to other causes for these desirable effects. The public murder of Potter can never prove a moral benefit to a community of civilized and Christianized men. If it can, then for the moral welfare of this Christian State, it would be better immediately to hang up

* Andrew P. Potter, the young man who was executed at New Haven, on Monday the 20th of July, 1846, for the murder of Mr. Lucius P. Osborne, on the 9th of February, 1845.

all the criminals, of every age and sex, within its borders!

But look a moment at its influence on the community in the immediate vicinity of the scene—and what there was its apparent effect? Every one who had read the published accounts of the execution, must have been impressed with its horrid and barbarous character; but have you thought what must have been its effect upon the community in whose midst it occurred? Think you it did not arouse into strange action the lower and brutal passions of human nature? What else could have drawn together around that gallows such a throng of Christian men and women, to witness a transaction so bloody and revolting to every Christian sympathy and sentiment? Was it love, or compassion, or pity, or a noble humanity, that drew them there? Was it not any thing but these? Ah! what a spectacle is that, in a Christian land? How differs it in character from barbarous heathenism? A multitude, from city and country, press on with hurried steps towards the place of execution. Behold them crowd thick and fast upon each other, striving to gain a position as near as possible to the lifted gallows. A strange, bewildering anxiety is fixed on every countenance, and glares from every eye. A wonderful impatience heaves and agitates their bosoms, making them an uneasy and restless mass. Look at them now, and there seems to be about them an air of strangeness, of wildness, that renders them a spectacle painful and fearful to behold. To prevent them from deeds of outrage and open wrong, while gathered round that great fountain of restraining power and moral virtue, placed here and there are companies of strong men, armed with instruments of blood and death! For what, now, have they come, pressing, thronging together there? What has led them forth from their homes of quiet and security, to that labor and exposure? What have they thronged into that impatient, restless, heaving multitude to behold? Is it to witness the exhibition of what shall call into delightful exercise the finer feelings and affections of the soul? Is it to gaze on a scene of beauty—or loveliness—or grandeur, that shall fill the mind with new and blessed images—chastening—expanding—exalting—and making it capable of more refined and intense pleasures? Have they come to cultivate the moral taste—to refine and perfect the moral sense—to quicken the moral perceptions—to receive new incentives to love, beautify and sweeten life, and new strength to fill it with noble deeds and blessed virtues? Are these the high and holy purposes for which they have pressed around that scaffold and prison house? Ah! never—never; but to be present at the cold, studied, revengeful murder of a brother man. Is there not, then, something of depravity in their thus crowding to that revolting scene of execution?—and did not their presence call anew and vigorously into exercise the lower feelings and brutal passions of their hearts? Does not, then, I repeat still again, the witnessing of scenes of cruelty and blood, tend, certainly and powerfully, to blunt and deaden the sensibilities and sympathies of the human soul?

Again, this execution will tend to foster in the community the immoral and unchristian spirit of revenge. This has already been stated, but I wish to make it a little more prominent. It is so low and base a passion as to render every thing bitterly reprehensible that fosters it. To retaliate is just so far to act the brute. It is purely a destructive principle, and is positively opposed to both the spirit and precepts of Jesus Christ. They teach us to forgive and forbear, and labor to amend—to overcome evil with good—to render positive evil to no man; revenge, on the contrary, teaches us to injure, to destroy, to gratify itself, not to bless another. Revenge belongs to that iron theology whose golden rule is an 'eye for an eye and a tooth for a tooth.' And yet this very principle, injurious and unchristian as it is, is directly and openly taught to the citizens of this commonwealth by this case of Potter. Both the law and the legislature have expressly declared that they sought not the reformation of the criminal, not the moral amendment of the young man, not the securing of him against all further in-

jury to society, but to gratify the spirit of revenge. No matter what change for the better the criminal might experience, they would not rest satisfied until they could look on the young man's dead body. The language of their moral code is murder for murder—like for like—and they can understand no other language. Now what must be the influence that shall go out from such a scene of revenge?—Does it not say to every one to whom it comes, revenge, retaliation is the true moral code of life; if a man injures you, you must through some means injure him as much; and you will not do your duty—you will be guilty of moral defection—if you rest satisfied short of this. This is one of the saddest lessons that this New Haven tragedy will teach the community. It is a bold and fearful stand against Christianity and the highest interests of society. Revenge and blood are indeed strange means to mould man into the likeness of Christ, and fill him with the sweet and forgiving spirit of Heaven. How many such executions would it require, think you, to fill the whole community with the mild and peaceful kingdom of Jesus Christ?

But they talk to us about the majesty of the law—its claims must be respected and its honor maintained. But what must be the character of that law whose claims and honor are maintained by blood and death—which shows its wisdom to *govern*, by *killing* its subjects! If to shudder at the barbarous cruelty of a law, is to honor it, the law which takes away, destroys forever from the world, human life, will be sure to be duly honored by all truly enlightened, benevolent, Christian hearts.

And again, we are led to inquire, what is the law that it should be regarded as more sacred than man's life? Law is the imperfect work of frail, erring man—life the sublime creation of God; at the best, law is a means—at life, at the least, is an end.—Hence, it seems to us, that to sacrifice life to the majesty of human law, is to sacrifice the end to the means—the creation of God to the puny work of man. Thus exalting the human law so far above life, depreciates the latter into a very poor and sorry thing—a thing meaner and less valuable than a revenging and bloody law. One of the chief reasons why Potter was executed, was that the law might be maintained in the point of its honor and majesty. The young man's life was of less consideration than a relic of the dark ages, found on the statute book of Connecticut. Now, does not this view again, like every other we can take of it, show that that execution was unchristian in its character, and will be immoral in its actual results upon the general community?

But I shall be told that it was necessary to punish the young man, for he was guilty of murder. To punish him, indeed! but is not to *punish* him and to *kill* him, quite different things? What is punishment? The Christian idea is, to chasten the erring and the sinful that they may afterwards be partakers of his holiness. There is nothing of revenge or retaliation in the Christian idea of punishment. Christ would not *destroy*, but *save* men's lives. Young Potter might have been punished to the true intent of Christianity, without being murdered. He might have been so dealt with as to have impressed society with the sacred and inviolable character of life, with due reverence and respect for the laws which shield and defend it, and consequently with the awfulness of the crime of murder. And here I would not be misunderstood. Because I have represented the execution of Potter as productive of lamentably immoral results; as tending to blunt and deaden the moral sensibilities of the community; to weaken true and healthful respect to the law; to make life, the work and gift of God, a mean and worthless thing, that may be violated and sacrificed to sustain the majesty of heathenish and bloody law; to destroy from the public heart the Christian spirits of justice, forgiveness, mercy, forbearance, and duty to the erring; to cultivate in their stead, the malignant spirits of revenge, retaliation, vindictiveness; as having in a word a direct tendency to deprave and brutalize the common heart; I would not be understood as inculcating the doctrine that the guilty man should be turned out upon society, with his feet unloosed

and his hands free to do deeds of violence again. No; I would have him punished; not, however, with the manifestation of any cruelty or revenge, but with the awful pungency which should make the soul feel its terrible guilt and tremble with the agony of a condign remorse. A retribution—not heartless and hopeless, but teaching the value of life and the magnitude of the offence of violating it—should lay its weighty and awful hand upon him, and keep him firmly and securely in its resistless and friendly hold. Yes, I would have him so dealt with, as not only make him feel his guilt and lead him to repent in dust and ashes, but also to make every young man who should look upon him, tremble at the thoughts of sin, and look upon licentiousness as the gateway to hell. It is a fearful thing to punish a fellow man; to deprive him of home, and friends, and all social joys; to imprison him in solitude; to enclose him within cold, damp walls and iron bars; shut away even from the cheer of God's blessed sunshine and the free airs of heaven; suffering pains in the body and torture in the mind—oh, it is a fearful thing thus to deal retribution upon the guilty. With what wisdom and care, with what pure hearts and clean hands, should such a work be done—not rashly and vindictively, but deliberately and kindly, with strong faith in, and deep love for man as a moral and immortal being. But when you carry the exercise of human power still farther, when you are not satisfied with securing him where all things, even the deep stillness of night, speak terrible and retributive thoughts to him; where the fatal blood is forever dripping in his scared and guilty vision; when you lead him forth and smite him till he die—what tremendous responsibilities do you assume! To take away life, to destroy that which can never be restored, to seal the temporal destiny of a kindred soul, to cast that soul, in the delirium of guilt and terror, into the unseen and untried eternity,—this is to step out beyond the region of the authority of man, upon the province and prerogative that belong alone to God, the creator and only legitimate disposer of human life. O ye, who lay your sinful hands, still reeking perhaps with the blood of the last victim, upon that subtle thing we call life, to crush it out of its clayey tenement, to dash it into the dark future—pause, I beseech you, in your awful work, and ask yourselves what are ye doing—upon what are ye operating—against what are ye warring—and what will be the result, the real and abiding result of all this bloody inhumanity to man. When will ye learn to temper your spirit with Christian mercy, and receive into your heart the Christian forgiveness? When will ye learn to punish, to reform and bring the poor criminal into the love and likeness of Christ—and not to make him a demon, fit only to be murdered by a halter? When will ye learn to appreciate that sublime moral power, which is above revenge and overcomes evil with good—redeeming and blessing the world, instead of depraving and cursing it? But if ye must have justice and power, as ye call them, may ye learn to use that which is tempered with the mercy described by the poet:

'The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blessed;
It blesseth him that giveth and him that takes;
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown;
His scepter shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above the sceptered sway;
It is enthroned in the heart of kings;
It is an attribute of God himself;—
And earthly power doth show likest God's,
When mercy seasons justice.'

[Original.]

'OUR COUNTRY—RIGHT OR WRONG.'

Br. WALKER.—In the Magazine of the 7th Aug., I find an article, headed as above, written by Br. Gibson, taking strong ground against the administration, and denouncing its ministers in unmeasured

terms on account of the war with Mexico. I regret very much, that our brother should manifest such a spirit towards the men whom, if he can not love (as commanded) he at least ought not to abuse,—and I also regret, that he should select the Magazine as the medium through which to communicate his bitterness. I am surprised, too, that he should not have found an earlier opportunity to express his extreme sympathy for Mexico, or, if his object be of a political character, that he did not wait until the Presidential campaign had fairly commenced, and the candidates were in the field. But, as Br. G. declares himself responsible for the article in question, and claims the right to denounce the officers of the government under which he lives in the full enjoyment of every blessing that can be secured to citizens by any earthly institution of civil government, in such terms as 'WHOLESALE MURDERERS, ROBBERS,' &c.—I also take the responsibility, and ask the privilege of saying, that although such sentiments may be endorsed by the good people in the vicinity of Utica, yet they sound harsh to us, who have yet to learn how the true patriot can place himself in the front rank of his country's enemies, and pierce his friends to the heart, because forsooth, his *individual opinion* is, that the war is an unjust one. And it matters not, whether that man fights with the rifle, the broadsword, the knife, or the goose quill, or burns blue lights to guide the enemy to our homes; the spirit which would dictate in either case is the same,—and I should consider the man who would be thus engaged destitute of every principle of American patriotism and well qualified to lead our country's enemies.

The charges made against the administration by Br. G., can be met, we think successfully, and the course our government has taken fully sustained,—yet we do not propose to reply to any of them in this place, for the reason, that there are political papers enough at the present day, through which we may discuss questions of that character, and what is decidedly to their credit as such, they do not mix with them, religious matters.

We have before witnessed these excessive outpourings of sympathy for the enemies of our country, and have read of being plunged in an *expensive, ruinous and most unrighteous war*, and in the same connection have been told that it was *unbecoming a moral and religious people to rejoice at the success of our arms*. This is all very well, and in keeping with the doctrine laid down by Br. G. That the citizen is at perfect liberty to fight according to his own fancy—either to join our brother, and storm the capitol of the Union at once—or join Gen. Taylor and fight him upon the Rio Grande. And again, Br. G. says, 'This war we consider to be a most unrighteous one, and no man by the laws of God or the principles of justice is bound to support his country in it.' And we have not a comment to make, upon the above treasonable paragraph, but will leave Br. G. to enjoy the honor of having given to the world, a reprint of doctrines first published here some twenty years ago, with a view then, as now, to embarrass and cripple the government, and if possible to render our enemies successful.

But what means this wonderful outburst of sympathy for an 'injured nation'? Why has war become odious and intolerable in the eyes of our Br.? There was a time when we could look on and see our fellows butchered without a tear, because (as it was said) Mexico had a right to butcher them, and we had no right to complain. At that time, the fountains of pity which now inundate these benevolent hearts, were dried up, or at least confined within certain territorial limits—and when our friends were bleeding upon the plains of Texas previous to annexation, and the crimson current mingled with the tears of widows and orphans, flowed dark and deep, the dying and the bereaved could find no balm for their sufferings in the sympathies of these same philanthropists. And although thousands were made to bite the dust, and the thunders of San Jacinto told that many of our friends had gone to their final account,—that the semi-savages with whom they contended for their liberty (such as we now enjoy and to which they were justly entitled)

knew no mercy, and gave no quarter,—we were quiet spectators of their heartless butcheries, because we could not sympathise with them *according to law*. And yet, I firmly believe the same law alluded to by Br. G. required us to extend to them a helping hand, long before. The humble suppliant had prostrated herself fainting and bleeding at our feet.

But poor, poor, Mexico! how heartless must be our government to deprive you of the very innocent amusement of murdering our people, after you have rendered such amusement indispensably necessary by the practice of murdering your own citizens—and yet how fortunate to find an able advocate of your rights, who will stand up in the midst of your enemies, and charge them with all your sins. And now, in conclusion, permit me to entreat Br. G. to look more closely into the present difficulties with Mexico—examine the arguments upon either side, and when the matter is fully and fairly investigated, and we are found guilty of murder and robbery, be pleased to inform us what portion of Mexican territory you have seen fit to seize upon in advance of our government, as the plunder belonging to the United States,—also, what officers in that service, receive fat pay, and do nothing?—Who is it that avoids danger, and dislikes the smell of gunpowder among our officers there? I know of none—but on the contrary believe that their deeds of noble daring, their bravery and their skill, have already stamped upon their brows the impress of heroes, which neither envy nor malice can obliterate, and established for them, fame upon which none but green eyes can find a spot.

W. G. BRANCH.

Hillsdale, Mich., 11th August, 1846.

REMARKS BY THE EDITOR.—We admit the above article into our columns in justice to the writer and those of his particular views, as we did that of Br. Gibson on the opposite side of the question. But both writers, and our readers generally, must perceive by this time that the subject is an improper one for our paper, excepting so far as the general principles of war and peace are concerned, or involve the great moral principles of Christianity and of moral and religious duties. This is a religious, and not a political paper; and party politicians must discuss their differences and contentions about the present war with Mexico, in political papers, if at all, and not in our columns.

Although the first part of Br. G.'s article, relating to the principles of right and wrong was unobjectionable; yet we seriously hesitated about admitting the last part of it, so decidedly and by wholesale condemning our Government for its course in the matter. But as we do not like to mutilate or alter articles sent for publication, and as Br. G. avowed himself, and not us, alone responsible for the views advanced, we concluded to let him speak out freely in our columns. He did so, and Br. Branch has now been allowed an equal freedom on the opposite side. This must suffice.

Br. B. we think is rather severe upon Br. G. It does not necessarily follow, because Br. G. thinks the present war against Mexico unjust and wicked, that he is therefore an enemy to his country, nor that he would have agreed with those who denounced our former wars with England. A man may honestly view our revolutionary and subsequent war with England as unavoidable and perfectly just on our part, and yet believe the present war on Mexico to be unnecessary and unjust on our part. Because, by England we were oppressed, enslaved, invaded. Not so by Mexico: nor had we any fears of either.

Nor did Br. G. mean to intimate (we presume) that any of the American officers now in the army of service against Mexico receive fat pay and do no service. His meaning, doubtless was that members of Congress, getting fat pay, would vote for war, run no risk themselves, and make others fight it out for 25-cents per day. So of several other similar allusions: we do not think he has done full justice to Br. G.'s motives. But enough. We are willing the subject of War and Peace, should be discussed to a moderate extent in our columns, on general principles, as to the compatibility of War with Christianity,

whether it may or may not always be avoided, &c. &c. But if Brs. G. and B. have any more lances to break about the Mexican war, we beg them to take some political journal, and there fight it out to their heart's content.

D. S.

Since the above was in type we have received another well written article in reply to Br. Gibson, from Br. H. Bowen, of Lowville, which we should have published in preference to the above had we received it in season, as it is less of a personal and partizan character. He objects to Br. G.'s article because, instead of endeavoring to show that all wars are wrong, he seems to take it for granted that wars are right—that Mexico is right in making war upon us, or our army, and the U. S. is alone wrong. Br. B. takes the ground that the Rio Grande is the ancient and proper boundary of Texas on the Southeast—that it was the former boundary of Louisiana when ceded to this country by France—that the territory thus far has always been represented in the Texan Congress; and for this boundary, cites the authority of Jefferson, Madison, Monroe, Pinckney, J. Q. Adams, Henry Clay, Col. Benton, &c. In conclusion, he thinks if any national wars are justifiable, our nation is justified in going to war with Mexico.

But as the subject is exciting and liable, if continued, to assume more and more a political and partizan character, our correspondents, one and all, will see the necessity of dropping it entirely. Ed.

Br. Tompkins—Credit Br. Z. Cook, of Edmeston, \$2.00 for Universalist Quarterly for 1846 and \$1.00 for the sale of a duplicate copy of Vol. for 1845 as per order of the Editor.

GENERAL ELECTION.

NOTICE is hereby given, that at the next General Election to be held on the Tuesday succeeding the first Monday of November next, the followings officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State.
Two Canal Commissioners, to supply the places of Jonas Earl, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

A Senator for the Fifth Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of Carlos P. Scovil, on the last day of December next.

A Representative in the 30th Congress of the United States, for the Twentieth Congressional District consisting of the county of Oneida.

Also the following officers for the said county, to wit:
4 Members of Assembly. A Sheriff in the place of Palmer V. Kellogg, whose term of service will expire on the last day of December next. A County Clerk in the place of Delos DeWolf, whose term of service will expire on the last day of December next; and four Coroners in the places of the present incumbents, whose terms of service will also expire on the said day.

PALMER V. KELLOGG, Sheriff.

STATE OF NEW YORK,
SECRETARY'S OFFICE.

ALBANY, July 24, 1846.

To the Sheriff of the County of Oneida:

SIR—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected to wit:

A Governor and Lieutenant Governor of this State.
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Yours respectfully,

N. S. BENTON,
Secretary of State.

[Original.]

TO THE MEMORY OF REV. GEORGE ROGERS.

Ye minstrels of Zion, in strains deep and holy,
A beautiful requiem chant o'er the dead;
Our brother is sleeping, so dreamless and lowly,
His mission is over, his spirit is fled.

A bright star has faded away from our vision,
Our moral horizon no more to illumine,
Resplendent 'tis shining in yon high Elysium,
Where Love's scintillations dispel every gloom.

Oh! Rogers, dear brother! we mourn thy departure!
Our loss is thy great and unspeakable gain;
For glories unfading in bliss, thou didst barter
This fleeting existence of trial and pain.

We miss thee—a herald in Christ's holy orders,
Whose beautiful mission was spreading the truth;
Success crowned thy toils in enlarging our borders,
And strength'ning the minds of the aged and youth.

Oft, oft hast thou faced opposition, undaunted,
And stem'd the dark waters of Bigotry cold;
When Error assailed and frowningly vaunted,
Thy weapons were strong to demolish her hold.

My soul hath been charmed with thy message of gladness,
With rapture I listened thy rich chants to hear;
When error was mantling my spirit in sadness,
Thy song of 'Redemption,' dispelled all my fear.

In Zion's fair temple, before the high altar,
No more wilt thou stand the glad tidings to tell;
Thy Master hath call'd, and thy heart did not falter,
But entered his presence, triumphant to dwell.

Thy love for the cause of Immanuel inspired thee,
With ardent devotion and holiest faith;
Truth's beautiful vestments in meekness attired thee,
And peace, like a river, rolled on in thy path.

Farewell, sainted brother! thy warfare is over—
The plaudit, 'well done, faithful servant,' is thine;—
The emerald turf now thy relics doth cover—
Thy spirit is resting with spirits divine.

The sighs of thy consort and 'reft children weeping,
Elicit from sympathy's key a sad strain;—
May peace crown their spirits, in God's holy keeping,
We hope for a happy reunion again.

We mourn, when the worthy and useful are taken,
Away from our bowers of friendship below;
But God is our Father,—we are not forsaken;
Submissive at His dispensation we bow.

Farewell! holy angels shall watch o'er thy slumber,
Till thou shalt awake in Eternity's spring;—
All hearts shall be tuned to Love's golden numbers;
And heaven with paeans angelic shall ring.

German, July 30, 1846. LAURA EGGLESTON.

THE NEIGHBOR-IN-LAW.

BY L. MARIA CHILD.

Who blesses others in his daily deeds,
Will find the healing that his spirit needs;
For every flower in others' pathway strewn,
Confers a fragrant beauty on its own.

'So you are going to live in the same building with Hetty Turnpenny,' said Mrs. Lane to Mrs. Fairweather. 'You will find no body to envy you. If her temper does not prove too much even for your good nature, it will surprise all who know her. We lived there a year, and that is as long as any body ever tried it.'

'Poor Hetty!' replied Mrs. Fairweather, 'she has had much to harden her. Her mother died too early for her to remember; her father was very severe with her; and the only lover she ever had, borrowed the savings of her years of toil, and spent them in dissipation. But Hetty, notwithstanding her sharp features, and sharper words, certainly has a kind heart. In the midst of her greatest poverty many were the stockings she knit, and the warm waistcoats she made, for the poor drunken lover, whom she had too much good sense to marry. Then you know she feeds and clothes her brother's orphan child.'

'If you call it feeding and clothing,' replied Mrs. Lane. 'The poor child looks cold, and pinched, and frightened all the time, as if she were chased by an east wind. I used to tell Miss Turnpenny she ought to be ashamed of herself, to keep the poor little thing at work all the time,

without one minute to play. If she does but look at the cat, as it runs by the window, Aunt Hetty gives her a rap over the knuckles. I used to tell her she would make the girl just such another sour old crab as herself.'

'That must have been very improving to her disposition,' replied Mrs. Fairweather, with a good humored smile. 'But in justice to poor Aunt Hetty, you ought to remember that she had just such a cheerless childhood herself. Flowers grow where there is sunshine.'

'I know you think everybody ought to live in the sunshine,' rejoined Mrs. Lane; 'and it must be confessed that you carry it with you wherever you go. If Miss Turnpenny has a heart, I dare say you will find it out, though I never could, and I never heard of any one else that could. All the families within hearing of her tongue, call her the neighbor-in-law.'

Certainly the prospect was not very encouraging; for the house Mrs. Fairweather proposed to occupy, was not only under the same roof with Mrs. Turnpenny, but the buildings had one common yard in the rear, and one common space for a garden in front. The very first day she took possession of her new habitation, she called on the neighbor-in-law. Aunt Hetty had taken the precaution to extinguish the fire, lest the new neighbor should want hot water, before her own wood and coal arrived. Her first salutation was, 'If you want any cold water, there's a pump across the street; I don't like to have my house slopped all over.'

'I am glad you are so tidy, neighbor Turnpenny,' replied Mrs. Fairweather; 'it is extremely pleasant to have neat neighbors. I will try to keep every thing as bright as a new five cent piece, for I see that will please you. I came in merely to say good morning, and ask if you could spare little Peggy to run up and down stairs for me, while I am getting my furniture in order. I will pay her six pence an hour.'

Aunt Hetty had begun to purse up her mouth for a refusal; but the promise of six pence an hour relaxed her features at once. Little Peggy sat knitting a stocking very diligently, with a rod lying on the table beside her. She looked up with timid wistfulness, as if the prospect of any change was like a release from prison. When she heard consent given, a bright color flushed her cheeks.—She was evidently of an impressive temperament, for good or evil. 'Now mind and behave yourself,' said Aunt Hetty; 'and see that you keep at work the whole time. If I hear one word of complaint, you know what you will get when you come home.' The rose color subsided from Peggy's pale face, and she answered, 'Yes ma'am; very meekly.'

In the neighbor's house all went quiet otherwise. No switch laid on the table, and instead of 'mind how you do that, if you don't, I'll punish you,' she heard the gentle words, 'There, dear, see how carefully you can carry that up stairs. Why, what a nice handy little girl you are!' Under this enlivening influence, Peggy worked like a bee, and soon began to hum much more agreeably than a bee. Aunt Hetty was always in the habit of saying, 'Stop your noise, and mind your work.' But the new friend patted her on the head, and said, 'What a pleasant voice the little girl has. It is like the birds in the fields. By and by, you shall hear my music-box.' This opened wide the windows of the poor little shut-up heart, so that the sunshine could stream in, and the birds fly in and out carolling. The happy child tuned up like a lark, as she tripped lightly up and down stairs, on various household errands. But though she took heed to observe all the directions given her, her head was all the time filled with conjectures what sort of a thing a music-box might be.—She was a little afraid the kind lady would forget to show it to her. She kept at work, however, and asked no questions; she only looked very curiously at every thing that resembled a box. At last Mrs. Fairweather said, 'I think your little feet must be tired by this time. We will rest awhile, and eat some gingerbread.' The child took the offered cake with a humble little courtesy, and carefully held out her apron to prevent any crumbs from falling on the floor. But suddenly the apron dropped, and the crumbs were all strewed about. 'Is that a little

bird?' she exclaimed eagerly. 'Where is he? Is he in this room?' The new friend smiled, and told her that was the music-box; and after a while she opened it, and explained what made the sounds. Then she took out a pile of books from one of the baskets of goods, and told Peggy she might look at the pictures, till she called her. The little girl stepped forward eagerly to take them, and then drew back, as if afraid. 'What is the matter,' asked Mrs. Fairweather; 'I am very willing to trust you with the books. I keep them on purpose to amuse children.' Peggy looked down with her finger on her lip, and answered, in a constrained voice, 'Aunt Turnpenny won't like it if I play.' 'Don't trouble yourself about that. I will make it all right with Aunt Hetty,' replied the friendly one. Thus assured, she gave herself up to the full enjoyment of the picture books; and when she was summoned to her work, she obeyed with a cheerful alacrity that would have astonished her stern relative. When the labors of the day were concluded, Mrs. Fairweather accompanied her home, paid for all the hours she had been absent, and warmly praised her docility and diligence.—'It is lucky for her that she behaved so well,' replied Aunt Hetty; 'if I had heard any complaint, I should have given her a whipping, and sent her to bed without her supper.'

Poor little Peggy went to sleep that night with a lighter heart than she had ever felt, since she had been an orphan. Her first thought in the morning was whether the new neighbor would want her service again during the day. Her desire that it should be so soon became obvious to Aunt Hetty, and excited an undefined jealousy and dislike to a person who so easily made herself beloved.—Without exactly acknowledging to herself what were her own motives, she ordered Peggy to gather all the sweepings of the kitchen and court into a small pile, and leave it on the frontier line of her neighbor's premises. Peggy ventured to ask timidly whether the wind would not blow it about, and she received a box on the ear for her impertinence. It chanced that Mrs. Fairweather, quite unintentionally, heard the words and the blow. She gave Aunt Hetty's anger time enough to cool, then stepped out into the court, and after arranging divers little matters, she called aloud to her domestic, 'Sally, how came you to leave this pile of dirt here? Didn't I tell you Miss Turnpenny was very neat? Pray make haste and sweep it up. I would'n't have her see it on any account. I told her I would try and keep every thing nice about the premises. She is so particular herself, and it is a comfort to have tidy neighbors.' The girl, who had been previously instructed, smiled as she came out with brush and dust-pan, and swept quietly away the pile, that was intended as a declaration of frontier war. But another source of annoyance presented itself, which could not be quite so easily disposed of. Aunt Hetty had a cat, a lean scraggy animal, that looked as if she were often kicked and seldom fed; and Mrs. Fairweather had a fat, frisky little dog, always ready for a caper. He took a distaste to poor poverty-stricken Tab the first time he saw her, and no coaxing could induce him to alter his opinion.—His name was Pink, but he was any thing but a pink of behavior in his neighborly relations. Poor Tab could never set foot out of doors without being saluted with a growl, and a short sharp bark, that frightened her out of her senses, and made her run into the house, with her fur all on end. If she even ventured to doze a little on her own door step, the enemy was on the watch, and the moment her eyes closed, he would wake her with a bark and a box on the ear, and off he would run. Aunt Hetty vowed she would scald him. It was a burning shame, she said, for folks to keep dogs to worry neighbor's cats. Mrs. Fairweather invited Tabby to dine, and made much of her, and patiently endeavored to teach her dog to eat from the same plate. But Pink sturdily resolved he would be scalded first, that he would. He could not have been more firm in his opposition, if he and Tab had belonged to different sects in Christianity. While his mistress was patting Tab on the head and reasoning the point with him, he would at times manifest a degree of indifference, amounting to toleration; but the moment he

was left to his own free will, he would give the invited guest a hearty cuff with his paw, and send her home spitting like a small steam engine. Aunt Hetty considered it her own peculiar privilege to cuff the poor animal, and it was too much for her patience to see Pink undertake to assist in making Tab unhappy. On one of these occasions, she rushed into her neighbor's apartments, and faced Mrs. Fairweather, with one hand resting on her hip, and the forefinger of the other making very wrathful gesticulations. 'I tell you what, madam, I won't put up with such treatment much longer,' said she; 'I'll poison that dog; you'll see if I don't; and I shan't wait long, either, I can tell you. What you keep such an impudent little beast for, I don't know, without you do it on purpose to plague your neighbors.'

'I am really sorry he behaves so,' replied Mrs. F. kindly. 'Poor Tab!'

'Poor Tab!' screamed Miss Turnpenny. 'What do you mean by calling her poor? Do you mean to fling it up to me that my cat don't have enough to eat?'

'I did not think of such a thing,' replied Mrs. F. 'I called her poor Tab, because Pink plagues her so that she has no peace of her life. I agree with you, neighbor Turnpenny, it is not right to keep a dog that disturbs the neighborhood. I am attached to poor little Pink, because he belongs to my son, who has gone to sea. I was in hopes he would soon leave off quarrelling with the cat, but if he won't be neighborly, I will send him out into the country to board. Sally, will you bring me one of the pies we baked this morning? I should like to have Miss Turnpenny taste of them.'

The crabbed neighbor was helped abundantly, and while she was eating the pie, the friendly matron edged in many a kind word concerning Peggy, whom she praised as a remarkably capable, industrious child.

'I am glad you find her so,' rejoined Aunt Hetty, 'I should get precious little work out of her, if I didn't keep a switch in sight.'

'I manage children pretty much as the man did the donkey,' replied Mrs. F. 'Not an inch would the poor beast stir for all his beating and thumping. But a neighbor tied some fresh turnips to a stick, and fastened them so they swung directly before the donkey's nose, and off he set on a brisk trot, in hopes of overtaking them.'

Aunt Hetty, without observing how very closely the comparison applied to her own management of Peggy, said 'that will do for folks that have plenty of turnips to spare.'

'For the matter of that,' answered Mrs. F., 'whips costs something as well as turnips; and since one makes the donkey stand still, and the other makes him trot, it is easy to decide which is the most economical. But, neighbor Turnpenny, since you like my pies so well, pray take one home with you. I am afraid they will mould before we can eat them up.'

Aunt Hetty had come in for a quarrel, and she was astonished to find herself going out with a pie. 'Well, Mrs. Fairweather,' said she, 'you are a neighbor. I thank you a thousand times.' When she reached her own door, she hesitated for an instant, then turned back, pie in hand, to say, 'Neighbor Fairweather, you needn't trouble yourself about sending Pink away. It's natural you should like the little creature, seeing he belongs to your son. I'll try to keep Tab in doors, and perhaps after a while, they will agree better.'

'I hope they will,' replied the friendly matron. 'We will try them awhile longer, and if they persist in quarrelling, I will send the dog into the country.' Pink, who was sleeping in a chair, stretched himself and gaped. His kind mistress patted him on the head. 'Ah, you foolish little beast,' said she, 'what's the use of plaguing poor Tab?'

'Well, I do say,' observed Sally, smiling, 'you are the master woman for stopping a quarrel.'

'I learned a good lesson when I was a little girl,' rejoined Mrs. Fairweather. 'One frosty morning, I was looking out of the window into my father's barnyard, where stood many cows, oxen and horses, waiting to drink. It was one of those cold snapping mornings, when a slight thing irritates both man and beast. The cattle all stood

very still and meek, till one of the cows attempted to turn round. In making the attempt, she happened to hit her next neighbor: whereupon the neighbor kicked and hit another. In five minutes, the whole herd were kicking and hooking each other with all fury. My mother laughed, and said, 'See what comes of kicking when you're hit. Just so I've seen one cross one word set a whole family by the ears, some frosty morning.' Afterwards, if my brothers or myself were a little irritable, she would say take care children. Remember how the fight in the barn-yard began. Never give a kick for a hit, and you will save yourself and others a deal of trouble.'

That same afternoon, the sunshine dame stepped into Aunt Hetty's rooms, where she found Peggy sewing, as usual, with the eternal switch on the table beside her. 'I am obliged to go to Harlem on business,' said she. 'I feel rather lonely without company, and I always like to have a child with me. If you will oblige me by letting Peggy go, I will pay her fare in the omnibus.'

'She has her spelling lesson to get before night,' replied Aunt Hetty. 'I don't approve of young folks going a pleasuring, and neglecting their education.'

'Neither do I,' rejoined her neighbor; 'but I think there is a great deal of education that is not found in books. The fresh air will make Peggy grow stout and active. I prophecy she will do much credit to your bringing up.'—The sugared words, and the remembrance of the sugared pie, touched the soft place in Miss Turnpenny's heart, she told the astonished Peggy that she might go and put on her best gown and bonnet. The poor child began to think that this new neighbor was certainly one of the good fairies she read about in the picture books. The excursion was enjoyed as only a city child can enjoy the country. The world seems such a pleasant place when the fetters are off, and nature folds the young heart lovingly on her bosom! A flock of real birds, and two living butterflies, put the little orphan in a perfect ecstasy. She ran and skipped. One could see that she might be graceful, if she were only free. She pointed to the fields covered with dandelions, and said, 'See, how pretty! It looks as if the stars had come down to lie on the grass.' Ah, our little stunted Peggy has poetry in her, though Aunt Hetty never found it out. Every human soul has the germ of some flowers within, and they would open, if they could only find sunshine and free air to expand in.

Mrs. F. was a practical philosopher in her own small way. She observed that Miss Turnpenny really liked a pleasant tune; and when winter came, she tried to persuade her that singing would be excellent for Peggy's lungs, and would perhaps keep her from going into consumption.

'My nephew, James Fairweather, keeps a singing school,' said she, 'and he says he will teach her gratis. You need not feel under great obligation; for her voice will lead the whole school, and her ear is so quick, it will be no trouble at all to teach her. Perhaps you would go with us sometimes, neighbor Turnpenny? It is very pleasant to hear the children's voices.'

The cordage of Aunt Hetty's mouth relaxed into a smile. She accepted the invitation, and was so much pleased, that she went every Sunday evening. The simple tunes, and the sweet young voices, fell like dew upon her dried up heart, and greatly aided the genial influence of her neighbor's example. The rod silently disappeared from the table. If Peggy was disposed to be idle, it was only necessary to say, 'When you have finished your work, you may go and ask whether Mrs. Fairweather wants any errands done.'—Bless me how the fingers flew! Aunt Hetty had learned to use turnips instead of the cudgel.

When spring came, Mrs. Fairweather busied herself with planting roses and vines. Miss Turnpenny readily consented that Peggy should help her, and even refused to take any pay from such a good neighbor. But she maintained her own opinion that it was a mere waste of time to cultivate flowers. The cheerful philosopher never disputed the point; but she would sometimes say, 'I have no room to plant this rose bush. Neighbor Turnpenny, would you be willing to let me set it on your side of the

yard? It will take very little room and need no care.' At another time she would say, 'Well, really, my ground is too full. Here is a root of Lady's delight. How bright and pert it looks. It seems a pity to throw it away. If you are willing, I will let Peggy plant it in what she calls her garden. It will grow of itself, without any care, and scatter seeds, that will come up and blossom in all the chinks of the bricks. I love it—it is such a bright, good-natured little thing.' Thus by degrees, the crabbed maiden found herself surrounded by flowers; and she even declared of her own accord, that they did look pretty.

One day, when Mrs. Lane called upon Mrs. Fairweather, she found the old weed-grown yard bright and blooming. Tab, quite fat and sleek, was asleep in the sunshine, with her paw on Pink's neck, and little Peggy was singing at her work as blithe as a bird.

'How cheerful you look here,' said Mrs. Lane. 'And so you have really taken the house for another year. Pray, how do you manage to get on with the neighbor-in-law.'

'I find her a very kind, obliging neighbor,' replied Mrs. F.

'Well, this is a miracle,' exclaimed Mrs. Lane. 'Nobody but you would have undertaken to thaw out Aunt Hetty's heart.'

'That is probably the reason why it was never thawed,' rejoined her friend. 'I always told you that not having enough sunshine was what ailed all the world. Make people happy, and there will not be half the quarrelling, or a tenth part of the wickedness there is.'

From this gospel of joy, preached and practised, nobody derived so much benefit as little Peggy. Her nature, which was fast growing crooked and knotty, under the malign influence of constraint and fear, straightened up, budded and blossomed, in the genial atmosphere of cheerful kindness.

Her affections and faculties were kept in such pleasant exercise, that constant lightness of heart made her almost handsome. The young music teacher thought her more than handsome, for her affectionate soul shone more beamingly on him than others, and love makes all things beautiful.

When the orphan removed to her pleasant little cottage on her wedding-day, she threw her arms round the blessed missionary of sunshine, and said, 'Ah, thou, dear, good Aunt, it is thou who hast made my life FAIR-WEATHER.'—[Columbian Magazine for June.

CAPITAL PUNISHMENTS IN ENGLAND.

It is gratifying to witness the progress which a reform on the subject of capital punishments is making in England. Every new arrival, almost, brings us additional intelligence of the growing feeling of repugnance in the public mind against these punishments.

From the items of foreign intelligence by the last arrival, we clip the following paragraphs:—[Ch. Messenger.

CAPITAL PUNISHMENT.—Mr. Ewart, the Member for Dumfries, is making an effort to abolish punishment by death, and the enlightened feeling of the country seems to be in favor of the experiment. When the criminal code was softened a few years back, and offences which were previously capital were commuted to transportation, it was found that the experiment was successful, if not in decreasing crime, in inducing juries to convict. The spirit of the age is opposed to the sacrifice of life—to desecrating, needlessly, the living temple of the Divinity. If the object of punishment is to deter, as it ought to be, from the commission of crime, public executions do not certainly answer the end. To hang a man like a dog draws thousands of people round the gallows in 'merrie England,' who seem to gloat upon the agonies of the dying wretch. It is an exhibition, a kind of gala, which is sure at all times to attract the *canaille*. But the ribald jests of the bystanders at the extinction of a fellow creature's life form the best commentary on the *morale* of the affair.

At the Exeter meeting against Capital Punishment, a single hand was held up against each resolution. At length some one cried out 'Its Jack Ketch,' and the dissident hand appeared no more.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosb, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, AUGUST 28, 1846.

EXECUTION OF WYATT.

The deed is done! The death-blow is struck! Another victim has been offered upon the bloody altar of the demon of Revenge. The monster has been gorged for the moment, by the flesh and blood of a human being, created in the image of God, possessing all the feelings and sympathies of our common nature, and bound to us by the ties of a common brotherhood. But this abhorrent repast, will only make his appetite for blood the more keen, and cause him to whet his talons for new victims, which he sees in preparation before him.

Henry Wyatt was killed in the jail at Auburn, on the 17th inst., at 3 o'clock P. M., by means of a rope which was placed around his neck, and attached to an 'infernal machine,' ingeniously and deliberately constructed for the express purpose of destroying the lives of human beings. I can not go into the details of the awful scene which concluded with this man's death. Let those who would read them, seek for them in the papers of the day. Suffice it to say, that on Friday evening previous, driven to desperation by his terrible condition, he attempted to commit suicide, by opening a vein in his arm with the point of a broken penknife blade. But he failed in his object. After a great loss of blood, he fainted, which caused it to ceased flowing; and the officers of the prison learning his situation, restored him to animation. He continued in a feeble state until the day of execution.—As the last preparations were being made for the gallows, he swooned, from exhaustion and excitement. Thus insensible and apparently lifeless, he was borne in the arms of the officers, from his cell to the fatal spot, in the hall of the jail, and placed and supported on a chair. Efforts were made to resuscitate him, that he might be the more effectually killed, *in due course of law*! He revived—the rope was placed around his neck—he raised his tearful eyes to the spectators around—rebuked some whom he believed had injured him—cordially thanked others who had been his friends—forgave his enemies, and implored divine forgiveness on himself—and bade them all adieu! He was then raised on his feet by two men—the signal was given, and he was launched into Eternity!!

A large concourse of people filled the jail yard and the neighboring streets, drawn hither, God knows by what instincts, who stood and gazed on the naked walls and grated windows of the jail. They saw nothing of the execution, and probably did not expect to witness it. And yet some came a long distance to look on that prison house, while the fearful tragedy was being enacted within! I rejoice that but few ladies were present. And it is greatly to the credit of this community, to say that the assembled multitude behaved with the utmost decorum during the solemn hour of death! A deep feeling of sadness and gloom, with few exceptions, was painted on every countenance.

As to Wyatt's religious opinions, it can hardly be said he had any. Some of our over pious neighbors—kind, charitable souls!—made a faint effort to *vindicate* that he was a Universalist! But they did not succeed in making any capital. He was ignorant of the doctrines and influences of the Gospel of impartial grace; and repeatedly informed me, and others, that he was not a Universalist. Would to God he had been under the benign influences of that restraining faith! He would never have died upon the gallows. He informed me that his parents were members of the Presbyterian church, and that he always attended that meeting while at home. It is probable all the religious influences to which he has ever been subjected, have been drawn from that source. Still, it is but just to say, that he did not end his days a Presbyterian. He rejected the Messiahship of Christ, and the inspiration of the Scriptures! As near as could be learned, he was a

confirmed *Deist*; and had for a long time, cast off all religious influence and all moral restraint.

And now the appetite for blood having been satiated, for the time being, and a season of reflection having come, I beg to ask a solemn question of the serious and thoughtful portion of society—What good has been accomplished by the killing of this man?—what evil has been remedied?—what rule of right has been fulfilled?—in what respect are men happier, better or safer, than before Wyatt was deprived of his life? Is it said, he was hung in compliance with the law of God—'Thou shalt not kill'? Nay—was he not *killed in violation*, rather than accordance with that law? But his death was in accordance with the Bible rule—'Whoso sheddeth man's blood, by man shall his blood be shed.' If this rule is held as binding, then the sacrifice is but just commenced. It requires that the blood of Wyatt's executioners should be shed—and that those who destroy their lives, shall in like manner be slaughtered,—and thus the bloody drama must go on *ad infinitum*! Is this act justified on the ground that death is the highest penalty in the power of man, and should be inflicted for the highest of crimes! A mistake. There is a penalty more dreaded than death—*perpetual imprisonment*. Wyatt repeatedly and solemnly asserted, but a few hours before his death, that he would prefer being hung, to confinement in the State Prison, even for *five years*! But his execution furnished a salutary and restraining *example*, to deter others from murder. How vain and groundless is this supposition—how entirely in the face of the history of all past ages! A *good* man needs no such restraint as this. And a vicious man with a murderous determination, will not be held back an instant, by all the executions of past time—by the millions of headless trunks, and broken necks that have been strewed over the earth! Why this murderer Wyatt informed me that he had witnessed the execution of a large number of criminals, both by hanging and shooting. And what effect did it have on him and his vicious companions? They turned from the gallows and immediately imbrued their hands in the blood of their fellow beings!! Yet this man started back with shuddering and horror from the very thought of *perpetual imprisonment*! Again I ask, who was benefited by the killing of Wyatt?

I do not—I can not—blame the officers of the law who put the sentence of death into execution on Wyatt. They were as greatly pained in being compelled to do it, I have no doubt, as any could be that it was done. But they felt it to be a solemn and binding duty, from which there was no honorable escape. No—let not the horror and disgust of the spilling of human blood, rest on them, but on the odious, disgraceful, sanguinary law, which *compelled* them to take the life of a fellow man in cool blood! A law growing out of, and filled with, the very spirit of *revenge and retaliation*—and yet one to which a certain class cling with a deathless pertinacity, as though it was the last prop of civil liberty and public safety, instead of being, as it is, the last and most odious relic of barbarism still lingering in our midst, a foul blot alike on our humanity and Christianity!

Did those professing Christians who are clamorous in support of this inhuman law, and who fly to the *Old Testament* to find authority in its behalf, ever hear of a *New Testament*? Did they ever obtain any information of a *Gospel*, which was designed to abrogate and take the place of the old Mosaic dispensation, with its institutions and laws? Did they ever read the words of a certain Teacher sent of God—'The law and the prophets were *until John*; since that time the *kingdom of God* is preached.' Have they ever been taught that the Gospel of Christ forbid the principle of *retaliation* in dealing with the guilty—that it declares that men *shall not* require an eye for an eye, a tooth for a tooth, blood for blood—but directs them to *love* their enemies, not to *kill* them—to return good for evil—to forgive injuries and overcome evil with good! If they have any remembrance of such a Gospel with such divine precepts, I pray them to have sufficient confidence in its influences, and sufficient respect for its Divine Author, not turn their backs on both, and take refuge in an old, worn out, laid aside dispensation,

in defence of the most inhuman law that has ever disgraced the statute books of man! If the gallows is to be supported by the Scriptures, let it be done from the New Testament—from the Gospel under which Christians profess to live, and by whose precepts they are bound, instead of the old law dispensation, which ceased with John the Baptist.

J. M. A.

ELDER LYMAN PERRY.

Our readers will recollect that in this paper of June 19th we published a letter from Br. A. M. Worden, giving an account of the conversion of the above named individual (of the Christian connection) from a belief in the doctrine of endless misery to the faith of the 'Restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.' Br. Perry's former connections, the *Christians*, for a while affected to doubt the account of his conversion. But that being satisfactorily and fully proved, as we expected, they now undertake to deprecate his moral worth and affect to speak very lightly and disdainfully of him, although it is sufficiently evident from their own statements that they feel not a little chagrined and mortified at the idea of losing him from their ranks.

Elder John Ross, one of the Editors of the 'Christian Palladium,' in a late number of that paper, copies Br. Worden's letter, on the subject, from this paper, and appends the following disingenuous and uncandid remarks:

'We suppose this short note, contains a statement of two truths, accompanied with two other strong assertions which it would be no sin to doubt.'

First. It is undoubtedly true that the brother named by the writer, 'Lyman Perry,' has left the Christian connection, and 'FALLEN' into the Universalist 'ranks.'

Second. We suppose the sentiment embraced in this sentence, 'But Br. Perry is just such a man as we want,' is perfectly correct. At least, we can say, in all frankness, that, from the knowledge we possess of the parties now, apparently, so happily united, we know of no other minister, of any denomination, that we should judge better suited to the wants of Universalists than this new convert. We believe it will be found that his 'bumps' of self-esteem, and combativeness, are so developed as to fit him, eminently, for the wants of Universalists.

But there are two other statements of Mr. Worden for the truth of which we can not vouch. First. He says this Br. Perry was 'formerly one of the most substantial pillars in the Christian denomination.' Astonishing!—What! ONE OF THE MOST SUBSTANTIAL PILLARS in the whole 'Christian denomination' fallen clear down into the 'ranks' of Universalism? If so, it is lamentable indeed. But we will wait a little before we become too much alarmed at the 'fall' of this supposed 'most substantial pillar,' and see how the building stands without it. Probably when the dust, raised by the 'fall' of this 'pillar,' is a little blown off from the range of Mr. Worden's vision, he will see, himself, that such a 'pillar' as he describes, could never have had any thing more than a nominal connection with the Christian denomination; and its fall, therefore, will not in the least jeopardize the building.—We will therefore wait patiently for time to determine the quality of this pillar, and the amount of dependence of the denomination upon it. But we will say, if the Christian denomination rests upon such a foundation as he describes this Br. Perry, the sooner the whole falls the better.

Again, Mr. Worden speaking of this new convert says, he 'has, (as I am credibly informed,) renounced the horrid dogma of endless damnation, and become a believer in the Bible.' Now we certainly know not what credit to attach to the statements here made, taken as a whole.—We can believe that 'Br. Perry' has renounced the doctrine of endless damnation and fallen into the ranks of Universalists. But to believe that he, at the same time, 'become a believer in the Bible,' is too great a stretch for our faith. We might as easily believe with the Romanist, that 'Mary is the mother of God.' To renounce the doctrine of endless damnation, and believe the Bible, involves a contradiction. For Jesus Christ, Mark iii: 29, plainly describes a character as in danger of ETERNAL DAMNATION. And we can not conceive how one can be in danger of that which never did, and never will exist. There is another trouble in the way of our believing Mr. Worden's statements. We have so much charity for both the parties that it is hard to believe that this new convert to Universalism is, also, just now, 'become a believer in the Bible.' He has long since solemnly professed to believe the Bible; and pledged himself, before high heavens, to take it as his rule of religious faith and practice. Hence,

if he has just now, at his 'fall' into the ranks of Universalists, become a believer in it, it follows, that, previously, he must have been a NOTORIOUS HYPOCRITE. And then to believe that such a character—one who could thus trifle with holy things, is 'just such a man as Universalists want,' seems a hard case. But perhaps they know their wants better than we do. At any rate, if this Br. Perry, was not, while with us, a full and hearty believer in the Bible—the whole Bible—as we always esteemed him to be, he was 'just such a man as' the Christian denomination do NOT WANT. And in this case he will probably, be more happy, and equally useful in his new relation.—And if he even now believes the Bible we have some ground to hope that under the influence of its saving truth, he may yet 'renounce the horrid dogma' of Universalism, and believe that the wicked will 'go away into everlasting punishment.' J. Ross.

The reader can hardly fail of detecting the disingenuousness and low quibbling of Elder Ross' remarks above copied. His capitalizing and emphasising particular words in Br. Worden's letter not emphasized by him; his capitalizing and punning upon the word 'fallen,' &c., shows that he was disposed to make something out of nothing, and reduce something to nothing if possible. He now speaks sneeringly of Br. Perry's worth, though previous to his embracing Universalism, 'his praise was in all their churches.' Elder Ross affects to wonder much at the expression of Br. W. that Elder Perry 'has renounced the horrid dogma of endless damnation and become a believer in the Bible;' and says the expression involves a contradiction: for Jesus Christ, Mark iii: 29, plainly describes a character as in danger of ETERNAL DAMNATION. Not quite so fast, Elder R. Now we presume that even this professed Christian Elder R. will admit that, if the Bible does not teach endless damnation, and does teach universal salvation, Br. Perry, though he meant to believe the Bible and thought he did believe it, yet in reality did not—i. e. he did not [till now] believe the doctrine which the Bible teaches, and he did believe in doctrines which the Bible does not teach. This was undoubtedly all that Br. Worden meant by the expression quoted.

Now then for the question at issue—Does the Bible teach endless misery? or does it teach universal salvation? To the first question we answer *no*; to the second, *yea*: and now for the proof. The Bible declares 'The Lord will not cast off forever'—that he 'will not contend forever, nor be always wroth; for the spirits should fail before him and the souls which he has made.' Now those who contradict this testimony, and declare that God will contend forever and be always wroth—that he will cast off forever, &c., it seems to us, ought to give as good a reason why he will as he has given why he will not. But our Christian Elder relies much on the phrase *eternal damnation*, Mark iii: 29, which he quotes with great gusto. But if he knows any thing of the original language in which the New Testament was written, he knows this text furnishes no proof of endless damnation. Why, if Jesus meant to teach this awful doctrine, did he not use the word *endless*, or one in the Greek equivalent thereto? For there are a number of such words in the Greek. But Jesus chose the word *aiônios*: and the phrase here would be more appropriately rendered *age-lasting judgment*, or *condemnation*, than *eternal damnation*, as our English version has it. But the error in translation can not alter the sense of the original, nor establish a doctrine as true which is at war with reason, common sense, the general teachings of Christ and his apostles, and the testimony of 'all God's holy prophets since the world began.' Now then the Bible positively affirms, that God 'is the Saviour of all men'—that he 'will have all men to be saved and come to the knowledge of the truth,' and that he 'worketh all things after the counsel of his own will'—that 'every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father'—that Christ must reign till all enemies are subdued and God shall become 'all in all'—that the time shall come when 'there shall be no more death, neither sorrow nor crying, neither any more pain; for the former things are past away'—that death, the last enemy, shall be destroyed—swallowed up in victory, and tears wiped

from off all faces—that where sin abounded grace shall much more abound that, as sin hath reigned unto death, even so might grace reign through righteousness and eternal life through Jesus Christ our Lord—and scores upon scores of other similar declarations does the Bible contain, that can never be reconciled with the doctrine of endless damnation, and can be rationally explained only on the ground of universal salvation.

But Elder Ross shudders at the idea of Universalism, and calls it a 'horrid dogma!' How horrid, how shocking, how awful to him is the thought that all of God's offspring shall become humble, pure, holy and happy! Horrible, horrible indeed!! But endless damnation—O, how sweet to his heart is the thought! 'Tis music to his ears and pleasure to his soul! He can dwell on it with rapture, and pray that Br. Perry may be reconverted to its most comfortable belief! The very thought of it seems to make

'His soul's calm sunshine and his heart-felt joy!'

He can triumphantly sing

'Damnation! O, the joyful sound!

'Tis pleasure in my ears,

A sovereign balm for every wound,

A cordial for my fears!'

But seriously, what worse than brutes; what demons incarnate, does the doctrine of a vindictive and infinitely cruel God and endless damnation make of poor weak humanity! It would seem that Br. Perry expected the bitter outpourings of his former brethren's wrath on his openly avowing the honest convictions of his heart in favor of the great Bible doctrine of impartial grace and the salvation of the whole world through Jesus Christ our Lord. Writing to a friend at the East, July 14th, he uses the following language which we copy from the Trumpet:

'The change of my views has occasioned quite a concussion among my old friends. They are generally very much grieved, and wish I had kept dark on those points, even if I did believe differently from what I had. But it is not in me to act the hypocrite, or stand non-committal on so prominent a part of the Gospel as this. If I preach I can not equivocate, but must take a position. I expect that I shall either withdraw, or be expelled from the Black River Christian Conference at its next session, which will be in September next.'

'Did the Christians live up to their principles, there would be no necessity of a separation, but their prejudices predominate to that degree, that I expect it will be unavoidable. They will not generally support, or hear me preach, since I have become a believer in the restitution.'

Such is the unsectarian and Christian spirit of our Christian brethren. Well, Br. Perry is not alone in receiving such kind of treatment from them. Br. John E. Palmer of Vt., and some more of our preachers, came from the same quarter, and experienced similar treatment.—But 'if God be for us, who can be against us?' D. S.

CONFERENCE AT EDEN CORNERS.—A general Conference of the Universalists in Erie Co. and the region round about, will be held, by appointment of the Buffalo Association, at Eden Corners, on the first Tuesday and Wednesday in September next. It is confidently expected that there will be a large and interesting meeting on the occasion. All who can attend are earnestly requested to do so.

A Conference of the Black River Association will be attended at Mexico, Oswego county, on the first Wednesday and Thursday in September. As the subject of *Missionary* labors within our bounds will be under consideration, a general attendance of ministers and people is specially requested.

P. MORSE, Standing Clerk.

GENERAL SUNDAY SCHOOL MEETING.

According to adjournment, a general meeting of Universalists will be held on Tuesday, September 15th, [the day previous to the General Convention,] in the City of Troy, N. Y., to confer respecting the cause of Sunday Schools in our denomination. All Universalist Clergymen and Laymen, are cordially invited to attend the meeting and to take such part therein as may seem to

them suitable.—Interesting addresses and a pleasant occasion may be expected. The meeting will be organized at 10 o'clock in the morning of the day appointed.

O. A. SKINNER,
J. MOORE,
G. L. DEMEREST.

U. S. CONVENTION OF UNIVERSALISTS.

The General Convention of Universalists in the United States, will hold its next Annual Session in the city of Troy, N. Y., on the third Wednesday and following Thursday (16th and 17th) in September, 1846. Occasional Sermon by Rev. Asher Moore of Philadelphia.

J. M. AUSTIN, Standing Clerk.

'The Country Pastor's Defence' (Rev. Mr. Dyer's) is received, but too late for this week's paper. It will appear in our next. So let Br. Goodrich prepare himself for decapitation without 'benefit of clergy.'

Br. D. H. Strickland who removed from Genoa to Homer, N. Y., some time since, informs us that communications and papers are still directed to him at the former place and he wishes all who may wish to communicate with him to be particular and address him at Homer, Cortland county, N. Y.

MARRIAGES.

In this city, on the 17th inst., by Rev. D. Skinner, Mr. LUTHER W. MCFARLAND, merchant of New York, to Miss ELIZABETH T. BROADWAY, of this city.

In Deerfield, on the 18th, by the same, Mr. GILBERT F. UNDERWOOD of Utica, to Miss ELIZA ANN THURSTIN, of Frankfort.

In the Unitarian church, Trenton, on Tuesday morning 11th inst., by Rev. Mr. Pierce, Rev. PERRY PHILLEO, of Russia, Herkimer county, to Miss JULIA, daughter of Rev. Isaac B. Pierce of the former place.

In Richfield, by Rev. J. H. Tuttle, Mr. GEORGE FOLLET, of Otsego, to Miss SALINDA ROBERTS, of Exeter.

In Otsego, by the same, Mr. GEORGE HINDS to Miss JANE BAIRD, both of Otsego.

At Richfield Springs, by the same, Mr. JAMES CHAMBERLAIN to Miss HARRIET OSBORN, both of Richfield.

In Oakville, by the same, Mr. HUGH SEATON to Miss MARIA PLUMB, both of Oakville.

In Exeter, by the same, Mr. WESTLEY HOLMES to Miss LUCY STREETER, both of Exeter.

In Otsego, by the same, Mr. JAMES BIRD PERKINS to Miss ELIZABETH NORTON, both of Otsego.

DEATHS.

In Whitesboro', on the 8th inst., after a lingering sickness since April last, MARY VESTALINE, daughter of William and Sophronia Martin, of Lima, Lagrange county, Indiana, aged 17 years. She had left her parents and come to spend a year with her aunt, Miss Minerva Faxon, to attend school. But she never lived to return to her fond father, sister and brothers at the West. No relatives were with her, save her mother, (who arrived a few weeks before her death,) and her aunt. Her reason remained to the last. She died firm in the faith, in which she had been early instructed, of a happy immortality beyond the grave. She betrayed no excitement or agitation in the dying moment, but fell sweetly and calmly asleep without a struggle or a groan. The flower thus early cut down by the frost of death, has fallen to the earth; but its fragrance has ascended to heaven.

In Cortland, on the 15th inst., Mrs. RACHEL CROWFOOT, aged 51 years.

RELIGIOUS NOTICES.

Br. J. H. HARTER will preach in Cedarville the first Sunday in September, and at Columbia Centre at 5 o'clock, P. M. of said day.

Br. L. C. BROWNE will preach in Cooperstown the second Sunday in September.

The EDITOR will preach at Little Falls next Sunday, in the Grove, should the weather be pleasant; but if unpleasant, in the large new brick school house, and at Ilion the first Sunday in September.

Brs. D. C. TOMLINSON will preach at Oriskany Falls on the first Sunday in September, and at Bridgewater the second Sunday.

(Original.)

ON THE DEATH OF REV. GEORGE ROGERS.

'When he died a smile lit up his face; and after he was dead continued for some time.'—[Repository.]

Another star which shone high in the heavens
Of truth, and gazed with tenderness upon
This sin-polluted earth, which threw its clear
And mellow beams o'er dark benighted lands,—
Which lighted off the midnight mariner,
While, on his way o'er life's deep troubled sea,
Hath disappeared. And, though it's left behind
A constellation of bright, shining lights,
Like that, which went from Cassiopeia,
It's made a void.

Another of Christ's true
And faithful followers—who travelled from place
To place, and who, like Paul, did preach the word
Of life, to friend and foe, to small and great,
Who, fearing not to speak the all of God's
Great truth, made many callous souls grow soft,
And many doubting hearts believe and hope—
Hath gone to heaven.

Yes, brother, thou art gone!
Thy heart, once warmed by Heaven's pure love, hath ceased
To beat; stern death hath laid his icy hand
Upon thy lips, and they are silent. On
Thy brow hath mystery set her seal; and like
A child in its dear mother's arms, thou art
Asleep. Thou wilt in this sad world, ne'er wake
Again; nor preach to us that faith we love
As dearly as we love our own heart's blood.
To see thee, face to face, to meet thy smile,
And grasp thy hand, was pleasure never mine;
And yet, mine eyes have looked upon the page
Thy pen hath travelled o'er, until I wept,
In tears of joy—to see the truth so plain—
And felt, within my soul's deep fount, the charm
Of those dear words, so sweetly comforting.
There's much that thou hast penned, our hearts for aye
Will treasure up; and though thy life, for aught
I know, hath been one chain of love with truth's
Bright virtues hanging round, yet in thy death
Is seen, what crowns them all. It hath been said
That, in life's sunny hours, when death is far
Away, and the bright rose of health is on
The cheek, 'twill do to think and preach that God
Us all will save, and make us happy in
A world to come; but when the brow is pale,
And death comes near and bids us look within
The tomb, we need a brighter faith. O God!
Could all have stood beside the dying bed,
And heard the last faint words, that told of lands
So clear and bright beyond death's valley dark,
And seen the angel smile that gathered round
The lips, as the last breath departed out,—
Could one have said that 'twill not do to die,
And think that all will meet again, where pain
And death and sin will never come?

And now,

As thou art gone, and thy pure soul is up
Star high, and soaring on, from orb to orb,
And angels gather round thee, thick as stars
In 'Milky Way,' canst thou not pluck one quill
From out their snowy wings—write o'er one page,
Telling of what thou seest there,—and drop
It down to earth, that we may read and know
What heaven is? Or with a star's bright beam,
Canst thou not write it on the moon's fair face?
Or when the sea is still, upon its brow?
O grant but this request, and then our thoughts
Will heavenward turn; and by that cord, which God
Around each heart hath wound, and which breaks not
In death, but like the ship's long anchor rope
Unwinds, to give the time-worn spirit space,
We'll cling to thy immortal soul, which now
On love's light wing its flight hath made, and when
Life's shadowed day is o'er we'll come to thee.

Richfield Springs, August 6, 1846.

SIGMA.

[The following article we copy from a late number of the Christian Messenger, and bespeak for it a considerate reading. The subject ought to be kept before the public, and rung in the ears of all Universalists till they shall feel, and not only feel, but act, as if they meant to do something effectually.]

THE CLINTON FUND—AND STILL THEY COME!

Week before last we had the gratification of presenting Br. A. B. Grosch's response to Br. Kingsbury's plan of endowing Clinton Liberal Institute. Last week we recorded another hearty response from Br. Clark. This week we are enabled, through generous action of an anonymous friend, to give another impetus to the ball. Friends! keep it in motion!

On Wednesday of last week (too late for the last paper) we received through the post office the following note, post marked at some distance from the city:

Mr. Editor—Away from home, and seeing for the first, at this moment, the Messenger of the 18th July, I am forcibly struck with the suggestion favorable to the endowment of the Clinton Liberal Institute; and think, with you, that \$50,000 should be raised at once, by the Universalist denomination in this State, for that object. I submit the following practical proposition—Do you, in conclave with some of the leading, influential Universalists, select the name of some person of known probity of character, integrity and worth—or some Bank in New York City—to whom each person, so disposed, might remit his Dollar, more or less, for the purpose of this endowment.

In New York City, each well disposed individual has nothing more to do than to enclose the amount in an envelope, properly directed, and throw it into the post office, if he can't deliver it. Name the Bank, or individual, in your next paper, and with similar remarks to those in your leader of the 18th July—a large sum will be raised at once. I enclose \$5 as a beginning—if my views are well seconded, I'll increase my contribution. Yours truly,

STEBENHEATH.

August 1st, 1846.

We know not positively the source of the above, but have an inkling that we have seen the hand writing. If correct in our conjecture, we are well satisfied the contribution will be liberally increased. But these considerations entirely aside, the contribution is now liberal.

Brethren of the Universalist Faith in New York! just look at the subject one moment—only a moment! How many should there be in this great State able and willing to contribute their Five Dollars? Then add the tens, twenties, thirties, and so on, up to the hundreds and thousands! How long think ye, would it take to make up the \$50,000, if every man, woman and child would put their hand to this work?

And then the mites are not to be forgotten. The poor widow's contribution was equal to that of the largest donations from those who gave of their abundance. Not that we would appeal in this case for the widow's mite, for there is really no necessity for it. But there are thousands who can give their dollar without injury to themselves. And these dollars, insignificant as they may seem separately, count up rapidly as a whole. And beside, they accomplish another important work. They are as valuable, or more so, than much larger sums from those possessing abundance. They are actually the key which unlocks the purses of the rich. They bring thousands of dollars, where otherwise there would only be hundreds. Do you ask a reason for this? You have it in the plain, undeniable fact, that the wealthy will always contribute much more liberally to any object of common interest, when they see every one who should participate in it, and who is to be equally benefited, actively engaged therein, according to his ability, whether that ability is quite limited, or more extended. The very effort of those in moderate, or limited circumstances, to help on a common good, is to the wealthy, as the sun to the flower and the field.—It warms their hearts, expands their feelings, and adds immeasurably to their zeal. Think of this view, brethren—think seriously, and promptly. You will find it no idle speculation. Put it in practice—test it thoroughly, and in less than one year, probably in six months, you will enjoy the supreme pleasure of seeing the Clinton Institute

established upon as favorable footing as any Collegiate Institution in our State. Is not the object worthy an effort? I will not insult the good sense and perceptive powers of my brethren in the faith in this State, by presuming upon a negative answer. I hear only one universal, overwhelming YEA!

But to the note of our generous correspondent. We like his suggestion, because it can be acted upon without the least interference with any other. We say put every available measure into operation that shall not interfere with existing ones. There are hundreds, and thousands, perhaps, in similar situations with our good brother Clark, who have not the pleasure of belonging to Societies, and who would be accommodated with some point to which to direct their contributions. We have acted, therefore, on the suggestion of our correspondent, and have consulted with a sterling friend of our cause in this city, and one every way responsible, on the subject of his being a receiver of the Funds that may be contributed in this way. He has consented to the announcement of his name. And that name, we take great pleasure in saying, is ABNER CHICHESTER, the worthy Treasurer of the Universalist Relief Fund. Mr. Chichester is so well known through the denomination in this State, at least, that we hardly need repeat what has before been stated, that he is in every respect responsible. Whatever is remitted to him will be held sacred to its object, or for refunding to the donors, should the object fail. But who talks of failure? We will not. No one should. It will—it must succeed.—The ball is in motion! Keep it moving, and every revolution shall give it increased momentum!

Donations, therefore, of any amount, may be inclosed to ABNER CHICHESTER, Esq., 4 Market st., New York. Or when communicating with this office they may be remitted here, and they will be faithfully handed over to him. Acknowledgements of the receipt of the same will be made from time to time through the columns of this paper, and we hope others in the State. Brethren, will you act at once upon the hint of 'Stebenheath'!

MALT LIQUORS.—Professor Brande, in an article on malt liquors, describes the manner in which they are adulterated, in the beer shops and public houses, and some of the breweries of London. The English are remarkably fond of malt liquor; it serves many of them for meat and drink, and lodging also. It must be a racy, piquant and nutritive article of diet, if what the Professor says, is true. He tells us that green vitriol is used to make the beer frothy, treacle to sweeten it, cocculus indicus to intoxicate, pepper to sharpen it, grains of paradise to warm it, and salt to prevent its quenching thirst. One of the most common, and at the same time most pernicious narcotic additions is tobacco, which, being licensed at the publican's, is not, like the other articles, tangible by the officers. This is not, it is said, an exaggerated account of the composition of the trash which, under various seductive names, is pumped up from underground laboratories, and retailed at the bar and tap; and that it is which the laborer, because perchance, it is stimulating and stupifying, considers strengthening and comforting.—English paper.

TERMS.

A WALKER, PUBLISHER AND PROPRIETOR.

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[Original.]

THE COUNTRY PASTOR'S DEFENSE.

Having read an article, or rather articles, published by Rev. J. T. Goodrich in the Advocate of July 3d and 10th, in which the writer, not only declares that 'If in any respect in error, it is unintentional, and shall be publicly corrected;' but also CHALLENGES the individuals implicated, to disprove the allegations made against them if false or exaggerated, the undersigned would call his attention to some of the many mistakes into which he appears to have fallen.

1. He represents a certain 'Country Pastor,' whose 'cognomen' he says 'is the Rev. (?) Mr. Dyer,' as standing at the head, and being the 'instigator,' or chief mover in the various plans and efforts set forth, as pursued by sundry individuals in Preston towards their fellow citizens of other persuasions. In relation to the Meeting House occupied by the Presbyterian congregation; the subscription was circulated, and the house erected before Mr. D. ever visited Chenango county, or saw the face of an individual in the town of Preston. It must therefore be evident to all, that whatever dishonorable measures may have been taken in obtaining funds for that object, *he* could not have been the instigator. Nor did he ever recommend, or in any way instigate or encourage, any individual whatever, to oppose the holding of religious or other meetings in the school house of District No. 4.— Though he felt it to be unreasonable and oppressive, that individuals of other denominations should be heavily taxed with express reference to the accommodation of the Universalists in respect to a place of worship, his advice would have been, had he been consulted on the subject, not to oppose: but insist on the right of each religious denomination in the district, to occupy the house its due proportion of the time. That he was not so consulted, may be accounted for by the fact, that in addition to his residing some miles distant, the leaders in the opposition were not members of his congregation; nor men who will readily acknowledge themselves the mere 'tools' of Mr. Dyer, or any other Pastor. Only two, of the fifteen signers of the protest alluded to by Mr. G., belong to the Presbyterian church; and but one, or at most two of the other signers, is often, if ever seen in their congregation. As to that 'practical' and staunch 'follower of John Calvin,' whom Mr. G. represents as entering with such zeal upon the 'very creditable work of obtaining signatures to a remonstrance,' he is not a member of any religious denomination whatever; nor is there probably the man in Chenango co., more generally and extensively known as the decided and uncompromising opponent of the doctrines held by John Calvin, than he.

Another mistake into which Mr. G. has fallen, relates to the authorship and responsibility of the memorial addressed by sundry individuals of said district to the State Superintendent. Mr. G. asserts, in broad capitals, that Mr. Dyer was its AUTHOR; and that HE HAS ACKNOWLEDGED IT. In what way he obtained his information, or on what he relies for proof to sustain him in so unwarrantable an assertion, I know not; but nothing can be further from the truth than what he asserts respecting it. Mr. Dyer never advised to, nor in any way encouraged the signers of that memorial to make an appeal to the State Superintendent. At the particular request of one of them, he did commit the statements and facts presented him to paper, in the form of a memorial, and deliver it into the hands of another individual, who is also said to have signed it; at the same time distinctly

remarking, that, both in regard to the facts in the case, and the expediency of the measure, he was to be considered in no way whatever responsible; having rendered the assistance as an act of favor, or kindness, without so much as forming an opinion whether the course were advisable or not.— Whether the memorial thus drawn, appeared in the office of the State Superintendent in its original form, or in 'his hand writing,' is a matter about which the writer feels very little concern. But if the Rev. Mr. Goodrich can review the articles he has published without feeling not only a readiness, but a *desire* to retract, there will be at least some reason to question whether his love and benevolence are yet sufficient to embrace the universe.

Another mistake into which Mr. G. appears to have fallen, relates to the design of its erection, the size, and occupancy of the new school house in Dist. No. 4. He represents the memorialists, as intimating that it was 'only professedly,' that the building was intended as a school house. Now the memorial represents no such thing. The word *only*, is of Mr. G.'s own substituting; and he doubtless well understood the necessity of doing so, to make out even the *appearance* of a falsehood. Let Mr. G. show that the erection of a school house was not ostensibly the object of the tax levied, and it is admitted the memorial misrepresented the matter. He admits the Universalists 'expected to use the new house as they had done the *old one*;' and from what he informs us of the wonderful success with which he was preaching the blessed doctrine in Preston, it would be a little remarkable if they should not have foreseen and endeavored to provide for the wants of so rapidly increasing a congregation.

Mr. G. denies that the house is any larger than necessary to the present accommodation of the school: If rightly informed, its dimensions, either in length or breadth, fall only four feet short of the spacious and commodious edifice now erecting in the district for the use of that rapidly increasing denomination. Besides this; there are, as reported, 43 scholars in the district betwixt the ages of 5 and 15, entitled to draw public money: and of course, justly entitled to the privileges of the district school; and in the estimation of good judges, at least 145 adult persons can be comfortably accommodated in the seats already constructed, aside from the unoccupied area, which can be supplied with additional seats whenever occasion requires.

Mr. G. states, that the subject of erecting the house, 'was considered at the regular annual school meeting'—the plan presented by one who signed the memorial, and 'almost unanimously adopted'—not more than one or two, if any objecting to it; and that '*little or no opposition was manifested until some time subsequent*.' Now, it so happens, that the resolution was at first carried by the majority of a single vote; and within a few days subsequent, not less than twelve of the principal tax-payers,—more than had voted for the erection of the house, did insist on the calling of a special meeting for the purpose of rescinding that resolution, but were denied lest the favorite project should be defeated.— And the expense *did* exceed what was at first contemplated and provided for, to an amount which required the assessment and collection of an additional tax to meet it.

Mr. G. denies that any thing like *one-half* the legal voters of the district, were opposed to occupying the house for other than school purposes; and declares that they did not 'pay *near* two-thirds the expense of its erection.' Of the 33 taxable polls, 15 had voluntarily signed a written protest to that effect; while some three or four others declared

themselves opposed, though declining to sign said protest: and it was a question which even the Hon. State Superintendent preferred to dodge, whether persons not subject to taxation, had a legal, any more than a *moral* right, first to vote away the property of others professedly to build a school house, and then appropriate that house to an entirely different object. And if Mr. G., after footing the amount of tax paid by the signers of that protest, can look his fellow men in the face, and declare as he has done, that it does not amount to 'near two-thirds of the expense of its erection,' he must either possess a peculiar knack at making figures lie, or a more brazen front than I had supposed.

Mr. G. not only represents it as a gross falsehood; but deems it such a breach of charity as should spread 'the crimson glow of shame upon their cheeks,' that the memorialists should have expressed an opinion respecting the tendency of the meetings held in the school house of Dist. No. 4. But have not Partialists, as well as Universalists, a right to form and express an opinion respecting the character and tendency of the sentiments held by others? Mr. G. does not hesitate to denounce the doctrines of a 'Country Pastor,' as of a most 'malignant tendency,' and in addition to representing them as 'callous to all sense of justice, with consciences seared with a hot iron,' &c., he declares that even *forgery* could scarcely be more bare, than some of the measures to which those memorialists have resorted. From the abhorrence with which he looks upon such an exhibition of illiberality, as appears in the modest expression of the memorialists, respecting the tendency of the meetings held in said school house, one would suppose that in addition to the habit of always demanding respect to themselves, while refusing to pay respect to the rights of others, Universalists really possessed as exclusive a right, (secured by patent or otherwise,) of dealing out anathemas against others, as that granted them by the State Superintendent, of propagating their peculiar sentiments through the channel of the school district library! Or did the memorialists misjudge in the case? If Mr. G.'s expose of a 'Country Pastor' present a fair specimen of his labors, does it not look a little as though such *might be* the tendency? And surely, that state of society which will uphold and encourage such a course, goes far to prove that such has been the result. Beside this, that 'individual of undoubted veracity,' who 'saw the memorial in the office of the State Superintendent, and *knew* it to be in the hand writing of Mr. Dyer,'—whose bar-room stands in the very centre of Mr. G.'s field of labor, and who joins most heartily with him in his liberal efforts to blacken the character of that hated 'Country Pastor,' has often averred; that though once one of the most peaceful neighborhoods in the State, it has at length become a perfect *hell upon earth*. And since men must have a hell somewhere; and the blessed doctrine taught by Mr. G. annihilates it in the future, it follows of course, it *must be* here!

Another mistake has reference to certain books, set forth as having been expelled from, or retained in the library of said district. The memorialists state, that 'certain publications of the A. T. Society, such as Abbott's Young Christian, are said to have been expelled, while 'Austin's Voice to Youth,' and 'Combe on Man' are retained.' Mr. G. denies that the works alluded to, had ever been even *threatened* to be expelled; and intimates that the statement was made knowing its falsity, to unjustly excite the prejudice of the State Superintendent for the purpose of inducing him to remove the books afterwards mentioned. He further declares, that 'the author of this declaration *must have been*

guilty of wilful falsehood.' The memorialists stand ready to prove, that at least one of the trustees of said district, had repeatedly declared respecting Abbott's Young Christian, that it 'was a sectarian book, &c., and must be expelled from the library.' They are also prepared to show, that said book, in connexion with others, was selected out, and laid aside from the books belonging to the library. That when called for at the library, it was denied on the ground of its having been condemned as a sectarian book, 'calculated to bias the mind,' &c., and that 'it was to be sold.' Now is it surprising that under such circumstances, an impression should have prevailed that the books alluded to were expelled? And it will be recollected that all the memorialists declare is, that they were 'said to have been expelled.'

Mr. G. denies that 'Austin's Voice to Youth' was published with the design of propagating Universalism, or that such is its tendency. If he mean the expurgated edition, an expedient evidently resorted to, to continue its circulation in a library, after a 'Country Pastor' had called attention to the work in his 'More Snakes in the Grass,' I attempt not to contradict him. But if remarks relate to either of the editions published prior to that memorial, an intelligent community are left to decide in accordance with Mr. G.'s own inquiry, 'Who but an idiot, or at least a dolt, a maniac, or a wilful liar, can carefully and attentively peruse the work, and so represent.'

He also denies 'Combe's work on Man' to be of infidel tendency; and declares with an air of great triumph, that, 'Unfortunately for a 'Country Pastor' and his little body guard of signers, IT WAS NOT NOR NEVER HAD BEEN IN THE LIBRARY REFERRED TO, WHEN THE MEMORIAL WAS WRITTEN.' All the memorialists say respecting the infidelity of the work is, that infidels themselves so regard and recommend it; and the proof of that Mr. G. has abundantly furnished in a June number of the Advocate. As to the works ever having been in the library of said district, the signers of the memorial stand ready to show, that it had been obtained from the library; and circulated and read in the district under the full persuasion of its belonging to and composing part of the library. It may have been the private property of the librarian, or some other individual, circulated as a decoy, in connexion with the books of the library, which Mr. G. or his informants may explain as best they can; but that the work was taken from, and circulated and read as belong to the library, is in vain for him to deny.

As to the part taken by the Town Superintendent: however he may since have been cast out of their synagogue by the friends of Mr. G. for opposing rum selling, no one in Preston will pretend to deny, but that at the time alluded to, he did, not only sympathise with, but act, so far as action was had, in all the measures of which the memorialists complain. Nor was it from a fear 'to trust the County Superintendent,' or an apprehension 'their reckless falsehoods would be detected,' as Mr. G. so very charitably represents, that the memorialists carried their appeal direct to the State Superintendent. Although the County Superintendent do not, as Mr. G. asserts; nor ever did, belong to a 'self-styled evangelical church,' or any other, save that of being a son of a Friend Quaker, the memorialists would have had no fear from the closest investigation of all the complaints preferred by them to the State Superintendent. They did nothing clandestinely; however they may have decided that the 'interior,' rather than the 'exterior' of a letter determined to whom it properly belonged. Nor was the letter alluded to, 'addressed upon the interior to the inhabitants of the district,' as Mr. G. asserts; but to 'Wm. Parker, Jr., and others,' the signers of the memorial: who were recognised as being 'inhabitants of District No. 4.'

Another mistake into which Mr. G. has fallen, relates to the proportion of Presbyterians to others, who opposed the Universalists in their occupancy of the house. Instead of their being the only sinners; or sinners above all others in the measure, as he would have his readers to suppose, it so happens, that of the names appended to that protest, the in-

dividuals belonging to the Baptist churches are to those of the Presbyterian, more than three to one. Two only belonging to the Presbyterian; seven to the Baptist, and the remainder to the world's people.

Mr. G. has also fallen into a similar mistake, respecting its being at the request of some of these very signers, that the Rev. Mr. Richards delivered the first lecture in said school house. Not one of them ever made application to him on the subject, as Mr. R. himself stands ready to testify; nor was the lecture of a religious, but literary character; designed as a kind of dedication of the house to the pursuit of science, arranged and brought about by those sympathising with Mr. G. in Preston.

It thus appears, beyond all dispute, that the Rev. Mr. Goodrich must have labored under a most important mistake, respecting the transactions and occurrences in District No. 4, upon which he animadverts with so much pious indignation. And if possessed of a charity and love sufficiently liberal and extensive to embrace any where near all the human race, it must afford him no small degree of satisfaction to learn that his neighbor of the 'little Presbyterian church in Preston,' has not so richly merited, (however he may have experienced it,) that liberal exhibition of the unbounded benevolence of his soul, which Mr. G. has so profusely poured upon him through the columns of the Advocate.—He must also be gratified at seeing all the gross and malignant falsehoods of that black 'lying memorial, fairly wiped out without an exception, it having been so explained in regard to the circulation of 'Combe on Man,' as to show there must have been foul play somewhere, whereby the inhabitants of the district have been so deceived respecting its connexion with the library. And since his Presbyterian neighbors have been regarded as such a peculiar annoyance, on account of the blackness of those deeds at which he avers, 'Sodom itself would stand aghast, and fear and tremble!' it must serve greatly to quiet his apprehensions relative to the future, to learn, that as it respects the past, they have not, after all, been such sinners above all others as he had imagined.

Nor does Mr. G. appear to have been any less unfortunate in his statements relative to the affairs of the society, than in his representations respecting those of the school district. He seems to have imbibed the impression that the funds made use of in erecting the meeting house occupied by Mr. Dyer's congregation, were, in a great measure obtained by a species of 'pious fraud or swindling;' and that the property of other denominations is, to a large amount, retained by said society, contrary to agreement and against the consent of its rightful owners. He tells his readers; the 'Presbyterians promised their house should be open to all denominations; and that his friends aided liberally in furnishing means, intending to use it once in four weeks. Now Mr. G. would confer a favor on the Trustees, by naming to them the individual who furnished a dollar towards the erection of the house under the encouragement Universalists were to occupy it on any occasion whatever. Hundreds of dollars were offered on condition they would build a free house, where not a cent was obtained, for the express reason that the design (as specified in the subscription) was so exclusively sectarian. Mr. G. is challenged to name the individual, with a solitary exception, acknowledging himself at the time to be a Universalist, or supposed to be such, who ever paid a farthing towards its erection. He tells us one individual very justly concluded to sue the trustees for the \$50 he had paid them; and that knowing they should be beaten, his money was refunded. 'Others also,' he says, 'might have brought these pious swindlers to justice.' One individual, who had paid, not \$50 as he represents but \$20 only, did receive back his money; not, however, under the apprehension of being beaten in a suit at law, but from a desire to avoid even the appearance of wrong; as he claimed to have signed the subscription without reading it, under an impression that it was to be a union house. And if any other individual, whether Universalist or otherwise, will make it satisfactorily appear, that he has funds vested in the Presbyterian meeting

house in Preston, dishonestly, or unfairly obtained, the word of a trustee for it, who is no 'pious swindler' neither, he shall have his money back again with interest, though it may have become outlaid twice over.

Mr. G. seems also to have imbibed the impression, that Mr. Dyer is not only a 'malignant hater of Phrenology;' but a bitter opposer of the study of the higher branches of science, lest it lead to infidelity. I am happy in being able to assure the gentleman, that though he did once so far yield to the pressing opportunity of a certain lecturer by the name of Morrison, as to take the negative in a slight debate upon the subject; that 'Country Pastor,' is not so lavish of his 'malignity' as to waste it upon so harmless a thing as Phrenology; especially when divested of its infidelity. And as to his discovery concerning the infidel tendency of the higher branches of science;—as is well known in Preston, it pertains to an old calumny, got up some four years ago; but soon suffered an inglorious death; since which it has lain rotting in the grave, along with certain infamous conduct of that strolling lecturer; but is now dug up, as it seems, for the exquisite purpose of adding spice and perfumery to the columns of the Advocate! But if Mr. G. or his associates, desire to immortalise themselves by their efforts to resuscitate so puerile a carcass, they are entirely welcome to all the laurels they may reap.

Another mistake into which Mr. G. has fallen, in common with many of his brethren of like liberal sentiment, relates to the motives of a 'Country Pastor' and others, in opposing the circulation of Universalist and infidel works through the school district library. It is not, as so very charitably represented, for the purpose of supplying their place with the publications of the A. T. Society; but of guarding their own rights, and securing equal privileges to all. If Universalist are, as they claim to be, a religious sect, where is the propriety or justice of their demanding or enjoying privileges which are denied to other sects? For them, after joining with Catholics in expelling from the district library all evangelical works, to clamor so loud and earnest for the continuance of such works as the Voice to Youth, savors not a little of the policy of the pick-pocket, who after robbing his comrade of his purse, immediately joined in hot pursuit; himself loudest in the cry of: stop thief! stop thief!

As to the spite manifested by Mr. G. and his brethren toward a 'Country Pastor's' 'More Snakes in the Grass'; it seems not a little remarkable, that so 'ridiculous' and 'contemptible' an article as that has been represented, should have occasioned so many hisses, and so much spitting of venom. Who would have thought that an obscure 'Country Pastor,' residing in some dark corner 'where the sun never shines, destitute 'of any soul,' and with nothing but a 'gizzard' to guide his pen, (as J. M. Day represents,) should, by an hour's scribbling about some snakes in the grass, have convulsed the Empire State to its very centre! It must indeed have been a fire-brand, dropped into the midst of a cocatrices' den, to have produced such effects!—How fortunate for the liberals, that when furnished with a 'sixpence to buy himself a soul with,' he was dunced enough to take up with a 'three-penny gizzard' in its stead! else, who knows, but what even the darkness, emitted from the pen of that 'blue,' 'bigoted' 'Country Pastor,' might have shown the boasted light of modern liberalism, to be but the sulphurous flashings of its own murky atmosphere!

Another mistake fallen into by Mr. G., relates to the connexion betwixt the 'Country Pastor,' as he often calls him, and the Rev. Mr. Bush of the Baptist church, of Weedsport, Cayuga county notoriety; whom he represents as 'co-laborers;' and as exerting an 'undivided influence' in opposing him of course. As is well known in Preston, those men, in whatever way they may have worked, or whatever influence they may have exerted, were far enough from being 'co-workers,' as they never worked together at all; or so much as exchanged a word of conversation, during the stay of that immoral man in that 'moral town.' If the

Rev. gentleman designed by the association, to cast a slur upon the character of a 'Country Pastor,' 'tis such an act of meanness as would be beneath the dignity of any man of common decency to deign a reply; or if it were merely to gratify a relish for moral putrefaction, one would suppose he might have found enough of that in his 'Orthodoxy as it is,' to fully satiate the most greedy carrion worm that every crawled, without such an effort to drag it into the Advocate.

Not having time to point out all the mistakes into which Mr. G. has fallen, in what he has published concerning the 'sayings and doings of a 'Country Pastor,' and his co-laborers in the cause of bigotry,' the few already presented, must suffice as a specimen of the rest. And the reader will perceive on an attentive examination of the article, that in holding Mr. Dyer responsible as the author of the memorial to the State Superintendent, the mistake is repeated little if any less than fifty times. The ten or twelve cases of falsehood to one truth, charged upon him and others, as contained in the memorial, have also been shown to be mistakes; in addition to what he has said about the meeting-house, the lecture of the Rev. Mr. Richards, the religious standing of the County Superintendent, the co-partnership betwixt the 'Country Pastor' and the Rev. Mr. Bush, his malignant hate against Phrenology, and the reasons for his opposition to the circulation of infidel and Universalist works in the district library. It will thus be perceived, that exclusive of all those which have been suffered to pass unnoticed, the mistakes alluded to, amount to several score. Unless some evil genius presided over him, or at least sat at his elbow, it must therefore appear a little singular, that so honest and conscientious a man as Mr. G. would fain be thought; and one too, influenced by such liberal views, and actuated by such unbounded charity and benevolence, should be quite so strict in marking the faults of others, while so inclined to err himself! Unless Universalists have secured a patent for manufacturing such mistakes by the wholesale: and regard the least infringement of the right, as sacrilege, how could the man become so horrified at the few pretended falsehoods charged upon a 'Country Pastor,' while himself engaged in grinding out, and palming off upon others, those of a far more malignant and flagrant character, by fifties at a grist! Surely, he must have a monstrous conscience, of purely India Rubber texture, to strain thus horribly at so small a gate, while swallowing down whole, so big a corn-mill!

I have called the misstatements of Mr. G., **MISTAKES**; not wilful falsehoods, nor intentional misrepresentations. For, if the opprobrious epithets so lavishly dealt out by him, appear no more lovely in one of such liberal views and unbounded benevolence, they must appear odious indeed, proceeding from so illiberal and bigoted a Partialist, as a 'Country Pastor.' And I would inquire, whether the articles he has furnished for the Advocate, present a fair specimen of what Universalism really is; and of the measures necessary in the estimation of its advocates to its support and propagation in the world? And if so; I would also inquire of such as may be suspending their unending destiny upon its teachings, whether if it be subject to so many mistakes in relation to things seen and temporal; and which wilful have been so easily guarded against, it may not also have fallen into a far more important mistake, respecting those which are unseen and eternal? It may have been ignorantly and undesignedly: but, if for that love and benevolence, which would embrace a universe of guilty creatures, there have been mistaken a spirit of an opposite character, which in addition to depopulating heaven, would involve earth also in the bitterest broils and contentions; however liberal may be its exercise, or remarkable its results, but little advantage can be gained even in respect to this present world; and in eternity—where—ah where, must its portion be!

In conclusion, I would suggest the query for Mr. G.'s future consideration, whether he may not also have fallen into a mistake in relation to the character of that immortality he is likely to secure by his

attack upon a 'Country Pastor.' True he may have built himself a **PILLAR**, whereby to perpetuate his own glorious achievements in 'castigating' a poor 'bigoted 'Country Pastor' and his half dozen tools;' but may there not be some danger, lest while that sooty column remain among the files of the Advocate to render a 'Country Pastor' the hissing and execration of the 'present and all future generations,' his own dear self should also be constrained to appear there in an attitude scarce more desirable than that of a toad endeavoring to spit venom in his face because forsooth, he was the supposed author of a certain article entitled 'More Snakes in the Grass!'

N. B. Though the individuals whose character Mr. G. has made such efforts to malign, may never again turn aside to reply to his calumnies through the columns of the Advocate, they stand ready to meet him before the tribunal of an intelligent public, where witnesses can be confronted face to face, and there test the truth or falsity of each of the several charges and insinuations contained in the articles he has published. Of course, unless possessed of the chivalry of the Dutchman who from the summit of his hay-loft would cast abusive missiles upon a peaceful animal below, and then with all the valor of a Knight errant challenge him to a combat, he will be expected to attempt no further attacks through the press.

HIRAM DYER.

Preston, August, 1846.

CONVENTION AT TROY.

Br. Price—We are beginning to make arrangements for the reception of our friends from the different parts of the country, who may attend the 'United States Convention of Universalists,' which is to hold its annual session in this city next month. We anticipate a large meeting of brethren, besides the delegates to the Convention; and shall be ready to do all we can to make their visit to our city agreeable. We have friends in the vicinity of Troy, who will be ready to accommodate those who may be disposed to visit them for entertainment, if the Society here can not entertain all who come; or, if any prefer remaining in the city, there are plenty of good public houses.

The members of the Convention and others who may attend, are requested, on their arrival in the city, to call at the 'American Hotel,' River street, where they will be directed to places of entertainment.—[Chris. Messenger. Troy, August 24.

JOHN MOORE.

NORTH BRANCH ASSOCIATION.

The North Branch Association of Universalists will hold its annual meeting in Springfield, Bradford county, Penn., on the third Wednesday and following Thursday in September (16th and 17th.) Ministerial brethren, and friends generally, are cordially invited to attend.

HENRY GIBBS, Standing Clerk.

Br. S. R. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street, Buffalo.

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

MARRIAGES.

In Van Buren, July 1st, by Rev. N. Brown, Mr. HORACE BARNES to Miss PHEBE HIGGINS, both of Van Buren.

DEATHS.

In the town of Norwich, June 16th, after a lingering and painful illness, Mr. JOSHUA WINSON, in the 82d year of his age. Mr. W. was industrious, honest, worthy and useful. In his last sickness he manifested unusual calmness and reconciliation. He had no desire to live. He cancelled all his debts, and provided for the distribution of his remaining estate. He made arrangements to procure and pay for

all the necessary articles for his burial, the preacher to officiate, and the stones to mark the spot where his earthly tabernacle lies mouldering back to dust, and with full confidence in God, and in peace with all men, he was 'gathered into the garner, like a shock of corn fully ripe.' In accordance with his request, the writer attended his funeral, and a sermon was delivered in the meeting house at the White Store, June 19th, to a large circle of relatives, and a great congregation of friends and neighbors. J. T. G.

In Preston, July 29th, Mr. JOB STAFFORD, aged 81 years. He has left highly respectable children and other relatives to mourn their loss. May they realize it is his gain. His funeral was attended July 31st, by a numerous assembly, and the consolations of the Gospel were tendered by

J. T. G.

At Rome, Aug. 14th, Mr. ICHAROD G. BROWN, of Herkimer, on a return from a visit to his daughter in Illinois.—His remains were taken to his friends in Herkimer, and buried on Sunday 16th inst. He has left a widow and a number of children to deplore his untimely death. May they be comforted in their afflictions by the hope of meeting him with a ransomed world in the mansions of eternal glory.

In East Henrietta, Monroe county, at her father's residence, August 18th, Mrs. CHARITY M., wife of Geo. Ransom of Rochester, and eldest sister of Br. N. Brown, aged 30 years. Her illness was short but severe, and which, in her conscious moments, she bore with resignation. She was formerly a member of the Baptist Communion, but for ten or more years past she had been a devoted and consistent Universalist, respected by her neighbors of other sects, and beloved by her friends. May the Gospel in its fulness comfort the heart of her bereaved companion—her parents and mourning relatives. Her funeral was attended in Henrietta. Br. G. W. Montgomery officiated on the solemn occasion.—[COW.]

GENERAL ELECTION.

NOTICE is hereby given, that at the next General Election to be held on the Tuesday succeeding the first Monday of November next, the followings officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State.

Two Canal Commissioners, to supply the places of Jonas Earl, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

A Senator for the Fifth Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of Carlos P. Scovil, on the last day of December next.

A Representative in the 30th Congress of the United States, for the Twentieth Congressional District consisting of the county of Oneida.

Also the following officers for the said county, to wit: 4 Members of Assembly. A Sheriff in the place of Palmer V. Kellogg, whose term of service will expire on the last day of December next. A county Clerk in the place of Delos DeWolf, whose term of service will expire on the last day of December next; and four Coroners in the places of the present incumbents, whose terms of service will also expire on the said day.

PALMER V. KELLOGG, Sheriff.

STATE OF NEW YORK,
SECRETARY'S OFFICE.

ALBANY, July 24, 1846.

To the Sheriff of the County of Oneida:

SIR—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected to wit:

A Governor and Lieutenant Governor of this State.

Two Canal Commissioners, to supply the places of Jonas Earl, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

A Senator for the Fifth Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of Carlos P. Scovil, on the last day of December next.

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Yours respectfully,

N. S. BENTON,
Secretary of State.

[Original.]

A TWILIGHT RAMBLE.

Day hath departed!
The last flickering sunbeam, hath cast its
Golden lustre o'er the calm, unruffled
Surface of the deep; and gathering a
Brighter beauty as it passed away,
Stepp'd brightly o'er the forest trees, and vanish'd
Mid the dimness of the evening shades.

Still'd is the war of words!

Hush'd is the sound
Of morning labor—and gone—the weariness
Of noon-tide care.

Mortality hath put
Off its work-day garment; and the green earth
Hath folded, o'er its quiet bosom, the
Gentle beauty of the twilight hour.
And here, amid this solitude of death—
This wilderness of graves—I come, to meditate.
Here—just at the head of this low, grassy
Mound, and 'neath the spreading branches of this
Lilac tree, whose root Affection's tear hath
Water'd, and whose white blossoms the summer
Breeze, hath scatter'd o'er the cold, damp locks of
The almost idolized departed—Here
Where stand within the reach of my frail arm,
So many marble orators, around
Whose feet the green grass clusters, and from whose
Cold, pale lips there issues forth a gentle
Voice, whispering to life's way-worn pilgrim,
To come up unto the threshold of that
Low home, where he may cast aside his dusty
Sandals, and closing his weary eye lids
For their last repose, and folding his trembling
Arms above his silent heart, sink quietly
And gently to his rest—like as an infant
Babe, unto its pleasant slumbers.

Silence—bright, meek-eyed sister of the hour,
Sitting in queen-like majesty, upon
Her throne, hath stretched o'er earth and sea, her
Gentle wing. No sound breaks in upon the
Ear—save a low, melodious sigh, which
Seems the echo of an angel's whisper.
The stars have come again, unto their nightly
Watch, and the pale moon-beams quiver 'mong the
Dark, green maples, and play delicately,
And gently, with the dewy violets
That grow with such a winning loveliness
Upon this little grave.

A child—sleeps here!
The idol of a few fond hearts—whose hopes
And fears, and joys and griefs—hung, all alike,
Around her; and in whose soft, dark eye they
Read the light and shadow of their future's
Destiny.
Her smile could make each page of life's dark book,
All brightness; and the light dropping of her
Footstep,—the low, bird-like music of her
Laughter, could gild each leaf, and tree, and
Flower with a more holy beauty. And
Finally, her very presence made up
The sunshine of the hearts that loved her.

And now—she sleeps! But yesterday—and hand
In hand, we clambered o'er the mountain
Top, to chase the wild-bird from her cozy
Nest, or watch the dew-drops fall upon the
Hill-side stream.

And yet—she sleeps!
Strange—that Nature, in her onward course, can
Bring no breath of life unto the coffin'd
Dead, at rest within her daughter's arms!
My heart grows weak, and with a bird-like
Fluttering of its feeble wings, my mind
Draws back, within its prison-cell; as I
Remember, that the foot of time, sweeps on
Unceasingly. Leaving but here and there,
A dash of its familiar tread. The sun
Will laugh as brightly in his dewy home;
Pale moons, will come and go, and star-beams thicken
On the grassy plain. Day will abide with
Man—and night come to us in its turn, till
Morning chase its clouds away. Spring showers
Will fall, and summer winds make music. And
These old branches, mindful of their sacred
Charge, will with a mother-hand, take off

Their flowery garments, and spread them gently
Over stone and sod.

And here—within the
Corner of our still church-yard, this little
Brook will murmur on—forever. While we
Perhaps, shall sink away into oblivion.
Mysterious working of a mighty
Mind! that each bright thing in Nature, should come
Back again, save Man. And he must die away,
Like mist-wreaths from the shining sea.

I shudder, and grow
Weary at the thought of human nothingness!
And then—my trembling spirit reaches out
Her hand, and leaning on the Arm of God,
Gathers a stronger hope, and confidence,
And trust, to walk the yet untrodden
Pathway of this lower world.

LYRA.

Bridgewater, N. Y.

[Original.]

TRUST IN GOD.

BY MRS. S. ELIZA GIBSON.

When reliance in our heavenly Father, and faith in
His promises are spoken of, we immediately attribute them
to the Christian, and feel that these are ever his portion;
and it is true they ever should be. 'Trust thou in God,'
should be engraven on the heart of every Christian, and
being engraven there, its spirit should be as an earnest of
what He had promised, and a guerdon for obedience to
its injunction.

But is it always thus? Ah, no. Have you not seen
those who are ever ready to bind up the broken hearted,
to pour the oil of consolation into wounded bosoms, and
to minister lessons of condolence and comfort to those
who were in affliction, bow for a season like a seed before
the blast, when a loved one was snatched from them, and
hurried from the home of the living to the mansions of
the dead? Sincere and devout Christians they no doubt
really were, and still believers in the promises which they
have so often urged upon others; yet incapable of bring-
ing home to themselves, in this their greatest hour of need,
the balm which a living faith could yield, and the life it
could in inspire.

And are there not seasons in the life of nearly all, mo-
ments in the almost daily occurrence of life's perplexities
and fears, when distressing doubts—nay we will not call
them doubts—when bewildering mists obscure the bright-
ness of their sun of Hope, and make them to feel that in
their obscurity and insignificance they may be overlooked
and forgotten? Oh! in such moments alone, can we
duly appreciate the continued darkness and rayless night
of the unbeliever's mind—in such moments only, can we
truly and deeply feel the intense earnestness of the pray-
er, 'Lord, I believe; help thou mine unbelief.'

It may be asked—and is it necessary that such clouds
of darkness should hover around the Christian soul? and
is it possible for him at all times and under all circum-
stances to be buoyed up and supported by the enlivening
influences of confidence and faith? We can not speak
of the necessity of our sometimes wavering confidence,
and perhaps with as little certainty of the possibility of
continued trustfulness and unshaken reliance on Heaven,
during all the changes and vicissitudes of life; but that
these can be cultivated and improved there can be no
doubt. And if so, how necessary that all, even those who
have drank most deeply of the waters of life, should at-
tend to that which pertains so largely to their welfare in
their hour of need.

But how is this improvement to be wrought, and our
faith strengthened? By treasuring up in our minds the
tokens of His goodness as evidences of His ever-loving
and watchful care—by searching out, and this can be done
in almost every trial and light affliction of earth, the ob-
ject of divine chastisement, and by teaching our hearts to
acknowledge with gratitude the wise and benignant gov-
ernment thus shown to be exercised over the children of
men. But above all, though not to the exclusion of other
means, by satisfying ourselves of the authenticity of the
Scriptures—of the divine inspiration of the promises there-

in proclaimed, and by remembering how Christ who was
wise above all men, in the knowledge of his Father's
goodness and purposes, even bowed in submission and
glorified Him, though conscious of the many trials and
afflictions which it was ordained for him to pass through.

And how eminently worthy of the labor thus bestowed,
is the object to be secured? Ask of those who have felt
the need and been healed by the power, what would pur-
chase their confidence in God, and reliance in His care
and protection; and from the answer you receive, form
an estimate of their value.

Ask of her who is an object of the cold patronizing
charity of this world, without parents, friends, or home—
a toiler, ay, a slave for the earnings, which as a bounty
are grudgingly bestowed; ask of her, and she will say
that when fully conscious of her lonely condition, she is
about to sink in despondency, the sudden thought that in
Heaven she shall have an immortal home—that there
friends will surround her, and there she shall forever bask
in the sunshine of a Parent's smile—of a Father who has
declared that even in this world He will never leave or
forsake those who put their trust in Him—that this
thought, has inspired her with new life, and put a song of
joy and gladness in her mouth! The riches of this world,
could not purchase the calm content and peaceful serenity
which this faith bestows.

Ask of him too, who, toil-worn, pale and emaciated,
and standing as it were, at death's door, thinks not so
much of self, as of the wife and little ones, dependent on
his labor, and who, when he shall have been taken from
their midst will be deprived of their only earthly protector
—ask of him, and he will tell you that when thoughts of
his loved one's, sorrowing and desolate lot, have deprived
him of that needful rest, which cessation from pain possi-
bly might yield; the reflection that there is One who
closeth the lilies of the field and careth for the sparrows;
and that He, even He has promised (and the promise is
not regarded as mere idle words) to be much more mind-
ful of earth's needy and suffering children—that this re-
flection has given him a peace of mind and cheerful resig-
nation which nothing in this world could give or take
away.

But we need not enumerate—wherever affliction, be-
reavement, or sorrowing is found, there will be found need
for the healing waters of life. Then learn to 'trust thou
in God; yea, trust thou in Him; though the storm and
whirlwind rage around thee, and the darkened heavens
shall seem to have hidden forever from thee the sunshine
of His smile—trust thou in Him, though misfortunes and
calamities attend thee, and danger and death seem lurk-
ing in thy pathway; though friends be estranged, and
loved ones be snatched from thee; and though the world
may deride, and the skeptic sneer, yet trust thou in Him,
and peace, and calm delight, and blessedness such as
nought else can yield, shall be thine through life, and thy
death be as 'the sun at its setting.'

East Hamilton, N. Y.

[Original.]

WESTERN N. Y. UNIVERSALIST S. S. ASSOCIATION.

New York, August 21, 1846.

Br. SKINNER,—In reply to Br. S. R. S.'s article on the
above subject in your paper of this date, I remark:

1. My statement in the Magazine of August 7, in re-
lation to the session of the State Association for 1845, is
strictly correct, notwithstanding Br. S.'s unworthy attempt
to cast suspicion upon it. No one present at that meet-
ing will contradict my assertion. As to the corrected
statistics of June 28, 1845, referred to, I have no hesita-
tion in saying that they were, in part, drawn from the
published report of the Western Association; which re-
port, however, was not presented either in detail or other-
wise at the meeting of the State Association, was not
published until at or after the time of publishing the min-
utes of that body, and therefore could not be introduced
therein.

2. Every body knows that in the preparation of the
minutes of our public bodies, the greatest brevity con-
sists

tent with a full account of the business actually done, is desirable. That the minutes of the Sunday School session at Newark does present a full statement of the business actually done, is not and will not be denied. It is true, all conversation, inquiries, and suggestions which gave rise to, and the names of the persons who made, the various motions are omitted, not merely in relation to the matter in dispute, but to all the other subjects before the body. In all this, your readers can judge whether any injustice was done to the Western Association, and I am willing to leave the matter with them.

Very respectfully, your brother,

G. L. DEMAREST.

[Original.]

WESTERN N. Y. UNIVERSALIST S. S. ASSOCIATION.

I exceedingly regret that circumstances seem to require a few words from me, touching the communication of Br. Demarest.

It is true, as Br. Smith affirms in his letter, published in the Magazine the 27th inst., that I was present at the session of the State S. S. Association, held in Cortland, May, 1845, and without a formal report of the doings of the Western N. Y. Universalist S. S. Association. It is also true, that I stated to Br. D. in private conversation, the doings of the body, which I was there to represent, and that, in consequence of the exceedingly limited period of time, between the holding of the first meeting of the Western Association, and that of the State Association, I was obliged to leave before the statistics were made out; and that the Secretary of that body promised to send them by mail, in season for use; but that they had not arrived. I also took my seat in the council, and, during a discussion relative to the best means of advancing the S. S. cause, stated that, at the first meeting of our Association, (I was then a member of the W. N. Y. U. S. S. A.) it was recommended that every minister within our limits should as early as practicable, preach upon the importance of organizing a S. School in connection with his society. This matter, it is very probable Br. Demarest has forgotten. It is also my firm belief that I presented to Br. Demarest, a certificate of my election to represent the new Association in the old, drawn up and signed by Br. U. Clark, Secretary of the Western N. Y. Universalist S. S. Association. But, lest it should be asked, why I did not apply for the fellowship of the State Association, I will say, because I had no authority to do so.

Homer, August 24th, 1846. D. H. STRICKLAND.

FEARS OF THE WAVE.

We copied last week a part of one of the letters of the Editor of the U. S. Gazette, J. R. Chandler, Esq., written to his Chair from Cape Island, a retreat on the Jersey shore. It was beautiful for the purity of its sentiments and the chasteness of the language in which those sentiments were expressed. In a later letter, we notice, he makes improvement of the circumstance of a little child, by the sea-side, encouraged by the retreating wave to run down the sandy beach in pursuit of pebbles and shells, but as often terrified and made to retreat in turn before the wave that chased her tiny feet to the shore. He has a happy faculty to deduce a good moral from all such circumstances:

'I was amused this morning, while sitting in the arbor that overlooks the shore, and affords a view for miles along the beach, and outward, till the ocean and the sky blend their various beautiful blues. A little girl had accompanied her mother in a stroll along the shore, and as the wave receded, the little child chased its retiring edge to gather tiny, brilliant pebbles, chafed into shape and polish by the constant attrition of the agitating waters on the shore. Yet scarcely would she bend down to pick up her valueless treasures, when the wave, gathering new forces, and in increased quantity, would be impelled back toward the shore again, and the little one, holding up her tiny garments, would spring away from the threatening water that seemed anxious to embrace such innocence, pursuing as if an instinct or appetite stimulated the chase. The

child would run half terrified from the pursuer, and hide herself in the bosom of her anxious, yet pleased mother: and while the rushing wave would pause at its utmost height, spend its strength upon the sand, and retire back to its appointed bounds, the timid child would lift its head from her mother's breast, and look with half established confidence upon the retreating waters, ready again to undertake her perilous adventure, for the profits which it seemed to promise in accessions to the wealth of her toy box.

I leave it to you, my dear friend, to moralise on this scene. I have no time, else what a pretty thought does the retreating fear of the child suggest! How much are we perilling for that which avails but a little in the end, but which is nevertheless good, because it has its present value? And how do we hasten, with sudden apprehension, from impending evils, and hide ourselves away from the danger in some covert that earth has provided, when a look back will show that Heaven itself has set limits to its own inflictions, and our earthly hiding places are only attained when the danger has long since past. Nestling in the bosom of our mother, we look back, and find that our Heavenly Parent himself has been our shield, by setting bounds to the pursuing evil. But earthly affection, earthly confidence, and earthly comforting, how like those of Heaven, and of heavenly origin! The most lovely and comforting of our heavenly anticipations, are nothing but a desired fulfilment of what we had promised ourselves on earth.'

Yes—that is a glorious thought;—that to all the waves of sorrow which God brings upon the tenants on the shores of time, before whom the boundless ocean of eternity is spread out, He has set bounds that even afflictions can not pass. 'Heaven itself has set limits to its own inflictions.' A man who can utter such a thought can have no place in his great soul for so ignoble an idea as that of God's making any of his children miserable to all eternity. Soon, retreating before the surges of death, we shall, but looking back upon 'yesterday's sorrow much on earth. Heavenly Parent has himself been our shield, by setting bounds to the pursuing evil.' Death can not pass the barriers of the grave. Beyond that, Eternal Life is the gift of God for man.—[Gospel Banner.]

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, SEPTEMBER 4, 1846.

ARGUMENT OF WILLIAM H. SEWARD

In defence of Wm. Freeman on his trial for murder, at Auburn, July 21st and 22d, 1846.

We are indebted to Br. J. M. Austin for a copy of this Argument. It is contained in a pamphlet of 30 pages, double columns, of closely printed matter. We have given it an attentive perusal, and have arisen therefrom with greatly increased admiration both of the talents and philanthropy of Ex-Governor Seward. His argument is clear, connected, forcible and consistent throughout. It is a plea, not for fee or reward, for its author received none; not for wealth, aristocracy, popularity or favor, but for a poor, friendless, blood-stained, demented negro, who could neither appreciate his services nor reward them, and in the midst of a community excited, enraged, crying for blood, blood, blood, and who could, at the time of Freeman's arrest, hardly be restrained from taking the law into their own hands and immolating him at once upon the altar of their vengeance, and at the time of his trial, had prejudged his case and determined on his death.

Our readers will recollect the tragic scene, the slaughter of four innocent persons, of the Van Nest family, near Auburn, by this negro, who had a few months before been discharged from the State Prison, where he had been confined at hard labor for five years for horse stealing; and

of which crime it now appears he was entirely innocent. While in prison (and innocent) he was cruelly treated, whipt, pounded on the head with a cudgel, or board, till he was deaf and his mental faculties impaired to that degree that he was nearly or quite an idiot, as is abundantly proved, before and after he was discharged. But the poor, demented monomaniac, knowing his innocence of the crime for which he suffered, and idiot though he was, felt himself deeply wronged, and got this one idea fixed in his mind that he must be paid for his five years labor. Upon all other subjects he was stupid and careless, but upon this intensely and perpetually dwelling, he applied to several Justices of the peace for warrants to be issued against those who had procured his imprisonment; but unable to procure warrants, he at length prepared himself for what he called *his work*, (killing,) and on the fatal night, proceeded with his sharpened butcher's knife, about three miles out of the village, to the house of Mr. Van Nest and began his dreadful 'work' by killing four innocent persons, and nearly killing a fifth, with whom he was unacquainted, against whom he entertained no enmity, and for whose destruction he could have had no possible motive; as he sought not plunder, and took nothing from the house nor from person of the murdered man, and very innocently answered when afterwards asked if he killed them to get their money, that he did not know as they had any. In the bloody work of death, he received a wound in one hand that disabled him, and he at once quit the house, proceeded to the barn, took a horse and fled to his friends in Oswego county, where, as he afterwards stated, he intended to remain till his hand got well so that he could again commence 'his work' (i. e. of killing,) for he had but just begun the work of death according to his own account. He made no effort to deny or conceal the fact of having killed the Van Nest family, and manifested neither guilt, remorse or sorrow for what he had done. If there ever was a case of homicide occasioned by dementia, or monomania, or both combined, we believe this is clearly one of that kind. empannelled and the question tried whether Freeman was sane or insane; and in the midst of a community crying for the blood of the murderer, and probably influenced by the general excitement, eleven of that jury pronounced him sane, but the 12th dissented; but they finally compromised the verdict by saying (not in the language of the law that the prisoner was 'not insane,' but) that he was 'sufficiently sane in mind and memory to distinguish between right and wrong,' which in fact implied that he was not fully or entirely sane, either in mind or memory. And upon this verdict, thus obtained, Freeman was put on trial for and convicted of murder. We make the following extract from Mr. Seward's plea, pp. 5, 6.

'The prisoner was obliged, no, his Counsel were obliged by law to accept the plea of not guilty, which the Court directed to be entered in his behalf. That plea denies the homicide. If the law had allowed it, we would gladly have admitted all the murders of which the prisoner was accused, and have admitted them to be as unprovoked as they were cruel, and have gone directly before you on the only defence upon which we have insisted or shall insist or could insist, that he is irresponsible because he was and is insane.

We labor not only under these difficulties, but under the further embarrassment that the plea of Insanity is universally suspected. It is the last subterfuge of the guilty, and so is too often abused. But however obnoxious this defence is to suspicion, there have been cases where it was true; and when true, it is of all pleas the most perfect and complete defence that can be offered in any human tribunal. Our Saviour forgave his Judges because 'they knew not what they did.' The insane man who has committed a crime knew not what he did. If this being, covered with human blood, be insane, you and I and even the children of our affections are not more guiltless than he.

Is there reason for you to indulge a suspicion of fraud here? Look at this stupid senseless fool, almost as inanimate as the clay moulded in the brick yard, and say if you dare, that you are afraid of being deceived by him. Look at me. You all know me. Am I a man to engage in a conspiracy to deceive you and defraud justice? Look on us all, for although I began the defence of this cause alone, thanks to the generosity, to the magnani-

mity of an enlightened profession, I come out strong in the assistance of Counsel never before attached to me in any relation, but strongly grappled to me now, by these new and endearing ties. Is any one of us a man to be suspected? The testimony is closed. Look through it all. Can suspicion or malice find in it any ground to accuse us of a plot to set up a false and fabricated defence? I will give you, gentlemen, a key to every case where Insanity has been wrongfully, and yet successfully maintained. Gold, influence, popular favor, popular sympathy raise that defence and make it impregnable. But you have never seen a poor, worthless, spiritless, degraded negro like this acquitted wrongfully. I wish this trial may prove that such an one can be acquitted rightfully. The danger lies in this. There is not a white man or white woman who would not have been dismissed long since from the perils of such a prosecution, if it had only been proved that the offender was so ignorant and so brutalized as not to understand that the defence of Insanity had been interposed.

Dr. Spencer, of Geneva, it appears, was one of the most prominent of the physicians who coincided with the opinion of the Jury that Freeman was not insane. But though he had a chart by which (with the organs and faculties all classified and numbered) he professed to be able to determine between sanity and insanity, it seems he got confused and did not know how to explain his chart, and as Mr. Seward says, 'could not tell where he had located the unascertained centre' of the mind! By the by, will not Dr. Spencer wish to interpose the plea of insanity in behalf of his unfortunate relative, (for we believe the Spencer in New Jersey now awaiting his trial for the murder of his wife is a nephew of the Doctor), and whose case in several particulars resembles that of Freeman—the insanity being in some measure hereditary in both? We think there is evidence of insanity in both cases; but far clearer evidence of Freeman's than of Spencer's.—Would the Dr. be willing that his nephew—if we are right in our conjecture of the relationship—should be tried by his chart and his rules, and his sanity or insanity determined thereby? Upon Dr. Spencer's opinion, and that of Mr. Seward makes the following forcible and pertinent remarks:

'The Doctor pronounces the Prisoner sane because he had the chief intellectual faculties, 'Sensation,' 'Conception,' 'Attention,' 'Imagination' and 'Association.'—Now here is a delicate piece of wooden cutlery, fabricated by an inmate of the Lunatic Asylum at Utica, who was acquitted of murder on the ground of Insanity. He who fabricated it evinced in the manufacture, 'Conception,' 'Perception,' 'Memory,' 'Comparison,' 'Attention,' 'Adaptation,' 'Co-ordination,' 'Kindness,' 'Gratitude,' 'Mechanical skill,' 'Invention' and 'Fide.' It is well for him that Dr. Spencer did not testify on his trial.

Opposed to these vague and unsatisfactory opinions is the evidence of Sally Freeman the Prisoner's mother, who knew him better than any other one; John De Puy his brother-in-law and intimate friend; Ethan A. Warden, his employer in early youth; Deborah De Puy, his associate in happier days; Adam Gray, who knew him in childhood and sheltered him on his discharge from the State Prison; Ira Curtis, in whose family he resided seven years ago; David Winner, the friend of his parents; Robert Freeman his ancient fellow servant at the American Hotel; John R. Hopkins an intelligent and practical man who examined him in the Jail; Theron R. Green who discovered his insanity in the State Prison; Rev. John M. Austin, the one good Samaritan who deemed it a pastoral duty to visit even a supposed murderer in Prison; Wm. P. Smith, who has corrected now the error of his judgment when in the State Prison; Philo H. Perry, a candid and enlightened observer and Warren T. Worden, Esq., a Lawyer of great shrewdness and sagacity.

Then there is an overwhelming preponderance of medical testimony. The witnesses are, Dr. Van Epps, who has followed the accused from his cradle to the present hour with the interest of a humane and sincere friend; Dr. Fosgate, who attended him in the jail, for the cure of his disabled limb; Dr. Briggs, equal in public honors to Dr. Bigelow and greatly his superior in candor as well as learning, and who compared the prisoner now with what he was in better days; Dr. McNaughton of Albany, Dr. Hun of the same place, gentlemen known throughout the whole country for eminence in their profession; Dr. McCall of Utica, President of the Medical College of the State of New York; Dr. Coventry, Professor of Medical Jurisprudence in Geneva College and one of the Mana-

gers of the State Lunatic Asylum at Utica, and Dr. Brigham the experienced and distinguished Superintendent of that Institution. This last gentleman, after reviewing the whole case, declares that he has no doubt but that the prisoner is now insane, and was so when the crimes were committed; that he should have received him as a patient, then on the evidence given here independently of the crime, and should now receive him upon all the evidence which has been submitted to you.

Dr. Brigham pronounces the Prisoner to be a *Monomaniac*, laboring under the overwhelming progress of the delusion I have described, which had its paroxysm in the murders of which the prisoner is accused; and declares that since that time he has sunk into a deep and incurable *Dementia* the counterpart of Idiocy. In these opinions and in the reasons for them so luminously assigned by him, all the other medical gentlemen concur.

Gentlemen, you may be told that Dr. Hun and Dr. McNaughton testified from mere observation of the prisoner without personal examination. Yes! I will thank the Attorney General for saying so. It will recall the strangest passages of all, in this the strangest of all trials. This is a trial for MURDER. A verdict of guilty will draw after it a sentence of DEATH. The only defence is Insanity. Insanity is to be tested by examining the prisoner as he now is, and comparing him with what he was when the crime was committed and during all the intervening period and through all his previous life. Dr. Hun and Dr. McNaughton were served with subpoenas, requiring them to attend here. They came, proceeded to the jail, and examined the prisoner on Wednesday night during the trial. Early on Thursday morning they proceeded again to the jail to resume their examination, and were then denied access to the prisoner. It is proved that the Attorney General instructed the Sheriff to close the doors against them, and the Attorney General admits it. Dr. Hun and Dr. McNaughton are called to testify and are ready to testify that the examination they did make, satisfied them that the prisoner is insane, and that he was insane when he committed the homicide. The Attorney General objects and court overrule the evidence, and decide that these eminent physicians shall testify only from mere external observation of the prisoner, in court, and expressly forget and lay aside their examination of the prisoner made in jail by conversation with him. Nor was the process by which the court effected this exclusion less than a *vi et contra vi* of the 6th of July. I tremble for the jury that is to respond to the popular clamor under such restraints as these. I pray God that these Judges may never experience the consequences which must follow such an adjudication. But, gentlemen, Dr. Hun and Dr. McNaughton bear the strongest testimony nevertheless, that the prisoner is an idiot as appears by observation, and that the testimony as submitted to them confirms this conviction.

Gentlemen, there is proof stronger than all this. It is silent, yet speaking. It is that *idiotic smile* which plays continually on the face of the maniac. It took its seat there while he was in the State Prison. In his solitary cell, under the pressure of his severe tasks and trials in the work shop, and in the public chapel during the solemnities of public worship, it appeared, although in vain, to his task masters and his teachers. It is a smile never rising into laughter, without motive or cause—the smile of vacuity. His mother saw it when he came out of Prison, and it broke her heart. John De Puy saw it and knew his brother was demented. Deborah De Puy observed it and knew him for a fool. David Winner read it in the ruin of his friend Sally's son. It has never forsaken him in his later trials. He laughed in the face of Parker, while on confession at Baldwinsville. He laughed involuntarily in the faces of Warden and Curtis, and Worden, and Austin, and Bigelow, and Smith, and Brigham, and Spencer. He laughs perpetually here. Even when Van Arsdale showed the scarred traces of the assassin's knife, and when Helen Holmes related the dreadful story of the murder of her friends and patrons, he laughed. He laughs when I am pleading his griefs. He laughs when the Attorney General's bolts would seem to rive his heart. He will laugh when you declare him guilty. When the Judge shall proceed to the last fatal ceremony, and demand what he has to say why the Sentence of the Law should not be pronounced upon him, although there should not be an unmoistened eye in this vast assembly, and the stern voice addressing him should tremble with emotion, he will even then look up in the face of the court and laugh, from the irresistible emotions of a shattered mind, delighted and lost in the confused

memory of absurd and ridiculous associations. Follow him to the scaffold. The executioner can not disturb the calmness of the idiot. He will laugh in the agony of death. Do you not know the significance of this strange and unnatural risibility? It is a proof that God does not forsake even the poor wretch whom we pity or despise. There is in every human memory a well of joys and a fountain of sorrows. Disease opens wide the one and seals up forever the other.

Gentlemen, you have been told that this smile is hereditary and accustomed. Do you think that every ancestor or parent or even the poor idiot himself was in such straits as these. How then can you think that the smile was ever before recognised by the willing witnesses against him. The chaotic smile is the external derangement which signifies that the strings of the Harp are disordered and broken, the superficial mark which God has set upon the tabernacle to signify that the immortal tenant is disturbed by a divine and mysterious commandment. If you can not see it, take heed that the obstruction of your vision be not produced by the mote in your eye which you are commanded to remove before you consider the beam in your brother's eye. If you are bent on rejecting the testimony of those who know by experience and science the deep affliction of the Prisoner, beware how you misinterpret the handwriting of the Almighty.

We should be glad to make farther extracts from this truly able and eloquent plea; but we have not room now to spare. It does honor to the head and heart of Mr. Seward; and its great and philanthropic and humane sentiments and truths, though all unheeded by the court and jury, will yet be felt by the community at large, and by the excited and maddened community of Cayuga county too, hereafter, when the poor, demented, abused, insane and murdered Freeman, shall sleep beneath the peaceful sod and be forever beyond the reach of their cruelties and injustice. How the Jury could convict and the Court sentence to death the poor maniac, scarcely above the brute in intelligence, when that very community had previously done him the cruel injustice to confine him to five years hard labor in the Penitentiary while innocent, and in that time destroyed both his hearing and his understanding, and made him unable to see or understand, unless it be on the principle that 'dead men tell no tales.' But after poor Freeman is hung till he is dead, dead, and the excitement has past away, we believe conscience will tell them some tales that will not be very welcome.

D. S.

TRUTH—ERROR.

It is often a source of amusement, though upon the second and more sober thought, rather sorrowful to witness the cautiousness which mankind manifest in their reception of truth, while they are ever ready to grasp every thing that bears upon its front the mark of error. The old saying is, that 'truth is mighty and will prevail,' and we have no doubt that it is correct. It is a source of pleasure and joy to the mind to reflect, that when all the great purposes of the Almighty are accomplished, truth will then be triumphant and all error will be driven into the darkness of everlasting night. But unless the progress of truth be onward at a more rapid rate in future than during the last few centuries, it will be a long time yet ere the song of an angel and redeemed man shall celebrate its final and ultimate success.

It is a problem never yet satisfactorily solved, why truth should be less acceptable to the human mind than error and falsehood. That it is less acceptable we believe a question beyond all dispute. We may look back through the long period of the perished time, and in the garden of Eden behold beauty in all of its perfection and man in possession of virtue and innocence. The truth is proclaimed by the voice of God;—'in the day thou eatest thereof thou shalt surely die,' and perhaps at the time being it might have made something of an impression upon the minds of our first parents; but that impression was ere long effaced. Soon came its opposite, and it was listened to with attention—'thou shalt not surely die.'—It was seized upon an eager hand and the express command of God disobeyed. And thus has it been throughout all ages from that remote period down even to this present moment. At this day, there is now and then an

individual whose researches are for truth, regardless of all other considerations, regardless of former and perhaps long established opinion, and when truth is discovered by him, it is made the basis of all action at a future period. But where there is one such individual beheld, there are many who will lay hold upon error and prize it as a treasure almost beyond value, and act as directed by its injudicious principles.

We look along the line of the Christian Church; view it in its various windings from the days of Him who come to bear the infinite treasures of the Gospel to a dying world, and we find the same disposition within the minds of those who had declared themselves its adherents.—That the immediate followers of Christ received and proclaimed the truth, so far as it was developed to their minds, will not be disputed; and we look in vain for the rod of persecution in their hand. We find no such weapon employed; guided by no evil principles; their moral powers being strengthened by the spirit of pure and undefiled religion, their passions were wholly under their control, and peace and harmony and good will to men, was the consequence of their actions from one to another. But soon, alas! too soon, errors came forward, and one after another were grasped with eagerness and treasured up as prizes of great value, and the consequences resulting from the same were lamentable in the extreme. That mild spirit, which swayed the hand of the religionist in days long passed away and which ever spoke in the words and actions of its possessor, was lost; darkly hidden from the view of mankind, and the disciple instead of ascending upon the scale from man toward angel above, descended from man toward demon below. Tears flowed thick and fast and sorrow weighed heavily upon the soul. But tears were not the only flow. When Error had thrown her gloomy pall over the mind of the followers of the Son of God, then began 'wars and rumors of wars.' Restraint was in a great measure taken away, and passion stalked abroad breathing out upon all who dared to cross the pathway marked by its own footsteps. Man, with murderous heart, strove with his fellow men, and hate, and contention, and animosity, and confusion, destroyed the fair prospects of society and carried grief to the habitations of men. Innocent blood from the ground cried to Heaven for vengeance to rest upon the heads of those who were urged onward to their hellish work by their evil disposed minds. Ah! those indeed were the days of sorrow. Grief filled the bosoms of mankind, and there was no peace or joy or happiness, but far and near the gloom of melancholy was alone beheld, and man wist not where to turn or upon what to rely for support and deliverance.

But God is a merciful being. And though he cause grief, yet we are assured by the inspired penman that he will have compassion according to the multitude of his mercies. His purposes having been so far fulfilled, the light of Truth again dawned upon the world, and the dusky clouds of Error were rolled back once more, and we hope, forever. The true spirit of Christianity again took possession of the human heart, and the scourge dropped from the uplifted hand. One error after another has been banished from society, and though there may yet be errors left beclouding the fair prospects and beauties of truth, yet the time shall come when error will be among those things which only exist in a record of the past.

The Saviour, the express image of the living God, has received power from Heaven to fulfil, complete, or accomplish the purposes and plans of God respecting the final destiny of the intelligent creation. That power is sufficient for the final completion of the grand object of his being, and none can stay that power, or place an object in the way that shall finally obstruct it. No; but he shall reign by the spirit and power of his Gospel, until all obstacles are overcome; until all opposing power is destroyed; and until the might of truth prevails, declaring the boundless goodness and unlimited love of God.

Way-worn pilgrim, wherever thou art; look up with gratitude to the throne of the immutable Jehovah. Error shall finally be destroyed, and all the woes and sorrows now resting upon the world because of it, shall be known no more forever. The glorious light of Christianity shall

dispel darkness from the human mind, and Christ, ere he deliver up the kingdom, shall receive the grateful homage of the world of mankind. And then, when the Father receiveth the sceptre again, a song by all nations, and kindreds, and tongues, shall fill the celestial arches with its hallowed music.

S. J. G.

Harpers Publications.

The Harpers have published Nos. 101-2 and 103-4 of the PICTORIAL SHAKESPEARE, containing 'King Henry IV,' with notes and illustrations. 25 cents per number.

They have also published No. 1 of MARTIN, or the Foundling, by Eugene Sue, price 6 cents per No.

'THE EVILS SUFFERED BY AMERICAN WOMEN AND CHILDREN,'—the causes and remedy. Presented in an address by Miss C. E. Beecher, to meetings of ladies, in all the principal cities, and also an address to the Protestant clergy of the United States, by the same lady, constitutes the title page of a pamphlet of 36 8vo pages. The object of the first address is explained by its title, and the latter seems to be in a measure a continuation of the first, so far as regards religious educational interests, addressed to a different class of persons.

Questions on the first Epistle to the Corinthians, designed for Bible Classes and Sunday Schools, adapted to the authors notes on that Epistle, by Albert Barnes. The above books for sale at Beesley's.

THE GOSPEL MISSIONARY.—We have received the first No. of a new paper of the above title, published at Montrose, Pa., by Br. J. S. Palmer. It is a small weekly sheet devoted to the cause of Universalism, and published at \$1 per annum in advance. It is designed to supply the wants of Universalists in that State, there being no other paper of the kind published in that State. Its matter is generally good and its appearance, excepting some typographical errors indicating want of care in proof-reading, respectable. We heartily wish success to every new effort to spread the truth abroad. Whether this new effort to sustain a Universalist paper in Pennsylvania will be so extensively seconded as to insure its continuance we are unable to say. The effort has been several times heretofore made, but has never yet succeeded. Should it fail after a brief space, and after abstracting a few hundred names from the subscription lists of other Universalist papers now circulating in the region, it would rather injure than benefit the cause it advocates. But should it find its way into new regions unvisited by kindred publications, and find a living support sufficient to ensure its continuance, it will be a benefit to the cause and carry light to the benighted and consolation to the afflicted.

The COLUMBIAN for September comes to our table handsomely embellished with one of the best mezzotint engravings of Captain May's charge upon the Mexicans at the battle of 'Resaca de la Palma,' that we have yet seen (we have seen several)—also a well executed view of 'Rogers' Slide, Lake George,' a fashion plate, &c. We observe the names of Mrs. Sigourney, Mrs. Kirkland, Child, Misses Middleton, Cahoon, Sedgwick, Blackwell, Ames, and Forrester are the female contributors to this number, and Messrs. Paulding, Butler, T. S. Arthur, Porter and West, in the male department. 25 cents, at Beesley's.

GRAHAM'S MAGAZINE is also issued for September.—'Creeks at the Well' is an expressive picture, and a very correct (we write from personal knowledge) 'view from Mt. Holyoke,' and fashion plate are its embellishments. The continuation of two or three interesting tales form a part of the contents, besides original papers from Mrs. Stephens, Sigourney, Frances S. Osgood, and Messrs. H. W. Herbert, Reed, Cooke, Williston and others. A good number. 25 cents at Beesley's.

The General Convention of Universalists of the United States will hold its Annual Session in Troy, on Wednesday and Thursday the 16th and 17th inst. We anticipate a great and glorious meeting. Are all the delegates from the different State Conventions aware of

the time and place, and prepared with their statistics, reports, &c.?

On Tuesday, the day preceding the Convention, the Sunday School meeting is to be held at the same place.

Br. Tompkins—Br. J. Potter of Waterville, N. Y. has, not received the first No. of the current volume of the Quarterly, and desires you to forward it to him.

Br. E. W. Reynolds has removed from Java Village to Sherman, Chautauque county, N. Y. Denominational papers please copy.

NOTICE.

The Trustees of the Universalist Theological Seminary at Clinton, Oneida county, are requested to meet for the transaction of business, at Troy, N. Y., on Wednesday the 16th inst. A punctual attendance is earnestly desired.

T. J. SAWYER.

CAYUGA ASSOCIATION.

This body will hold its next annual session, in the Universalist church at Kelloggsville, Cayuga county, on the fourth Wednesday and following Thursday in September next (23d and 24th).

The Standing Clerk of this Association has been making efforts during the last three years, to prepare a correct statistical account, of the number, strength and condition, of all the Universalist societies within the four counties composing the Association. He desires to see this work carried on and completed, and for this purpose he calls upon all the societies within its bounds, to send by their delegates a written statement of the number of members belonging to each, (after deducting those who have died or moved away,) the number of pupils in their Sunday school, (if they have one in operation,) the proportion of time that preaching is supported, average size of the Sabbath congregations, and the general prospects of the cause in the vicinity.

Every agent, who, in the way of realizing the fruition of their hopes, by attending the approaching session of the Cayuga Association at Kelloggsville. Persons from a distance will do well to drive directly to the church, on their arrival, where they will doubtless find our good Br. J. M. Peebles and a Committee of his society in waiting, to direct them to places of entertainment. H. L. HAYWARD, S. Clerk.

Fort Plain, Aug. 23d, 1846.

MISSIONARY MEETING.

The first annual meeting of the 'Missionary Society of the Cayuga Association of Universalists,' will be held at Kelloggsville, on the fourth Wednesday and Thursday in September. It is expected that all the Trustees of this Society, who feel an interest in the advancement of Gospel truth in our land, will be present and prepared to give such information as will result in a more perfect organization of this body. Does any one inquire, why we have not fully organized? We answer, because the Officers and Trustees, have so many of them staid away from previous meetings, that we have been unable to form a quorum for action.

Now, brother Officers of the Board, and Trustees of the Society; just think of this answer, and come up and assist us at this meeting, and great will be your reward.

D. H. STRICKLAND, Secretary.

RELIGIOUS NOTICES.

There will be regular preaching at Case Town (Howlet Hill) the second and fourth Sundays in each month until further notice. Let there be a general attendance the second Sunday in September. Br. — (who?) is expected to preach—the Gospel.

Br. T. J. WHITCOMB will preach the Gospel at Rome, on the first Sunday in September, and at Graves' Hollow on the second Sunday.

Br. J. H. HARTER will preach in Cedarville the first Sunday in September, and at Columbia Centre at 5 o'clock, P. M. of said day.

[Original.]
HYMN TO CHARITY.

I'll wreath my harp with vernal flowers,
And bathe it in the dews of Spring,
And enter the mellifluous bowers
Of heavenly Charity and sing.

Had I the lips of angels glowing,
The starry lyre of seraphim,
Celestial numbers should be flowing,
The highest melody to hymn.

Sweet Charity, sublime and holy,
I love to range thy bowers among;
And, though my harp be faint and lowly,
To thee is poured its sweetest song.

Upon thy fragrant gales my numbers,
Shall swell in unison with thine,—
Wake, latent powers, from dreamless slumbers,
And warble harmonies divine.

Thy founts of life, exhaustless sparkle,
And snowy lilies o'er them bloom;
Thy amaranthine wreaths encircle
The couch of death and lowly tomb.

Let every creature tune thy praises,
The art of life the polar star;
The brilliant orb that ever blazes
In yon supernal courts afar.

Forever verdant are thy bowers,
Lit by the glowing sun of love,
And bathed in the refreshing showers
Of pure Religion from above.

German, N. Y. LAURA EGGLESTON.

[Original.]
CLINTON LIBERAL INSTITUTE.

Br. SKINNER—I have noticed with much pleasure several articles in the Universalist papers of this State in relation to this School. I am gratified to see the public attention directing itself towards an institution which has been too long neglected by us, of doing so much for us. That I have not presented myself in your columns before, is certainly not owing to any want of interest on the subject. I hope that my removal from New York to this place, to assume the Principalship of the Institute, may be regarded as a sufficient pledge of my interest in the cause of education and my willingness to cast my lot for the present with a school heretofore, for the most part, suffered to run to waste.

There are several considerations which strongly recommend Clinton as the seat of our Literary and Theological Schools.

1. We have here already a Male and a Female Academy, which under a single charter are called the Clinton Liberal Institute. They are all the schools, except the Southold Academy on the eastern end of Long Island, under the patronage and control of the Universalists in the State of New York.

2. We have in grounds, buildings, library and philosophical apparatus, a property independent of all debts, worth, at a moderate estimate, from \$12,000 to \$15,000, and entitled to all the benefits and privileges granted by law to Academies under the visitation of the Regents of the University of New York.

3. Clinton is, both for the State of New York and for the denomination of Universalists, very centrally located. Take a map of the U. States and this will readily appear. Universalism can hardly be said to extend southward beyond Pennsylvania and the Ohio river—while it stretches north only a little beyond the St. Lawrence and the lakes. Eastward and westward its range is vastly greater, extending from the extreme part of Maine to the Mississippi. Clinton is nine miles southwest of Utica, and is therefore nine miles from the great passenger and freight thoroughfare between the East and the West, and in point of time and expense of travelling is nearly midway between them. Add to this that it is situated in one of the most beautiful and healthy parts of the State, and it seems to me strongly recommended as the seat of our schools.

That the time has arrived when Universalists must begin, not only to *talk*, but also to *act*, on the subject of education, seems to me too clear to demand proof. If we do not wish to be despised by others, and forced to despise ourselves, we must embark earnestly in this great cause. Were there no intrinsic necessity for such action, were education itself a matter of profound indifference, the simple fact that other denominations are so much interested in it, and employing it so much to their advantage, would, I believe, force us to such a course. Our very existence is coming to depend upon it. We must place ourselves on equal footing with our neighbors. If they are learned we must be so too; or give them a perpetual vantage ground.

But we need education,—a higher and better education,—for our own sake. We are in great want of a higher standard of literary and theological attainments in the ministry. The people are daily demanding, not better talents, but a higher culture, a deeper knowledge of books, and a wider acquaintance with men and things. That demand must be answered, or the denomination will inevitably decline. Nothing but a miracle can save it.

If this be so, the question arises whether we shall provide the means of education ourselves, or trust as heretofore, to the generous offices in this important matter, of our Orthodox neighbors. They would educate our sons and daughters no doubt, but the policy of permitting them to do it is just as wise, as it would be for the citizens of this Republic to send their children to Europe for their education. It will not answer our purpose. We must educate our children, after they leave the Public School, ourselves.

But have Universalists the means necessary to provide themselves with literary and theological schools? The question is ridiculous. Who that knows any thing of the denomination in the Empire State alone, can doubt that we have ample means to do whatsoever we could reasonably desire. We have a hundred men in the State of New York who could give a thousand dollars each, for this purpose, without trenching upon any worldly interest. I know some who might give ten times that amount, and yet have more of this world's goods than they or their families can ever enjoy. There are a thousand others who not only could, but I believe would, if properly addressed, give a hundred dollars each. Of that class, poor as I am, I am one, and though it might subject me to inconveniences which my richer brethren would not suffer, I would not hesitate, were it necessary to endow our schools handsomely, to do much more than this.

How much is necessary for our purpose? The answer to this question depends of course on what we propose to do. If we are satisfied with an Academy of the first class merely, \$25,000 would make it rich, and even \$10,000 would place the Institute in enviable circumstances, for that sum would enable it to liquidate its debts, increase its library and philosophical apparatus, and leave a surplus to yield an annual income of \$300 or \$400.

If, however, we propose to raise the Institute to the rank of a College or University, short of which we ought not and must not stop, much more is necessary. The Regents of the University of the State require in order to grant a College charter, the clear sum of \$130,000. \$30,000 to be in college grounds and buildings, &c., and \$100,000 in safe investments. Under this order, therefore, we now need about, say \$115,000.

But there is another method of obtaining a charter, and that is, after the example of the Baptists in relation to the Hamilton Seminary, to go directly to the Legislature. What amount of property the Baptists have invested in the Hamilton school, I am not informed, but suppose it much less than \$130,000. Their institution is now,—thanks to their perseverance and the tardy justice of the Legislature of the last year,—a University. If the Universalists of the State of New York will be true to themselves and the interests of their cause, the next Legislature will do for them what the last did for the Baptists.

I wish merely to remark in conclusion, that several modes have been suggested for raising funds. One proposes that our societies shall contribute moderate sums of 25, 50 or 100 dollars according to the number of its members, and Br. Grosh with his society at Reading, Pa. has already stepped forward and shown us the \$50 there. A noble example! I am almost angry that this honor should have been won by a society of a sister State while New York stood listlessly looking on.

Another proposes that contributions of one dollar and upwards according to men's purses and hearts be made, and he, though anonymous, began the work with \$5. He suggested that some one should be appointed receiver of such contributions, and I see that Abner Chichester, Esq., of New York city, has consented to act in this capacity. Mr. Chichester is known to the Universalists of the State as the Treasurer of the Relief Fund belonging to our Convention, and his integrity and pecuniary responsibility are a full guaranty for any sum that may be entrusted to his hands.

But I have already said much more than I purposed to say when I began, and having trespassed upon the patience of your readers much further than I ought, I will close by promising to say more at some convenient season. T. J. SAWYER.

Clinton, August, 1846.

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TERMS.

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[Original.]

THE MIRACULOUS CONCEPTION.

To the Editor of the Magazine and Advocate :

DEAR SIR—An article on the subject of miracles, and the 'miraculous conception of Jesus Christ,' appeared in your paper of the 7th inst., to which, with your leave, I present the following in refutation of the argument therein contained, favoring the doctrine of 'the miraculous conception.'

I beg leave to use the introductory part of the article, believing the positions there stated to be correct. 'Truth is always consistent with itself. One truth never conflicts with another. Facts in natural history must of necessity be in accordance with the truths of natural science. Whatever is true in theology can not contradict what is true in philosophy.'

The miracles recorded in the Bible do not borrow any strength from, or yield beauty to 'the miraculous conception.' It stands isolated and alone, and I prefer to discuss it on its own merits, without blending it in any way with the question of miracles generally. The writer of this article says, 'One of the miracles of the Bible, however is, from the nature of the case, attended with so little of testimony, that many sincere Christians have doubted its truth. I allude to what is usually called the miraculous conception of Jesus Christ. But the labor of Phenologists have established the truth of the doctrine of 'hereditary descent,' which doctrine shows the miraculous conception to be probable in a very high degree, approximating closely to absolute certainty.'

From this it appears that the writer bases this argument on the phenological doctrine of 'hereditary descent.' This doctrine does not depend upon the immediate predecessor of the subject possessing the particular qualities spoken of, neither does it depend upon the male or female branch of ancestry. Peculiar characteristics unfold themselves in a family in one age, and then lie buried, or at least unobserved, unmasked, during several succeeding ages, and then burst forth in a distant successor of the line into a perfect and full personification of the ancient family attributes. So also the noble intellectual qualities of the mother are sometimes imparted to her issue, when the father may have no such traits to communicate. These propositions I regard as cardinal, and will therefore rest their acceptance on their own strength. We are not then left to decide in regard to Christ's lineage by reference to either the male or female ancestry, or to his near parentage, the phenological doctrine of hereditary descent being as extended in its range as above stated. Who then, in glancing along the line of Christ's ancestry, and beholding the rich attire of priestly and kingly character that sparkles there, can say that 'in Christ, the law of hereditary descent, is either suspended or set aside'? Who can say that there is one link in the glorious chain broken, or that, in view of his lineage, any necessity exists to depart from the natural laws of generation, to account for his existence? This writer says, that 'the history of Christ's age does not shew, that he had any prototype in his own nation.' Of what nation was Abraham the faithful? Of what nation was Isaac and Jacob, the wise and frugal? Of what nation was David, Israel's sweet singer, who from bearing the shepherd's crook was called to sway Israel's sceptre? These have in all time past been considered as types of him who was to sit on Judah's throne, and become the father of the faithful in the New Jerusalem. God, through his holy prophets, pointed along this ever brightening chain, this line of ancestral glory, to him of Naza-

areth. He was to come of Abraham's seed, of Jesse's root, and are we now to see this chain broken at the very point of connection? shall the issue fail at the very period of its consummation? and shall this breach, this failure, be regarded as better fitted to the fulfilment of prophecy, better sanctioned by the principles of philosophy, and better entitled to the acceptance of an enlightened faith than the belief of the Abrahamic ancestry, and the natural parentage of our Saviour? Regarding Jesus as the son of Joseph and Mary, violates no principle of philosophy, but rather upbears it, as the oak the clinging vine; but rejecting his natural lineage, breaks the chain of prophecy, and sets every principle of philosophy at defiance. The existing laws of procreation were fully equal and legitimately appropriate to the production of 'the man Christ Jesus.' It is not contended that the miraculous conception did more than this. The mental endowments, the high divinity of soul, were gifts directly bestowed on the son of Mary, and that without measure. The gift of the spirit without measure, the possession of the fullness of the Godhead, may sufficiently account for the transcendent traits of character exemplified in Christ, without being compelled to take either one horn or the other of the dilemma spoken of by the author of the article under review.

It has always been considered an axiom in philosophy, not to ascribe to other than natural causes, effects which natural causes sufficiently account for. Natural causes sufficiently account for the birth of Christ.

'One truth never conflicts with another.' The genealogy of Christ is either a meaningless and deceptive thing, otherwise the miraculous conception is untrue. The genealogy is contained in the first chapter of St. Matthew's and the third chapter of St. Luke's Gospels. The one account traces the connection from Abraham to Joseph, and so to Christ, the other from Christ by Joseph to Adam. We have thus a well connected chain of ancestry bringing us to a point in hereditary descent, only to disappoint us. Leading us from Abraham, to shew the truth of prophecy, down to Joseph, only to tell us that he was not the father of Christ. The account of the genealogy in St. Luke, says of Joseph, that he was the *supposed* father of Jesus. Truth does not deal in *suppositions*, especially in proving lineage. The account in St. Matthew, to avoid the evident conclusion from the text, introduces Mary, the mother of Jesus, into the line of ancestry. The Jews never admitted females into their genealogical records.

St. Mark writes the history of our Saviour, and he commences his Gospel with these words: 'The beginning of the Gospel of Jesus Christ, the Son of God,' and he begins exactly where the story of the miraculous conception leaves off. The Gospel of St. John commences at the same point. These two apostles must either have been ignorant of this miracle as forming any part of Christ's history, or they must have supposed it too unimportant to commemorate, or they would not have professed to have given the beginning of the Gospel of Christ, this great fact being overlooked.

No other miracle is recorded, without having some present or future use. This, from its nature, could have had no present use; and as Christ never referred to it, to sustain his personal dignity or the divinity of his mission, and as the apostles never referred to it for any purpose whatever, we are led to inquire, for what use this astounding miracle was wrought?

If this be a true narration, and not as many, very many believe, an interpolation from some of the

early and enthusiastic fathers of mystery in theology, then it follows, that 'Christ was' not 'the son of Abraham.' He was not 'the Son of Man.' He *did not* 'partake of our nature.' 'He was' not 'clothed with our infirmities.' 'He could' not 'be tempted.' When 'he rose' it gave *no evidence* 'to us that we shall rise also.' His connection with humanity is dissolved, repudiated, done away.—But if we consider Jesus as 'the son of Joseph and Mary,' we have one of Israel's seed as our king, one of like nature with ourselves, whom we call Elder brother—who when he rose gave the children a pledge that they should rise also. This opinion fulfils prophecy and justifies philosophy—and removes from the doorway of Christianity a stumbling block, which in my opinion ought to be removed.

JAMES G. McADAM.

New York, August 14, 1846.

REMARK.—The above article expresses views quite different from those generally entertained by Universalists on the subject. Of course, Br. Lewis, the author of the article reviewed, will have the liberty of replying.—Ed.

[Original.]

BR. UPSON'S HINT AT BOOKSELLING.

Connected with the remarks which are appended to the minutes of the Steuben Association, present volume Magazine and Advocate, page 235, we find Br. Upson's 'little hint' (which he says he made by request) at book-selling—during the time of their meeting. Well, when the garment fits, it is best to put it on; and if guilty, it is wisdom to plead so. And, as I felt implicated in that 'hint,' I immediately *tried* the thing, but could not make it set to my liking *any way*. I then tried it upon Brs. Clark and Delong, (for they too were implicated,) but with no better success. Consequently, some explanatory remarks are necessary.

As it is proper that people should have books, which they do not always find at hand, it is quite convenient for those who wish to purchase, to be favored with them at their Associations. And I have known many to attend, as much perhaps for that, as any thing else; though they were highly favored otherwise with the meeting. Br. Clark and myself bore each other company to the said Association. As Br. C. is in the practice of distributing many valuable works, (and thereby doing much good,) he took quite a quantity, and myself a few, for disposal. Br. Delong also had a few copies present. Now comes the critical scene. It will be seen in Br. Upson's remarks, that he was willing our books should be sold there, 'in the morning—during intermission—and after service.' But he assures us of having kept up a 'constant sale,' during the time of public service, and thereby defeating the main object of the meeting, by detaining and preventing 'many' from being seated, &c. *Too bad! indeed too bad!* But, there is a sad mistake somewhere. It is true, Br. Clark's books were spread in the morning before meeting, and remained so until evening;—it being quite a task, to gather them up. If that, simply, will constitute a 'constant sale,' why then, so far, Br. Upson was right; but if not, he *must* be mistaken. There were but few books sold at all; and from the best of my knowledge, there were *none* sold during the time of public services. I think I had as good means of knowing as any one, and I do not think there were *any* thus sold. But supposing I am possibly mistaken, and some one passing into the house had stopped and paid for a book. What harm in that—or whom could it have disturbed? For be it known! that this 'book auction room,' (which has hurt so many feelings,) was not in the church, the

place of public worship; but upon a side-board in the vestibule, or entry of the church, and between the two inner doors, unseen by those within. We neither designed, or expected to make sales in time of public service. It was best however, for as much as one of us to remain near by the most of the time, for necessary purposes; but in a position so as to hear the services. If any of the people remained longer in the entry than they should; hindering us, and no profit to any one; why then, give them the scolding, and not us. Learn them to attend to their own business, and in its own proper time. We acted in good faith, meant to disturb no one, our books were out of the way of the sanctuary, and where such business *should be done*.

Br. Upson says—'We felt hurt about that business during the whole process. And many of our friends were cut to the heart on hearing the sarcastic taunts thrown out by bystanders and opposers.' Astonishingly cruel! We took much pains—travelled a great way in hopes of doing a little good, if in nothing else, by saving people the expense and trouble of sending so far for their books. But instead of doing them good, we were actually *hurting* them 'during the whole process.'—cutting many even to the heart! And why? Why, 1st, because books were for sale in a room adjoining the church. And, 2d, because 'bystanders and opposers,' felt disposed to throw out 'sarcastic taunts' about books, their owners, or both, which were in sight, between the platform of the church, and the place for meeting! Now, who, in the name of common sense, should be blamed? Ourselves—or those opposers? We leave it for a candid, judicious public to decide.

Br. Upson also says—'One man came in, and after service invited some of our friends to go and sup with him.' 'Well, said he; I thought I was going to a religious meeting to-day, but come to get there, I found I was in a book auction room. I guess some of your folks think more of getting a little money, than they do of the meeting.' (I guess we got none of *his money*.) Now, taking the piece as it is written and left, no one could think more or less than that we planted ourselves in the midst of the sanctuary of God, and kept up a constant auctioneering cry and clamor, from morning till evening, to the annoyance of every good feeling around. But, in our favor, I am bold to affirm that *it was not so!* I envy not the good feeling of the 'one man'—his principles, or the organization which must have prompted him for such uncalled for lampoonry. But that in and of itself, it is really worth noticing, but for the principle it inculcates, and the example it encourages among petulant and fault-finding people. It appears, almost, to be coming fashionable with some, to set a higher value upon the flings and taunts of an unprincipled opposer, than they do upon the good feelings and affections of their own friends. Such would do well to remember that others are sensitive, and can feel an injury as well as themselves.

We are unwilling to believe that Br. Upson really meant to injure any one. At the same time we can not conceive how he could have so carelessly penned his own words, and much less how he could have quoted the language of others as he has, without correcting it—when, if he had reflected a little, he *must have known* that it was incorrect. Perhaps he was a little hasty, as well as 'hurt,' and did not stop to reflect. If so, we will forgive him with all our heart; hoping he will think farther next time.

We stopped in the place with Br. Graves, (I think this was the name,) and was most hospitably received, and kindly and affectionately treated.—We found other warm friends, which are ever to be remembered.

The above I think was the first time of my offering books for sale at an Association, in my life. And should I ever attempt it again, I hope and pray that I may not come in contact with those who either can not, or *will not*, distinguish the church from its vestibule.

Common courtesy to 'book sellers' loudly calls for these explanations; that we may not hereafter be questioned to know, why we so *annoyed* the good feelings of our Steuben friends.

We are in perfectly good humor—bear no ill will—and shall say no more about it, unless we find we have made some mistake. L. HYATT.

Marathon, August 11, 1846.

[Original.]

AFFAIRS IN PRESTON.

One of the first Universalist societies ever organized in Southern New York was in McDonough and Preston. It received the fellowship of the Chenango Association at its organization in 1823. It was small, and losing by death and removal, and the remaining friends being widely scattered, it soon became extinct. The decrease was mostly from the last named town; and in the former, ere long, another society was formed. The same causes continued gradually to reduce the number of believers in Preston; and little had ever been done, and scarcely any thing for a long period, prior to 1841. The summer previous, a worthy citizen residing there, kindly conferred a favor upon me, and drew from me a promise that I would lecture there once, as soon as my health, which was then very feeble would permit. We met at a wedding of one of his relatives, the following January; and an appointment was made for the evening of the 17th of that month. He, and other Universalists, aided liberally in erecting the Calvinistic Baptist meeting house, and in various ways in sustaining their meetings; and, with several of his family who were excellent singers, he then belonged to that choir. Before my lecture at the school house in that place, he requested Mr. Bush, pastor of the Baptist church, to notice it; which he so did, as to insult this friend, myself, our whole denomination, and every respectable and sensible person who heard him. His language was too low to record. He proclaimed at considerable length the doctrine he affirmed I would preach, and invited various vile characters he named, (including those which he afterwards proved that he belonged,) if such there were there, and all disposed to become such, to attend; as I would fully prove that 'their title was clear to glory,' 'that they were going right into heaven in their sins;' &c., &c. The night of my discourse was dark and stormy; but the effort to crush me secured me a full gathering and the strictest attention. At the conclusion of my sermon, that aged and venerable brother in Israel, Solomon Wait, Esq., publicly expressed a strong desire to have me lecture there once in four weeks, for six months. This was seconded, and enough was subscribed that evening to procure my services for a year. A Baptist protracted meeting soon followed, during which, its conductor, the pastor of that church, Mr. B., told the Almighty that four of the most distinguished men in the place, whom he designated by their honorary titles, were exerting a very evil influence; aiding me in 'tinkering and soldering souls for hell and damnation;' and he prayed 'if God could not convert the more aged of them, that he might remove (kill) them; as they had long enough been stumbling blocks over which sinners had tumbled into hell;' etc., etc. His fanaticism has seldom been equalled in richness of vulgarity, ludicrousness of expression, and irreverence, profanity and blasphemy. But it was of little or no avail. With his history in detail, I will not soil your paper. He persisted in his ugly abuse of us, whether there or elsewhere, in his revival operations; and in a brief period, having perpetuated a flagrant crime under the most aggravating and infamous circumstances, to the credit of his brethren, many of whom were not responsible for and did not justify his scandalous assaults upon us, nor in other respects his unchristian course, and are worthy and estimable, he was tried in that very town and deposed from the ministry; and after calling for and obtaining a rehearing in an adjoining State, which confirmed the first decision, he abandoned public life and sneaked into obscurity despised by all, himself included!

The Baptists and Presbyterians, one or both, every few months directed their exertions for the prostration of our cause, and as frequently imparted to it renewed life and prosperity. The interest

they at first aided materially in exciting, upon the whole continued to increase from time to time, and during the last two or three years the erection of a meetinghouse has been occasionally broached; but many of our friends thought we did not possess the requisite ability, and no effort was made for its attainment. A society was organized in December, 1843, which then numbered and now numbers about 30 members; the loss by death and removal having nearly balanced the increase. This will probably be much enlarged by others who will join when asked. We had occupied the new school house, for the first time, not long before our last annual meeting; and the Saturday evening previous, we were forbidden to use it again for religious purposes. Reasons already given in the 27th number of the present volume of the Magazine and Advocate, induced us not to heed the mandate of our foes, and the result was then communicated. Our situation caused a general attendance at our yearly meeting; and I there presented the inducements to rear a church, after which, a vote was unanimously passed that one should be erected, if a sum specified could be obtained. Before we separated, a beautiful site, the best in the place, was secured, and a very liberal amount was subscribed. Soon the writer, and a warm hearted brother, better acquainted, called very generally upon the advocates of religious freedom in that and some of the surrounding towns for aid; and our most sanguine expectations were exceeded. If the few who were absent pay in proportion to the others, the society will be free of debt when the house is completed. Nearly all the brethren in McDonough, and a considerable number elsewhere, by their generosity in *time of need*, proved themselves friends indeed, and have the heartfelt thanks of their co-laborers in Preston.

But two classes of *professed* Universalists have our sincere pity, if not deep-seated contempt. First, those idolators, a few miles distant whose god is their property, and who bestow little if any devotion to any other; who, with an abundance of this world's goods, had nothing they would give. They advocate the *most* and practice the *least* liberal theory on earth; and if they show *their faith by their works*, the latter gives the lie to the former, and proves their profession to be hollow-hearted and hypocritical. 'The liberal deviseth liberal things; and by liberal things shall he stand.'

And second, those hen-pecked husbands, whose Partialist wives are the heads of their families in matters of religion, and induce them to pay so largely for meetinghouses from which their preachers are forever excluded from addressing them, except at funerals, and perhaps even then, that they feel too poor to aid in erecting one for their own denomination demanded by the strongest considerations; and cause them to impart so bountifully to support the proclamation of their own endless damnation, that they deem themselves unable pecuniarily to assist in advancing the truth of a world's salvation. Were their wives taken from their heads to rule over them; or from their sides to be their equals? Or were they taken from *their wives* to be trampled upon by them? Is not their religion as good as their wives? and should they not do as much to sustain it? Or have they none? Are not their souls as valuable; and dare they not take the liberty to save them in their own way?—Or, have they nothing but 'gizzards'? But I am digressing and will immediately return.

The church in Preston is to be 30 feet by 40, neat and commodious, with a steeple, a pulpit in front and an elevation for the choir in the rear, and so constructed as to comfortably seat 300 persons. It will be better than a larger one on all ordinary occasions in such a town. It was raised on the 20th of July. The day was fine, the gathering large, every effort successful, and nothing occurred to mar the general joy, but the absence of our friend, the 'Country Pastor.' As Universalism has attracted a large share of his attention for several years, and as he has been most signally instrumental in its promotion, it was a source of deep regret that he and his followers generally should fail to give 'a long pull, a strong pull, and a pull alto-

gether,' to rear a house for its dissemination. May his days be useful in the land in which the Lord has placed him; and may he pass by monument after monument he shall aid in erecting without 'gnashing his teeth;' but in sincerity exclaiming, 'the blessing of the Lord be upon them; we bless them in the name of the Lord;' satisfied that what he in his folly 'meant for evil,' God has overruled for good; and like a celebrated persecutor of old, may he be 'instant in season and out of season,' in proclaiming 'the faith which once he destroyed.'

The choir in Preston is excellent, and the congregation is the largest in the town. A very great proportion of them are young; and, though industrious and prosperous, they have not had time to attain much property, and their pecuniary ability is quite limited. They have sustained a lecture each four weeks, and will undoubtedly do more as soon as their meetinghouse is completed, which will be the ensuing fall. Very many of the members of the other denominations in that town are far advanced in life, and there is no prospect of their extending their sentiments much beyond their own families, or extensively even among them. No small number of their children strongly favor or openly advocate the final holiness and happiness of all men; and it requires not the age of a prophet to perceive, that our strength will naturally wax and theirs wane from year to year, until the inhabitants generally,

However divided once below,
One bliss, one spirit, here shall know.'

The history of affairs in Preston is already verifying the truth, that when 'the devil is come down unto us having great wrath,' it is 'because he knoweth he hath but a short time;' and that 'surely the wrath of man shall praise the Lord; the remainder of wrath he will restrain.'

It also shows, that, by a combination of circumstances, great results often flow from little movements. One lecture, which neither I nor my friends expected would be followed by another, originated a chain of events, for which I claim no credit, but which has diffused the principles of our faith, led to the formation of an intelligent, respectable and flourishing society, and the erection of a convenient house of worship.

The zeal and liberality of our brethren and sisters in that place is greatly to their credit, and entitles them to the warmest esteem of all believers in the eventual salvation of the world. And it clearly proves that where there are but two or three who advocate the restitution, a steady, judicious, patient, persevering and determined effort, at no distant day will be crowned with abundant success. There is scarce a town in the Empire State that does not contain that number, and if they would come forth from their slumbers to the resurrection of life, truth would triumph, God be glorified, and man be blessed.

Oxford, August 14th, 1846.

J. T. GOODRICH.

LETTER FROM BR. SOULE.

We take the liberty—Br. Soule will pardon us if he thinks we have taken too much—of publishing the following extracts from a letter recently received from this brother now located in Hartford, Ct., although we presume it was none of it intended for the public eye. It may explain to some of his friends here the reason of their disappointment in not seeing him as they expected; and it contains some cheering news about Hartford, and good suggestions about the value of the social Conference.—We shall be happy to hear from Br. S. whenever he finds it convenient to write. Ed.

Hartford, August 28th, 1846.

Br. SKINNER.—I really meant to have written you before the lapse of so long a time, and explained to you and the friends in Utica why I did not call, as I gave you and them to understand I would do. Be assured, it was not from any want of regard or unfavorable change in my feelings, that I have passed three times through your city since I saw you, without enjoying the pleasure of seeing any of my friends there. I was, in the first place, detained longer at the West than I intended; and,

in the second place, had my plans very greatly disturbed—for a season, indeed, quite disconcerted—by an afflictive providence experienced in the sudden death of my mother-in-law. I trust my friends will see in these unexpected and painful occurrences, a satisfactory apology for what, under ordinary circumstances, would be rude disregard of promises, as well as unpardonable incivility.

Our good cause is evidently though slowly progressing in this good city of Hartford. The society is respectably large, and is setting a worthy example in the regularity of its attendance at the place of worship. We have here an excellent meeting house, which has recently undergone some important repairs; the pulpit has been changed from the front to the rear end of the house, and the pews all turned round, of course, to face to it. Besides this the inside has been very tastefully painted. I do not know anywhere amongst us a more beautiful house, internally, than is this since these repairs. We have a church which celebrates the Lord's Supper monthly, and is, I think, on the increase. We have monthly lectures before the church, which discourse in a friendly and familiar manner on our duties as Christians. Our weekly Conference meeting is held on Thursday evening, and is already almost as numerous attended as our services on the Sabbath. These Conference meetings, when judiciously conducted, are one of the most efficient means of cultivating the social and devotional feelings of a congregation. I never return from one of these familiar services without feeling that I have been made better by the experiences of the evening. They tend to deepen the tone, as well as render active, the moral sentiments. I have a very warm partiality for social Conference meetings, as I have also for Sabbath Schools,—which latter we have here in a tolerably flourishing condition. I hope to be able next year, to furnish Br. Grosh something in the way of statistics.

I see you have copied my 'Lecture on the Moral Results of Potter's Execution,' into the Magazine and Advocate; it is not a very labored production, it is true, but I trust its influence, whatever it may have, will be on the side of truth and virtue. I regret the appearance of several typographical errors in it, in the Magazine and Advocate. * * * * * When I get any news that will be of interest to your readers, I will remember your columns. Yours fraternally, H. B. SOULE.

* We always regret when typographical errors occur—and they sometimes do in our columns. But on remembering Br. S.'s Lecture we do not discover any very great errors, or few but what the intelligent reader would readily correct. Owing to numerous avocations and the distance of our residence from the office, we are unable to attend to the proof reading in person; but the publisher and printer generally do it with care and correctness. But the best will sometimes err.

[Original.]

CONSISTENCY.

If there is any class of men in the world, that above all others should be consistent, it is the professed ministers of the Gospel. Heaven's truth, is always perfectly consistent in all its parts; and hence, the public promulgators of that truth, should always endeavor to preserve a good degree of consistency in their communications to the people.—This is important, because, as truth is always consistent with itself; the statements and propositions of the minister, will not be received as truth by persons of intelligence and discernment, unless they are consistent and harmonize with each other.

And yet, if we listen attentively, to the pulpit efforts of many of the popular divines of the present day, we shall find them made up of the most palpable and gross contradictions imaginable, no two of which could by any possibility be true. It was not so however with Christ and the apostles, during their public ministry. They never taught doctrines so much at variance, that the acknowledged truth of one proposition, would fully establish the falsity of all the rest. Christ not only taught his followers that God was their Father; but assured them, in

harmony with this doctrine, that they were all brethren, in consequence of all having the same Father. And the same consistency and harmony, is apparent through all his teachings. In fact, this must be the case, if all he taught is true.

I once attended the funeral of a little child, at which a clergyman of the endless misery school officiated. In the early stage of his remarks, he stated emphatically, that physical death is the natural and legitimate result of sin—that our bodies die, because we sin. Now if this proposition was true, that sin is the cause of physical death; it will follow, that none can die who have not sinned. But how was it with the dead child? In his endeavor to comfort the parents, he stated as his undoubting belief, that it was 'well with the child;' because, as it had not passed the line of accountability, it had never sinned—and yet, it had died. Hence, if his first proposition was true, that sin is the procuring cause of physical death; here was an effect, without its producing cause, for the child died, although it had never sinned.

I do not see how these two propositions can be harmonized, and hence I do not believe that both of them can be true. But if we suppose sin to be the cause of moral or spiritual death, the above difficulty is removed entirely out of the way, and all appears plain, consistent, and rational.

H. L. H.

A RESPECTFUL REQUEST.—A communication from the widow of our deceased brother in the faith and ministry, Elisha Smith, has been put into our hands, for the information of those whom it may concern. The purport of the letter is as follows: 'Permit me to ask you to inform the TRUSTEES of the RELIEF FUND, and all who take an interest in my welfare, that a material change in my circumstances has taken place within the past year. My health is better than it was during the cold season. Miss Sawens has had the kindness to learn me to do straw-dressing. The business, with close application, affords me a comfortable living. Besides this, I have received a legacy from my father's estate, which will enable me to purchase a home, as soon as I can find a pleasant location. I know not who petitioned for my relief. The time has been when such a favor would have been received with many thanks. The world again smiles on me, and I am happy in a return of friendship.'

Such is the communication of sister Smith; and the Trustees of the Relief Fund will govern themselves accordingly. While we rejoice, that she is thus comfortably provided for, and in all kindness relinquished her claim, in favor of those who may need it more than she does, we can do no less than pray that she may never want any blessing that can add to the happiness of life, or the consolation of death.—[Evangelist.]

NOTICE.

The Trustees of the Universalist Theological Seminary at Clinton, Oneida county, are requested to meet for the transaction of business, at Troy, N. Y., on Wednesday the 16th inst. A punctual attendance is earnestly desired. T. J. SAWYER.

The General Convention of Universalists of the United States will hold its Annual Session in Troy, on Wednesday and Thursday the 16th and 17th inst. We anticipate a great and glorious meeting. Are all the delegates from the different State Conventions aware of the time and place, and prepared with their statistics, reports, &c.?

On Tuesday, the day preceding the Convention, the Sunday School meeting is to be holden at the same place.

NORTH BRANCH ASSOCIATION.

The North Branch Association of Universalists will hold its annual meeting in Springfield, Bradford county, Penn., on the third Wednesday and following Thursday, in September (16th and 17th.) Ministerial brethren, and friends generally, are cordially invited to attend.

HENRY GIBBS, Standing Clerk.

[Original.]

ENDLESS MISERY.

Dark spirit of anguish, despair, and of pain,
 Parent of anger, of hate and of lust!
 How long shall thy influence with mortals remain?
 How long ere thy slumbers shall be in the dust?

O! when shall the heart of the mourner find rest?
 The heart by thee filled with anguish and grief;
 Say! when shall the wretched and weary be blessed,
 From thy blight and thy mildew, the soul find relief?

Full long hast thou reigned with tyrannical sway,
 In bondage the heart's adoration confided;
 Night's sombre shades, with the sunlight of day,
 Like hope and despair hast together combined.

Then welcome! thrice welcome that glorious day,
 When the knell of thy doom shall proclaim thee as dead;
 When bigotry and error shall vanish away,
 And the tidings of love shall be found in their stead.

Then shall mourning and weeping no longer be heard,
 The heart's pure affections shall have their full sway;
 On pinion of praise they'll ascend up to God,
 And dwell in the presence of love's purest ray.

Thy name shall descend 'neath oblivion's dark wave,
 Unwept and unmourned by the children of men;
 While the psalm of love shall resound o'er thy grave,
 Will mortals rejoice that thou reignest not again.

West Camden, N. Y. W. S. G.

[Original.]

TIMOTHY TIMPLETON;

OR, THE MAN THAT WAS NOT HIS OWN.

BY PIXLEY PIGGLETRAP, ESQ.

'Timothy Timpleton, was a good man,' observed Uncle Pucker as he took his pipe from his mouth with that peculiar ease which always bespeaks a man of thought. And Uncle Pucker was a man of thought, profound thought and reflection. He was a great observer of mankind, and as he frequently declared, had been long, long years engaged in the study of human nature. In the Pulpit or at the Bar; in the shop or the hall; in the street or the field, it mattered not, but wherever man was found, in the highway or the byway, there he put his eye upon him, and that eye was sure to search the object through. He formed a judgment of the principles by which others were governed, and such an adept in the art had he become, that he would point out the rogue before common minds had formed the first idea. He was a great admirer of Pope, and from him ever had a maxim to apply to every subject which was broached in his presence.—And when he filled up his pipe after commencing a subject, and carefully putting it to his mouth telling you that he would begin again, then a discourse might be expected well worthy of attention. With this subject he was perfectly familiar; with that, he was at home; but his great fete, was Man, and he coincided fully with his favorite poet, that

'The proper study of mankind is man.'

'Timothy Timpleton was a good man, but an unfortunate one,' observed Uncle Pucker, leisurely. 'Now a good man may be unfortunate; an evil one, always is—unfortunate in possessing an evil disposition, which is sure to give one trouble sooner or later. An evil man is ill at ease in the region of the heart, and though he may have a smooth exterior yet his interior is rough enough to overbalance it; so that though he may be fortunate, externally, yet he is surely equally unfortunate internally. And though one may dodge along for awhile without the credit which is justly his due; twisting a little now, and turning a little then; playing a little soft soap here, and a little blarney there; yet eventually, the wheel is sure to turn and spike him through the body—a sad warning to all who think the way of transgression strewn with flowers. A good man too, may be unfortunate; but it is an external misfortune. All within will ever be as calm as the surface of the silvery lake, whose waters are unruffled by the breeze; though all without may be rough and uproarious as the wild and angry whirlwind. But the chief

misfortune of a good man, while journeying through this dirty world, arises from being ignorant of trap. The world is full of sharpers. There are sharpers by the wayside, at the corners of the streets, in the alleys and the broadways, in-doors and out-doors, and in truth,

You can not go where schemy sharpers sly not around! And hence, it is highly necessary for any man, and especially for the good man, that he understand trap. He must understand it too before it springs upon him, or his understanding is of but little worth. It is no knack at all to understand it after one is caught, for then he has plenty of time to examine its make, and the principle upon which it acts. The veriest blockhead in the world, can understand it then, but the knowledge is not good for any thing, his fingers are in—*click!* and he is caught, and his knowledge comes like the doctor's prescription, at the funeral—decidedly too late! In this way a good man may be unfortunate, and in this way Timothy Timpleton was most unfortunate; for he had no idea of trap. But who was Timothy Timpleton? Read on and you'll find out.

Timothy Timpleton, the unfortunate good man of whom Uncle Pucker spoke, was a blacksmith and worked in the little old stone shop at the corner of the street in the pleasant little village of Pixleyville. The occupation had come down to him from former generations, for he was not only the son of a blacksmith, but also, the son of a blacksmith's son, and so backward until it would end—no one knows where. He was a man of no little thought and reflection. Though hour after hour, and day after day, and week upon week, he stood there and hammered away on the anvil, seemingly unthinking of aught but to 'shape to pattern' the iron which he was pounding, yet his mind was at work; and if his hammer battered and fashioned and smoothed the silvery steel, so his mind was laboring upon some principle of nature. The lever of thought was under some truth long buried from the vision of man by the mire of ignorance, and he lifted and tugged and worked until it was turned out and lay full before him in all of its beauty, bright and glittering, polished by the hand of Omnipotence. Thus Timothy had thoughts not discreditably to many a professional gentleman, who as he passed the shop, looked in rather disdainfully upon the humble blacksmith as his ringing hammer fell upon the heated iron. And in another point of view, he had no little advantage above his fellow men, or many of them; he was blessed above many in one, not unimportant particular—he had a soul. There was no mistake about it; he had a soul! Not a wind-dried, shrivelled up, gizzard-toughened apology for one; but a real, genuine, simon-pure soul, and he was, to use a common phrase, 'a whole-souled fellow'; and as with all such fellows, so with him, he had many friends, few enemies, and all spoke well at the mention of his name.

But alas! what man has ever lived, who had not his weak point? History may be ransacked from the dawn of creation downward; the walks of philosophy may be trod; the camp and the forum viewed; the wisest head of antiquity may be examined, the unerring finger of Phrenology may poke 'round among the matted hair and the bump will be found; or rather it will not be found, but a hollow where it should be; and of course, there's the weak point. So with Timothy Timpleton; he had his weak point, and it was surprising—he was a believer in the doctrine of the final salvation of all men. He was not one to hide his faith; to keep it behind the curtain because of popularity or aught else; but while according to all, the privilege of possessing the faith best suited to their own views of religious truth, he freely expressed his own opinion and enjoyed what enjoyment he might from his own peculiar religious faith. But it was a source of no small wonderment to a majority of the Pixleyvillians, how a man of such good sense and so sound judgment, could believe in such a doctrine. Many a matron who had marriageable daughters would look in upon him as he industriously plied the hammer, and in a pious tone exclaim, 'what a pity!—such a nice young man.' But all passed unheeded by him, and he attended church

regularly in the neat and humble chapel where Mr. Brown discoursed of the good things of the kingdom. And he was a hearer in truth; such an one as a speaker might well be proud of discoursing to. He did not stretch himself backward upon the railing of the pew, with head falling beyond the centre of gravity, mouth agape, and his nasal functions sounding the trumpet into the shadowy land of Somnus; to the disturbance of the serious, the discomfiture of the speaker, and the no small merriment of the boys. Not he. He had a more laudable object in view, than attending public worship to snore in behalf of Christianity. He heard, and treasured up, and reflected upon the lessons of wisdom during the week following. Thus time went on with him pleasantly, but it is a long lane that never turns; a lasting joy that has no sorrow, and his hour came at last; when the even tenor of his way was to be interrupted. Cupid bent the bow, aimed—*twang!*—and Timothy Timpleton fell!—shot right through the heart!

Miss Malvina Middleton was in market. She had been in market quite a number of years, and was fast approaching that bourne which an unmarried lady seldom reaches—*thirty*. The sun stood still on mount Gibeon, and the moon in the valley of Ajalon, as commanded; and so when a maiden lady commands—old Time to rest his weary limbs awhile, obedience is so far given that for years she is, 'just twenty eight—and handsome!' Miss Malvina was just twenty eight, and herself being judge, was handsome. For long years she had bowed, and scraped, and simpered, and sung, and sighed, but it was of no avail. Her cap had been set for years, and would in all probability have remained unto this day, had Timothy Timpleton understood trap. She had long had her eye upon him, and she firmly resolved to assault the citadel and carry the fortress of his heart by storm. But how should it be planned? She was a member of the 'old school' church; but this was no obstacle, for nought is so accommodating to some people as their principles of religious faith; those principles may be suited to all circumstances and adapted to all occasions; and so the parishioners of Mr. Brown were not a little surprised one Sabbath, to behold one among them who had been so strict in the way of (orthodox) church-going as was Miss Malvina Middleton; that she should be found in the assembly of the heretics, as that little band had long been termed, was indeed wonderful. But she was there! and now looked at the preacher and then at Timothy—a smile of joyous satisfaction played upon her features as the speaker discoursed of the riches of God's love—a spirit of devotion seemed to fill her soul—she was evidently charmed, and she glanced at Timothy, wishing no doubt that the charm might be reciprocal. The services closed; and she lingered in the vestibule, and putting on one of her sweetest smiles, bowed gracefully to her acquaintances, and especially to the industrious mechanic. Timothy was overjoyed—bewildered—he did not know what to think of it; one of the strictest sect of the Pharisees condescended to notice heretics!—it was surprising, and the more he thought of it, the more he could not resist the opportunity of calling in the evening at the residence of Mr. Middleton.

Miss Malvina 'was in,' and Timothy, though he was unaware of it, was bound to be. The parlor was thrown open, and he listened to the charming converse of the fair, not dreaming that all was not fair, or that his fare for coming years was thus being shaped; but so it was. Mr. Brown was praised—he was so like the preacher they last had and loved so much—his looks, voice, manner; and the sermon too, it was far different from what she had expected—she was so well pleased, she should go again and often. Alas! for poor Timothy. He was an upright man, and his greatest misfortune was that he judged others by himself, and for this reason he did not make that allowance which one more prudent would have done for the strain of flattery poured forth on that memorable evening. It was even with a reluctant heart that he left the habitation of Mr. Middleton. So pleasant—so agreeable—her voice so sweet, and rung in his ear so musically—and next Sabbath she was there again to hear Mr.

Brown—and—well, never mind, ere long Timothy Timpleton and Miss Malvina Middleton stood before the Hymeneal altar, and the work was done, and Timothy too was done, or rather *undone*. But Mr. Brown did not officiate—oh, no! The Middletons belonged to another church and it would not have been paying proper respect to their minister.

'Well my love,' said Timothy Timpleton the Sabbath morning preceding their marriage—well my love, where shall we attend church to day?—not doubting that a part of the day would be devoted to Mr. Brown.

'My dear,' answered Mrs. Timpleton so pleasantly—'my dear, you know that I always like to hear Mr. Brown, but then it is communion at our church to-day, and I shall be expected there.'

Timothy was a little surprised, but on the second thought, he beheld nothing wrong in the wish of his better half, or rather, in her decision. He was a meek man, and his occupation was such that it had rather tended to cultivate and strengthen a spirit of submission, for he had been for years at the service of others, ready to obey their call and yield to their wishes; until obedience had become a second nature. It was not to be expected that he would refuse to attend church with his wife; he was in duty bound to go, and so he went, and though his brethren thought it strange, that he was not in his accustomed seat, yet they did not know that—it was communion at the other church.

'Well, love,' said Timothy the next Sabbath morning, 'to-day we shall have the pleasure, I suppose, of listening to a discourse from Mr. Brown?'

'My dear,' said Mrs. Timpleton, and she smiled so very sweetly—'my dear, you know that I would like to hear Mr. Brown to-day; he is so like our minister that we loved so much; but then you know that notice was given out for a stranger to preach in our church to-day, and I do want to hear him.'

It was enough; Timothy was submissive; bowed meekly, and attended at the old church again. His brethren were actually astonished; Mr. Brown noticed it, not in words, but he occasionally looked to that seat which was not wont to be empty; and full half a dozen young ladies had attended on purpose to see the bride and gaze upon that dashing satin hat, and to be thus disappointed was absolutely intolerable; they were vexed, and not a few breathed it aloud, but then they did not know that—a stranger preached at the other church.

'Well love, to-day'—alas! the honeymoon had waned in the heavens; the day had come, or rather, it had *gone*, and a look, a beck was sufficient, and Timothy was as regular as a clock; every Sabbath snugly seated in the old church, to listen to the words of consolation and hope and joy, or what is the same to many, the words of endless wrath and perdition. His was not a doubtful case; there was no doubt about it; he was in the objective case, not that he was an object to be objected, but an object to be wrought upon. He was 'under' as the saying is—not under par, perhaps; but under authority. There he sat with countenance as solemn as a death-march; and why should it not be? for no doubt he was dwelling with the past, contrasting it with the present, and foreboding the future.

'Mr. Timpleton,' said a neighboring boy one day as he poked his head into the shop—'Mr. Timpleton, father wants to know if he can have your horse to go to mill to-day?'

'Step into the house and ask Mrs. Timpleton'—and Timothy hammered away at the iron.

'Mr. Timpleton, father says as how can you come up and give us a lift on the barn this afternoon?'

'Well, I don't know, I'll see'—and Timothy steps into the house and out again—'Tell your father I'd like to help him, but you see I am badly drove to-day'—'with work,' he added after something of a pause.

And Sam Simpton declared that a stranger rode up before the door one day and inquired of Timothy if he was boss of the shop, and Timothy told him to hold on a minute and he would let him know; he would ask Mrs.

Timpleton about it, he would be back in a twinkling.—And we have no doubt of it; for you see he was not his own man, not the man he used to be. Mrs. Timpleton was not unlike the man mentioned in the Scriptures, under authority, or more properly speaking, of authority. She said to Timothy, 'go,' and he went; 'come,' and he came; 'do this,' and he did it. To express it in short metre, Timothy was as pliable as a chunk of dough; to be moulded, twisted, turned, battered, but not baked—no; he was right as he was, and when a thing is right it is best to let it remain so, for fear of the consequences.—Every Sabbath, constant as a dial, he was in the old church. He would occasionally linger at the gateway, and with his hands thrust into his trousers pockets, look wistfully down toward the little chapel where Mr. Brown was discoursing; but it was of no use, he was fixed, and if he showed the first symptoms of being unfixed, a hysterical fit or two and a cold supper would bring him to the work; there was *no help for him*; his case was mentioned in the Scriptures—he had married a wife and therefore could not come; he was not his own.

Time went on noiselessly, as time always does, without waiting for any to accomplish their purposes; but though its step is, as it were, 'on the light fantastic toe' yet great and important changes are wrought upon all things from the mote to the mountain, from the woman to man; and not the least important of the changes which took place at that period was the one which metamorphosed Timothy Timpleton. He was in truth, a changed being; a being perfectly passive, carrying an expression upon his countenance, as though he would humbly beg the world's pardon for being in it. He still hammered away at the anvil, but not for himself. His companions, or his companions that once were—he had no companions then—would occasionally come into the shop and crack a joke as in other days, but he did not laugh as he was wont from the bottom of a joyous and merry heart; but a kind of forced grin made its appearance while he cast a side-long glance at the window of his domicile as if fearful that—*you see, he was not his own.*

He now and then met Mr. Brown in the street—not in the neat little chapel; he had married a wife and therefore could not come—and there was not that cordiality in the grasp of his hand as in days of yore, but a kind of nervous jerk or two; with a foreboding look toward his own habitation, as though—he was not his own.

The spirit enslaved is restless and uneasy, although not beheld by the outward observer, and its longing for liberty not only throws a shadow of melancholy around itself, but by the power of sympathy preys upon the earthly tenement which may for a season constitute its home; and at last, as that ruined habitation falls into the lonely sepulchre, the spirit wings its aerial flight as though disdainful of the things of earth; and hence, ere long it was evident that Timothy Timpleton was on a decline that would, at no far future day, lay him in the grave. It was whispered here, and it was whispered there, by one and another, and they pitied him; but why should they pity him? He was perfectly resigned, and even anxious to depart and be here no more; and when the minister of the old church stood by his bedside and asked him if he dreaded the hour that should usher him into the shadowy land, he answered readily—

'Not at all; not in the least, for there the wicked cease from troubling'—and he cast an eye toward Mrs. Timpleton—'and the weary be at rest,' he said, as his eye fell upon his own bosom.

'There is one passage of Scripture, that gives me great consolation at this time; it is where'—alas! the lamp of life was too faintly glimmering in its socket; the effort wafted the extinguishing breeze, and all was dark! with the passage spoken of not pointed out. But conjecture was immediately on the wing, and one guessed that this was it, and another guessed that that was it. Amid all this surmising, Sam Simpton was sure that he had found it, viz.—'In the resurrection they neither marry nor are given in marriage!' It was possible; you see, he was not his own.

Thus ended the earthly career of him, of whom Uncle Pucker observed, 'he was a good man, but an unfortunate one.' But he was far from being 'alone in his glory,' for there ever have been and are at this day, numbers of Timothy Timpletons, and they may be found within a stone's throw of most anywhere in particular. Meek, modest, quiet, submissive; even breathing as though they had no right to the enjoyment of such a blessing, or at least, until they have asked the Mrs. Timpletons about it; yielding up every thing and thankful at that; dare as well die as to look into a sanctuary which is not reputed orthodox; the most menial slaves in existence; for you see, they are not their own; they are *married*.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, SEPTEMBER 11, 1846.

SUICIDE OF BURKE.

'A few years ago, a man named Burke, living in Hartford, Conn., assaulted his wife, split her shoulder open in a most horrible manner with an axe, then seized her by the hair of her head, drew her across his lap, took out his knife, a common rough jack-knife, and with it cut her throat from ear to ear! The murder was one of the most brutal that ever occurred in this country. The inhuman monster was tried, convicted, and sentenced to be hung, but through the wisdom and humanity of certain worldly philanthropists, and by aid of legislative clemency, he had his sentence commuted to imprisonment for life. A few days since he committed suicide in prison, thus cheating the gallows and human justice of their dues, and sending his soul to the bar of God, with all its crimes unatoned for. Had he been hung, as he should have been, his soul might have been saved, though his poor miserable body would have suffered for the evil deed it had committed.'

The above most singular and unaccountable paragraph we copy from the 'New York Saturday Emporium' of the 15th ult. In what sense the Editor (for the article appears under the editorial head) meant to be understood—whether he was serious or in irony—we are at a loss to determine. But in the absence of any proof to the contrary, we take it for granted he was serious; and if so, we have a few questions to propound which we would like to have him, or some other advocate and apologist for the gallows answer. How, or in what sense, has Burke's suicide 'cheated human justice of its dues'? Did human justice require his death? His death is accomplished by his own hand as effectually as the gallows could have done it: and if his death merely was what human justice required, human justice must be satisfied. But did human justice require *vengeance merely*—i. e. that human beings should imbue their hands in the blood of the murderer? If so, we are glad that both it and the gallows are cheated of their dues.

But Burke, by his suicide, has sent 'his soul to the bar of God with all its crimes unatoned for. Had he been hung, as he should have been, his soul might have been saved, though his poor miserable body would have suffered for the evil deed it had committed.' And has 'his poor miserable body' suffered *less* by his years of solitary imprisonment, and by death at last by his own hand, than it would by being suddenly strangled upon the gallows by the hand of a fellow sinner? We think not, but far more. So, as far as suffering in this life is concerned, if suffering be the object of justice, justice must be far better satisfied than it could have been had he been hung at the time.

But alas! his *soul* is sent thus 'to the bar of God with all its crimes unatoned for!' And were his crimes atoned for at the time he was to have been hung? If so, how? And if they were atoned for then, how are they now unatoned for? If they were *then* to be atoned for, by his death, are they not now, after years of suffering and death, as really atoned for as they would have been then? 'Had he been hung then—his soul might have been saved.' And is the *salvation of souls*, then, the great object of hanging? Is this the motive that stimulates the thousands of profane, drunken, licentious and

brutal of our race to assemble at the gallows to witness the execution of a poor blood-stained fellow being—that makes them so clamorous for blood—such staunch advocates of the gallows—so enraged when any thing occurs to prevent them from witnessing an execution? Was *this* the motive that swayed the enraged populace of Auburn and vicinity when the poor demented negro, Freeman, was arrested for the murder of the Van Nest family last Spring—that led them to seek to take the law into their own hands and to cry out for the immediate spilling of his blood, without trial, judges or jury? Was it *this* that swayed the multitude, and through them the jury to pronounce him 'sufficiently sane to distinguish between right and wrong,' against the sound judgment of Drs. Brigham, Coventry, and many others of the best judges, who pronounced him decidedly insane, in order that they might have him tried and executed for murder? Was it to *save his soul*, think ye? If so, it is an entirely new feature in that class of mankind, there is really less of depravity, and revenge, and more of the godlike and benevolent in their hearts than we have been accustomed to suppose. This *'hanging men to save their souls'* is a new discovery. And the Editor of the Emporium has hasten, forthwith, to take out letters patent for it, before other philanthropists get the start of him.

D. S.

'OUR COUNTRY RIGHT OR WRONG.'

Public opinion is seldom nearer right, than when it stamps the seal of reprobation and infamy upon those misguided children, who at every turn vent their spleen in reproaching and scandalizing their mother. If she is not very wise or discreet, it is far enough from wisdom in them, to publish her frailties. By so doing they only prove their own weakness, or perverseness. She is their mother, whether good or bad; and as such is entitled to so much consideration as comports with civility—to so much of respect, as that neither her virtues nor follies shall be magnified by their indiscretion.

Happily for most of us, we have a common country, which is most emphatically our political parent—mother if you please. For her institutions, our fathers—or perhaps grand-fathers—struggled, suffered, and bled. And it is not so bad a mother after all, that gives protection to, and patiently bears with, those who repay her with vituperation. She may have her failings—for who is without them; but it may be presumed that those whose business it is 'to right her when wrong,' will attend to that matter without the eternal drivelling and complaints of all the children in the family.

S. R. S.

LETTER TO THE EDITOR.

Br. SKINNER—In the remarks which you made in reference to those articles on the War, although without a doubt wholly unintentional, yet you do me an injustice which you will permit me to correct. From your remarks the reader would suppose me to be a political character, a political partisan, or a party politician. That I am so, is wide of the truth. In my younger days I cast four votes, all of which were decidedly Loco Foco. My feelings are at present with that party, although my mind is not so seared by prejudice as to render me blind to the faults of my friends or the virtues of my enemies. But for a number of years I have neither attended political meetings nor an election poll. I consider it unbecoming the ministerial office to be dabbling in political matters, and surely a political thought was not in my mind when I penned the article in question.

Permit me furthermore to say, that you need not have 'shut down the gate,' for I should not reply to Br. Branch were you to permit me to do so. One who will throw the production aside, and come out with personal invective against the writer, is to be *pitied*, not condemned. Br. Branch may rest assured that I have no hard feelings toward him, but I can not but think in penning his article he erred in judgment. Had he come out with a manly exposition and shown the principles of the article in question to be wrong, I should have been the first to abandon it; for I make it a rule to abandon all principles and

doctrines at the moment of being convinced of their erroneousness. But this pummelling a man on the back to convince him of an error of mind, though it may be the *modus operandi* in the West, is decidedly unpopular here.

The reading of Br. Branch's production was the first intimation given me that I had commenced a fight; but as he says a man may fight with a quill as well as a sword, I would say, that I was wholly unaware of the fact, and if I have killed any of our solders on the Rio Grande, I humbly beg their pardon. It was unintentional. And furthermore Br. Branch need not be on the lookout of nights, for I will send up no blue light to guide the enemy to his home, for the Scriptures say to me—'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.' We would suggest to Br. Branch the propriety of taking a coal and drawing a black line around this Scripture and writing on the margin—'Obsolete, on the Rio Grande and in Hillsdale, Mich.'

It is indeed strange that the Saviour should proclaim such doctrines; but then it must be borne in mind that he was one who did not support his country 'right or wrong,' and this was one great reason why his countrymen procured his condemnation to the cross. But Br. Skinner, lest I weary your patience, I will close with two remarks. 1. I have never been put on the 'limits,' in jail, or in a penitentiary. I never sued a man in my life, nor did any one ever sue me; and I never knowingly disobeyed a law of my country. I merely make this remark to show that I am not *quite* so bad a man as Br. Branch would represent me to be. 2. Though cutting men's throats, and shooting away their under jaws, hands, arms, feet, legs; and aiding, abetting, and supporting our country in *wrong* doing, may be Christianity on the Rio Grande and in Hillsdale, Mich.; yet we, in this section, have not so learned Jesus. Thine truly,

East Hamilton, Aug. 29th, 1846. S. J. GIBSON.

P. S. Since writing the above, I have been looking at the paper again, and I find that Br. Austin is down on a law of his country, hard and heavy. Br. Soule too, has lifted a warning voice, charging the good people of his State with the crime of murder. What a treasonable race we are getting to be in these benighted regions.

S. J. G.

P-L-A-G-I-A-R-I-S-M!!!

Some three weeks since, in No. 34 of this volume, p. 268, (date, Aug. 21st,) we published a poetic article, as *original*, from the written manuscript of L. D. Johnson, Fulton, Oswego county, N. Y., entitled 'Worship.' A friend happened in our office a few days since, (who by the way is a great reader, as well as lover and composer of poetry,) and on taking up a copy of the Magazine containing the article alluded to, after reading it, suggested that he had seen the same, or something very similar, in print a number of years ago, and knew the name of the author, and could produce the book containing it. At our request he did so, and we give the entire article from which our *plagiarist* has helped himself so largely, on the last page of this week's paper. It is headed 'The Presence of God,' and was written by Mrs. Amelia B. Welby, was published and went the rounds of the newspapers some years since. It will be seen by comparing Mrs. Welby's and Johnson's articles, that the first eight lines in each of the two stanzas that he sent us are taken almost word for word from the *first* and *fifth* of her's.—Whether the remainder of his article is stolen from some other poet we are unable to say, but think it very likely. Now then friend Johnson, a word in your ear. Allow us to say that you are engaged in VERY SMALL business, in thus filching the productions of other and better brains than yours, thus appropriating them and endeavoring to build yourself a reputation. You may gain a reputation, but we trust it will be such a one as you *deserve*—a most *unenviable* one. Should you hereafter pen any article for the Magazine, you will have the goodness to put *quotation*

marks against that part which you are inclined to steal, as we do not like to be imposed upon in this way. Moreover, there is a great chance of improvement in your hand writing—but above all, *pay your postage*. PUA.

ELDER JACOB KNAPP.

This pink of Orthodox Revivalists—this 'unco good' Baptist Evangelist! has of late been the subject of some public notice in the (Hamilton) 'Democratic Reflector' and the 'Albany Argus,' which we think our readers and the public generally entitled to be made acquainted with. Those papers contain the following obituary notice of John C. Payne, the father-in-law of Elder Knapp.

DIED—In this village, on the 7th inst., JOHN C. PAYNE, aged 71 years.

The subject of this notice has been a resident of this town for more than 30 years. And, if he was afflicted with some of the *weaknesses and frailties* incident to human nature, in all his business transactions he has ever had the reputation of being an *honest* man. He left several children, all respectable and well settled in life.—Among them is the wife of the Rev. Jacob Knapp, of this village. He died within a mile of the residence of his son-in-law, at the house of a poor widow, who seeing him sick, and destitute of friends, like the good Samaritan, 'took him in,' and administered to him all the care and attention that the warm and sympathetic heart of woman, prompted by the common feelings of humanity, ever will do to a stranger when deserted by his kindred.

His remains were borne to the grave by a numerous and respectable class of our citizens, who had known him for years. But it was remarked that his *Reverend son-in-law and family* were not of the number. Much has been said of the inhumanity of *heathen*, who when their parents become old and infirm, cast them out from their dwellings and society and suffer them to die neglected, and perhaps torn to pieces by wild beasts, before the last thread of life is broken. But *we*, who boast of living in a land of civilization, in a land of Bibles, churches, Christian privileges and blessings—were not prepared to see in our midst, a venerable gray haired citizen linger on the bed of sickness and die thus, and be buried (and this too at the expense of the county) and not a single relation to administer religious consolation and instruction in his last moments,—nor to follow his remains to their last resting place—or even to see that proper arrangements were made to have him decently buried.

The Rev. J. Knapp was here at home during his death and funeral, superintending the gathering in of his abundant crops from a large and well cultivated farm. He is worth his thousands; and is the *well known Evangelist*—who having accumulated his fortune by professing to preach the Gospel of Christ, together by industry and economy, is now enjoying his abundance of this world's goods, and his venerable father-in-law is suffered to die, neglected by his children and buried as a pauper.

Mr. Knapp is at present pastor of a church in Albany, but is now at home to secure the products of his farm.—We appeal to his church and to the Christian community in general, if such *inhumane* conduct is in accordance with the principles and practice of our Saviour.

On the above notice, Elder Knapp, (as it is presumed, he was the author of the article bearing the signature,) over the name 'Justice,' comments in the Argus with great severity, accuses the writer of the obituary of being actuated 'by a spirit of bitter and diabolical malignity' to himself, (Elder K.,) and endeavors to exculpate himself from the blame charged upon him, on the ground that his father-in-law, Mr. Payne, had been, many years ago, addicted to great intemperance, abuse of and separation from his wife and family, and other derelictions of duty—that the relationship between him and his family had long been considered both legally and morally dissolved, and had never since been recognised by any of the latter. The article of 'Justice' further states that when Mr. P.'s health entirely failed, 'Elder K. on the principle of charity became responsible to the poor widow, who is represented as taking him in out of pure charity—for his board, at one dollar per week. This he did for the last six or seven weeks of his life.'

Since Elder K.'s article in the Argus appeared, (Aug. 27th,) the publishers of the Hamilton 'Democratic Reflector' have issued an 'Extra' (Sept. 3,) in which they publish the original Obituary, followed by Justice's (*alias* Elder K.'s) article, and free comments of their own thereon. They show conclusively that 'Justice' has stated a

number of palpable untruths, and moreover that the first obituary did not contain or exhibit near all the glaringly unchristian traits in Elder K.'s conduct touching the death of his father-in-law. They show that, however intemperate or otherwise guilty Mr. P. might have been in the earlier part of his life, he had for the last twenty years lived alone and supported himself by daily labor wherever he could find employment, which was in many of the most respectable families in Hamilton; that he was universally regarded as an *honest* man; that no vice was charged upon him but intemperance; that for the last three years he had belonged to the Washingtonian Temperance Society and wholly abstained from the use of intoxicating drinks, excepting perhaps in a very few instances when out of health. They also further show that for the last twenty years all of Mr. P.'s family residing near him have recognised the relationship he bore to them; that Mrs. Knapp visited him only three or four days before his death, 'took him by the hand, addressed him by the endearing appellation of *father*, and apologised for having neglected him'; that a *daughter* of Elder Knapp, visited her grandfather only two days before his death, and was by him requested to tell her father *he* desired him to come the next day and pray with him. The Elder did not go!—The Editors of the Reflector, moreover show that Elder K. did not become responsible to the widow for taking care of his father-in-law for the last few weeks of his life—that the overseer of the poor *did*, and paid her therefor; and that the funeral expenses were paid by the *county*! They show furthermore that some two or three days *after the obituary notice was published*, and Elder K. found that his reputation would be affected thereby, he called on the widow and offered to give her four dollars as additional compensation provided she would give him a receipt therefor. *The motive of this late charity can be judged of without great liability to error.*

The above are the facts as we gather them from the Reflector Extra. Comment from us is unnecessary; except one remark, which we can not but make, viz. that, let the character and conduct of Mr. P. have been *what they might*—even had he been a pirate or a murderer—when on his death-bed, his dying request was that Elder K. should visit and pray with him, it would seem that no professed minister of the Gospel would or could have refused a compliance therewith. That part of the community who best know Eld. K., will not be much surprised at the facts of the case. And were it not for the importance and notoriety which he has attained by other and apparently better men endorsing him as a most worthy man and excellent *Evangelist*, we should not have deemed him worthy of this notice in our columns. — D. S.

✠ The NEW YORK ILLUSTRATED MAGAZINE of Literature and Art. Edited by Lawrence Labree. New York: Wm. Taylor & Co. No. 2 Astor House. We have received No. 5, Vol. 2, for September. This, and previous numbers which we have seen, proves us correct in the opinion that this is not surpassed in general excellence, and specially in illustrations, by any of our monthlies.—This No. contains 60 double column octavo pages of reading, from the pens of such writers as Henry William Herbert, George Ten Eyck Sheldon, Mrs. M. Shelden, Burkhardt, R. F. Greeley and others. The illustrations, of which there are four, are fine. The first, 'The death struggle,' is an exciting scene of the termination of a running fight on horseback between an Indian and a white trapper, the combatants and horses in the act of plunging down a rocky precipice of three hundred feet in depth. The second is a well executed fancy portrait from Byron's Don Juan, called Haidee, or the heiress of the Eastern Isles. The third is the Swiss Gonthard, an expressive picture of rural simplicity. The fourth is 'Sabbath-day Point,' a most beautiful and majestic view on Lake George. This Magazine is afforded at \$3.00 per year or 25 cents per No., and is kept for sale by G. N. Beesley, this city.

✠ In this paper of the 4th inst., page 288, 2d line of the 6th verse, instead of 'The art of life,' read 'Thou art of life,' &c.

The MECHANICS' MIRROR, No. 9, for September, is filled with useful matter as usual, and should be in the hands of every mechanic. Monthly, at one dollar per annum. To be had at Beesley's who has also received *Punch*, and late English papers by the Britannia.

Br. Hathaway has removed from Trenton Falls to Lee Centre, (Stokes P. O.) Oneida county, N. Y.

CAYUGA ASSOCIATION.

This body will hold its next annual session, in the Universalist church at Kelloggsville, Cayuga county, on the *fourth Wednesday* and following *Thursday* in September next (23d and 24th).

The Standing Clerk of this Association has been making efforts during the last three years, to prepare a correct statistical account, of the number, strength and condition, of all the Universalist societies within the four counties composing the Association. He desires to see this work carried on and completed, and for this purpose he calls upon all the societies within its bounds, to send by their delegates a written statement of the number of members belonging to each, (after deducting those who have *died* or *moved away*,) the number of pupils in their Sunday school, (if they have one in operation,) the proportion of time that preaching is supported, average size of the Sabbath congregations, and the general prospects of the cause in the vicinity.

Those who wish to enjoy a rich Gospel feast, will be in a fair way of realizing the fruition of their hopes, by attending the approaching session of the Cayuga Association at Kelloggsville. Persons from a distance will do well to drive directly to the church, on their arrival, where they will doubtless find our good Br. J. M. Peebles and a Committee of his society in waiting, to direct them to places of entertainment. H. L. HAYWARD, S. Clerk.

Fort Plain, Aug. 23d, 1846.

MISSIONARY MEETING.

The first annual meeting of the 'Missionary Society of the Cayuga Association of Universalists,' will be held at Kelloggsville, on the fourth Wednesday and Thursday in September. It is *expected* that all the Trustees of this Society, who feel an interest in the advancement of Gospel truth in our land, will be present and prepared to give such information as will result in a more perfect organization of this body. Does any one inquire, *why* we have not fully organized? We answer, because the Officers and Trustees, have so many of them staid away from previous meetings, that we have been unable to form a quorum for action.

Now, brother Officers of the Board, and Trustees of the Society; just think of this answer, and come up and assist us at this meeting, and great will be your reward.

D. H. STRICKLAND, Secretary.

NOTICE.

The Susquehanna Association of Universalists will hold its annual session in Brooklyn, Susquehanna county, Pa., on the first Wednesday and following Thursday (7th and 8th) of October next. The Council will meet meet at 8 o'clock on Wednesday morning. Services will commence at half past 10 o'clock. Our clerical and lay friends from a distance are respectfully invited to attend.

J. B. GILMAN, Standing Clerk.

Brooklyn, Aug. 28, 1846.

✠ Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

✠ Br. T. J. Sawyer authorises us to receive subscriptions or donations to the Theological Institute. Any one who may wish can therefore remit direct to this office, and the receipt of the money will be acknowledged in the Magazine and Advocate.

DEATHS.

In Norway, on the 21st ult., Mr. JAMES GILES, aged 86 years. The consolations of the Gospel were administered to the mourners, and a large congregation of sympathising friends, in the Universalist church at Newport, on Sunday the 23d. The absent children of the deceased will (we trust) remember that although father and mother have now been taken from them, God, their heavenly Father, has promised to take them up. T. J. W.

In Newport, on the 25th ult., Mrs. MERCER, consort of Mr. Theodore Mercer, aged 65 years. The widowed husband and children mourn and sorrow not as those which have no hope, believing that all who have died in Adam shall live again in Christ. Funeral services by the writer, in the Universalist church at Newport, on the 27th, to a numerous audience of sympathising friends. T. J. W.

On the 31st of July last, at his residence in Hastings, Oswego county, Hon. RUDOLPH DEVENDORF, in the 75th year of his age. He was buried next day and followed to the grave by a large concourse of friends. Judge Devendorf had just returned home from a visit to his friends at the West. He ate his supper, and retired to rest in his usual apparent health. During the night, the family heard a noise in his room, which they immediately entered, and found him struck with death. Before his eldest son, who resided only a short distance from him, could be called to his bedside, he had expired. Judge Devendorf formerly resided in Herkimer county, where he has many connexions now living. He raised a large family of children, some of whom have held stations of honor among their fellow citizens.—He was always a firm believer in the doctrine of God's impartial grace, and died as he had lived, in the full faith and practice of universal love and salvation. He so exemplified by his life and conversation, the doctrine he professed and believed, that most of his numerous descendants cling to the religion of their father as the only true faith delivered to the apostles. I knew him well. He was a good citizen, a kind father and an affectionate friend. He leaves a numerous circle of relatives and friends to mourn his decease.

FRANKFORT.

On the 4th ult., at Oriskany Falls, MARTHA ANN, wife of Jacob Stebbins of Augusta, and daughter of Chatfield Olcott, Esq., of the former place, aged 18 years and 6 months. Her health has been declining for some time, and her days were finally ended by that fatal disease, the consumption. She bore her sickness with Christian patience, and before her death requested that some minister of the Universalist faith should attend her funeral. This was complied with, and the writer officiated on the occasion and addressed a large and sympathizing audience. She had been married but a few months. May the Lord sanctify this bereavement to her husband, her afflicted parents and the large circle of friends to whom her virtues had endeared her. T. J. S.

At Joliet, Will county, Ill., August — ult., Mrs. ESTHER READ, wife of Thomas B. Read, aged 49 years.

Mrs. R. was formerly from Royalton, N. Y., and her short residence in this village was sufficient to secure the esteem of a large circle of acquaintances by whom her decease is deeply regretted. W. W. D.

On Saturday the 8th of August, Mrs. JANE A. TOLER, consort of Mathew Toler, in the 35th year of her age, after a protracted and painful illness, which she bore with fortitude and Christian resignation. She was for near four years past a worthy member of the Universalist church of this city, firm and steadfast in her belief, of the most unexceptionable character and deportment, esteemed and beloved by all who knew her, and died as she lived since her conversion from the Baptist church, a consistent, unwavering Universalist. Death to her had no terrors; she dreaded not its approach, and possessed and expressed her entire confidence in the goodness of God, not only as her Saviour, but as the Saviour of mankind. She was one of those whose translation from earth to heaven is thus drawn by the poet's pen.

'They set as sets the morning star, which goes
Not down behind the darkened west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of heaven.'—[Richmond (Va.) Whig.]

RELIGIOUS NOTICES.

✠ There will be regular preaching at Case Town (Howlet Hill) the second and fourth Sundays in each month until further notice. Let there be a general attendance the second Sunday in September. Br. — (who?) is expected to preach—the Gospel.

THE PRESENCE OF GOD.

BY MRS. AMELIA B. WELBY.

O, Thou, who flingst so fair a robe
Of clouds around the hills untrod,—
Those mountain pillars of the globe
Whose peaks sustain thy throne, O God!
All glittering round the sunset skies
Their fleecy wings are lightly furled,
As if to shade from mortal eyes
The glories of yon upper world;
There, while the evening star upholds
In one bright spot, their purple folds,
My spirit lifts its silent prayer,
For thou, O God of love, art there.

The Summer flowers, the fair, the sweet
Upspringing freely from the sod,
In whose soft looks, we seem to meet
At every step, thy smile, O God!
The humblest soul their sweetness shares,
They bloom in palace-hall, or cot—
Give me, O Lord, a heart like theirs,
Contented with my lowly lot;
Within their pure, ambrosial bells
In odors sweet thy spirit dwells,
Their breath may seem to scent the air—
'Tis thine, O God! for Thou art there!

Hark! from the casement, low and dim,
What sounds are those that fill the breeze?
It is the peasant's evening hymn
Arrests the fisher on the seas;
The old man leans his silver hairs
Upon his light suspended oar,
Until those soft delicious airs
Have died like ripples on the shore.
Why do his eyes in softness roll?
What melts the manhood from his soul?
His heart is filled with peace and prayer,
For thou, O God, art with him there.

The birds among the Summer blooms
Pour forth to Thee their hymns of love,
When trembling on uplifted plumes
They leave the earth and soar above;
We hear their sweet familiar airs
Where'er a sunny spot is found;
How lovely is a life like theirs
Diffusing sweetness all around!
From clime to clime, from pole to pole,
Their sweetest anthems softly roll,
Till, melting on the realms of air
They reach thy throne in grateful prayer.

The stars, those floating isles of light
Round which the clouds unfurl their sails,
Pure as a woman's robe of white
That trembles round the form it veils,—
They touch the heart as with a spell,
Yet set the soaring fancy free,
And O! how sweet the tales they tell,
Of faith, of peace, of love, and Thee.
Each raging storm that wildly blows,
Each balmy breeze that lifts the rose,
Sublimely grand, or softly fair—
They speak of Thee for Thou art there.

The spirit, oft oppressed with doubt,
May strive to cast thee from its thought;
But who can shut thy presence out
Thou mighty Guest, that com'st unsought!
In spite of all our cold resolves,
Magnetic-like where'er we be
Still, still the thoughtful heart revolves,
And points all trembling up to Thee.
We can not shield a troubled breast
Beneath the confines of the breast,—
Above, below, on earth, in air,
For Thou, the living God art there.

Yet, far beyond the clouds outspread,
Where soaring fancy oft hath been,
There is a land where thou hast said
The pure in heart shall enter in;
There in those realms, so calmly bright,
How many a loved and gentle one
Bathes their soft plumes in living light
That sparkles from thy radiant throne!
There souls once soft and sad as ours,

Look up and sing mid fadeless flowers,
They dream no more of grief and care,
For Thou, the God of peace, art there.

BR. A. C. BARRAY.

We learn from the annexed proceedings of a meeting of the Standing Committee of the First Independent Christian Society of Richmond, Va., that Br. Barry has tendered his resignation of the pastorate, and it has been accepted. Br. Barry has removed to Racine, Wisconsin, and wishes all communications addressed to him at that place. Will our denominational papers please notice?

At a regular meeting of the Standing Committee of the First Independent Christian Society of the city of Richmond, held at the office of Robert T. Wicker, Esq., on the evening of Wednesday, the 12th day of August, 1846.

Present—Caleb R. Newman, Chairman, John W. Hines, Robert T. Wicker, Oliver P. Humber, N. W. Safford, Patrick Lyddane, Thos. H. Wynne, John M. Daniel, Levi Dederer and Augustus A. Bodecker.

The following proceedings were had.

Whereas, The Standing Committee have received the letter of the Rev. A. C. Barry, tendering his resignation as Pastor of the society on account of declining health,

Be it therefore, Resolved, That we regret extremely the necessity which compels him to take this step, and assure him of the kind regard entertained towards him by the committee and the congregation of the society, and wish him sincerely a perfect restoration to health in his expected prairie home, and an early return to his former labors.

Be it further Resolved, That the committee entertain the highest regard for Mr. Barry as a gentleman and a Christian, and recommend him as an able preacher and a good pastor, to the fellowship of all liberal Christians with whom he may associate. Attest:

ROBERT TATE WICKER, Clerk pro tem.

A UNIVERSALIST SENATOR.

We are glad there is one Universalist in the U. S. Senate; we do not know but there are many—it is said Gov. Cass of Michigan is one; but that there is one from New England, we rejoice; and our sister State of New Hampshire has the honor of having placed him there. We have long heard of Col. CILLEY as one of the most energetic and excellent men of the land. All sects and parties agree to do him honor.—Gospel Banner.

We find the following account of Col. C. in the last Trumpet:

'COL. JOSEPH CILLEY. This excellent individual is exciting at the present time no small share of public attention. He has been elected to the Senate of the United States by the legislature of New Hampshire. But we do not speak of him as a party man. His politics will be praised by one party and condemned by the other; but neither praised or condemned by us.—One of the papers says,—

NEW HAMPSHIRE. Col. Joseph Cilley of Nottingham, Rockingham county, was chosen as successor to Mr. Woodbury, for the remainder of his term. Mr. C. is a brother to the Representative from Maine, who was killed in the duel, some years since, by Mr. Graves of Kentucky. He held the rank of Captain in the last war with Great Britain, and was distinguished for his courage and gallant spirit. He lost an eye in one of the warmly contested battles on the Northern frontiers. He is a man of strong mind, great energy of character, and is greatly respected for his moral worth.

The battle referred to was the battle of Lundy's Lane, as it was called by the Americans, and of Niagara, as it was called by the English, for it was not more than a mile from Niagara Falls. Col. Cilley was severely wounded in this action. He not only lost an eye, but received a shot in one of his legs, which has lamed him for life.

The 'True Wesleyan' says, 'We will add to the above that we understand that Col. Cilley is

now a true liberty party man.' And to that the 'Trumpet' adds, that Col. Cilley is an avowed Universalist; a man whose house is open to all preachers of the gospel of salvation; for years he was a subscriber to the 'Trumpet'; and we think for ten or twelve years in succession we never missed him from the annual meeting of the Rockingham County Association of Universalists.'

GENERAL ELECTION.

NOTICE is hereby given, that at the next General Election to be held on the Tuesday succeeding the first Monday of November next, the followings officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State.
Two Canal Commissioners, to supply the places of Jonas Earl, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

A Senator for the Fifth Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of Carlos P. Scovil, on the last day of December next.

A Representative in the 30th Congress of the United States, for the Twentieth Congressional District consisting of the county of Oneida.

Also the following officers for the said county, to wit:
4 Members of Assembly. A Sheriff in the place of Palmer V. Kellogg, whose term of service will expire on the last day of December next. A county Clerk in the place of Delos DeWolf, whose term of service will expire on the last day of December next; and four Coroners in the places of the present incumbents, whose terms of service will also expire on the said day.

PALMER V. KELLOGG, Sheriff.

STATE OF NEW YORK,
SECRETARY'S OFFICE.

ALBANY, July 24, 1846.

To the Sheriff of the County of Oneida:

SIR—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected to wit:

A Governor and Lieutenant Governor of this State.
Two Canal Commissioners, to supply the places of Jonas Earl, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

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Yours respectfully,
N. S. BENTON,
Secretary of State.

Br. S. R. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street, Buffalo.

A WALKER, PUBLISHER AND PROPRIETOR.

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[Original.]

OVERCOMING EVIL.

BY REV. D. H. PLUMB.

The world has long been agitated by the great question:—What are the best means for overcoming the evil of the world, both individual and collective? Reforms are constantly rising up urging forward their respective schemes for the accomplishment of this great result. The various moral enterprises that mark and distinguish the present age are all based on the assumption that more or less evil will be dissipated by their advancement. To some extent this is true. Very many of the various moral schemes for human melioration are founded on the true principle of reform, viz., love to the objects of their efforts. It is cheering moreover to observe, that nearly all of the individual and social efforts made to overcome evil, are based on this principle:—That there is a constant tendency toward the true principles of reform as contained in the Gospel of Jesus Christ, the most superficial observer can not but have seen. In the Temperance movement, more especially we see the illustration of the Gospel principles—and although the efforts of Washingtonianism are mainly directed against one great evil, sufficient evidence is afforded in the success with which they have been every where crowned, to justify us in concluding that they are the only true philosophical as well as true Christian principles of reform. The Gospel says, 'Repent (or reform) for the kingdom of heaven is at hand'—i. e., The kingdom of righteousness, peace and joy is at hand. The great voice of Washingtonianism says—*Reform*, for the habits of temperance will bring you innumerable blessings. It does not say, *reform* because you are exposed to an awful calamity.—It does not overwhelm the soul and depress the spirits by depicting the awfully remote consequences of transgression. No! It holds out the olive branch of peace and contentment:—speaks of love and mercy, and unseals the pent up fountains of virtue within. Is it not clear then that the monstrous evil of intemperance is overcome by the principle of love to the guilty? And that the superiority of the present temperance movement over the old, consists mainly in the naturalness of the motives, enforced and brought home by kindness instead of fear.

Evil of all shades, and of every description, of a moral character, can be overcome only by love. 'Overcome evil with good,' says the Saviour.—Goodness, or love, then, is the only efficient agent recognized in the Gospel of Jesus, the only efficient lever of reform. 'The goodness of God,' says the apostle, 'leadeth to repentance.'

In view of the fact, that evil is to be overcome by the power of goodness, or love, and by this alone, let us glance at several of the most prominent ways by which its efficiency can be illustrated and enforced.

First. By a charitable and forgiving disposition towards those who surround us, and with whom we are associated in life. Charity is the most Godlike of all the virtues, and whoever illustrates it, will add to the sum of general happiness and fill up the measure of his own joy. Too many are proud and unforgiving from a false view of human nature, and ignorance of the springs of human action. Such give loose reign to their irritable feelings, and when insulted or injured, study only how to satisfy their revenge. Hence, the earth has been filled, as it were, with strife and bloodshed. Nation has lifted up sword against nation, and brother warred against his own blood. Thus have they exemplified the

correctness of the language of Solomon, when he said, 'A soft answer turneth away wrath, but grievous words stir up anger.' Instead of subduing the enemy, and overcoming his evil, the evil passions have been inflamed, and he is ten times more an enemy than before. On the other hand, the exercise of a loving spirit has ever developed a kindred spirit in those who may oppose. Love begets love. The true Christian philosopher will therefore exercise charity, not only towards his friends, but his foes likewise, as this is the only means by which he can possibly achieve his ends—viz., the subjection of his enemy to himself, and to the principle of right.

Second. The principle can be illustrated by our treatment of the young, with moderation and kindness.

First impressions, it has been said, are most lasting. If this be true, how necessary that the young mind should be impressed with right principles—that accord with our nature, and the Gospel of Jesus Christ? The faculties and passions of children, are all waiting to be developed, and their character and dispositions, as men and women, depend mainly upon the influences which have surrounded them in life. Bring up a child in the midst of 'indignation and wrath'—and the same disposition will doubtless be exhibited in future life. 'Bring up a child in the way he should go, and when he is old he will not depart from it.' When we see an individual of a hasty, passionate disposition, we may take it for granted that the influences by which he was surrounded in early life, were precisely of a kindred character. Parents should be careful therefore how they comport in the presence of their children, and use great care in the selection of their teachers. All chastisement should be administered on the pure principles of love, with the sole view of reform—and not in a hasty and vindictive temper. The very look of the eye and the tone of the voice, are more effective with some, than all the appliances of the rod.

Thirdly. By our compassion for the poor criminal.

The criminal, it begins to be suspected, is yet a man, susceptible to the influences of good. In a late 'Prison Discipline' report, it is asserted that 'the secret of the success of the Prison Discipline Society, is its use of the great principle of the Gospel—love to the guilty.'

Through the instrumentality of this society much good has been done. Many criminals reclaimed, and society vastly benefited. This society winks not at man's misdeeds, but simply strives to reform them, and sustain them after they are reformed, by encouraging, and procuring them labor by which they may earn an honest livelihood. Very many novices in crime have doubtless been confirmed in their wickedness, and plunged deeper into crime, by the heartlessness and cruelty of the world.

It is as much an incumbent duty on the Christian, to aid and encourage the poor struggling criminal, as to exercise charity towards the suffering poor.

It is true, we are naturally indignant at crime; but do we not often expand our wrath upon the frail criminal? Do we not often feel like crushing him to the earth, instead of lifting him up, and Good Samaritan-like, pour oil into his wounds? Too few ask themselves, what benefit will accrue from harsh treatment of the poor criminal? and what good may accrue from a kind and compassionate demeanor toward him?

Instances might be enumerated, wherein poor suffering children of crime have been brought back

to paths of virtue by the extension of a kind and encouraging hand.

All other means have been tried without much effect, and now justice and humanity demand the exercise of a more effective, more Christ-like influence.

Let the friends of true religion, and the believers in the omnipotence of love, see to it, that the true principle of overcoming evil with good, is exemplified by them in all the concerns of this struggling life.

Sherburne, August, 1846.

[Original.]

MORALITY—RELIGION—&C.

The principal cause of my wishing to make the following remarks in this public manner, is contained in Br. Abbott's letter, and the criticism appended by Br. Skinner—present vol. Magazine and Advocate, pp. 245-6.

I am not about to reprehend, or take sides in particular, with either. I only wish as near as possible to present facts as causes, and let those causes have their legitimate effects, come where they may. I have heard much said, and seen much written upon the subject of morality—its identity with, and its dissimilarity to, religion. Now what better means can we use, (to come to the most correct conclusions,) than those which God has established in the nature of man; the only accountable and moral being on earth? Authors and definers give us their opinions; they may be right, they may be wrong. On subjects of importance, we should study the nature of the thing, consult different authors, and finally come to our own conclusions:—which I shall do on the present occasion. As I wish to be brief as possible, I may come to some conclusions, take some positions as facts, without showing all the whys and wherefores.

1. Man is naturally a moral, as well as an animal and an intellectual being.
2. Man could not be either an animal, an intellectual, or a moral being, without innately possessing the fountain, or qualifications necessary to render him such.
3. Man can not convert the use of one faculty, or organ, to that of another, any more than he can see with the ear or hear with the eye. Each faculty, must of necessity, flow through its own appropriate channel, or not at all. If any faculty be lacking, or too weak to give its proper impulse, the person, as to that faculty, must be idiotic.
4. The intellect contains the only faculties that are capable of knowing, willing, determining, &c. Every other faculty is but a blind impulse; yet, (with certain exceptions,) the will, the intellect, is governed—controlled by those impulses, and man acts accordingly.
5. When the selfish sentiments and propensities are much stronger than the moral faculties, they are sure to direct the will, the determining power, and man shows their effects. He is not then moral, but immoral, bad. He is then acting the old man; he is 'sensual, devilish.' But when the moral impulse is stronger than the propensities, acting upon the enlightened intellect, man will then, by his conduct, prove the nature and qualities of the moral impulse, or fountain; will show to a certainty whether that fountain as a cause can possibly produce some good, and some bad effects;—whether it can produce both 'sweet and bitter waters.'
6. So far as we can comprehend science, there can be no more certainty, that the sun of itself can not produce frost or night, than that man under the moral influence can not produce a bad act, or run counter to the moral precepts of the Gospel. The abuse of the faculties can be no objection to the position, for

the reason, that moral impulse with enlightened intellect, *can not* counteract its own principles. And when there is *some* moral feeling shrouded in darkness and ignorance, it *can not* prompt contrary to its own nature, but acts in good faith, and all the desire it produces, is only *good*. Whenever, or wherever, we discover a *wrong* act, a bad deed, we may rest assured that its origin was from some other source than that of the morals. 7. Since the reflecting intellect sits as umpire with the two different natures or faculties of man, (the animal and moral,) and directs in accordance with the strength of the one or the other, it is also scientifically and philosophically *true*, that when he acts from the dictates of the *one*, (animal,) he acts (with the exception of simply satisfying nature), morally, religiously, and wholly *wrong*;—is in the gall of bitterness, the bonds of iniquity.* But when under a full influence of the *other*, (moral,) he acts in accordance with his *best* principle—the highest dignity of his spiritual or heavenly nature—and in obedience to every requirement of his God. 8. Since man possesses no higher or better faculties than his *morals*, and as we can not *legally* subdivide or part with any of them, it necessarily follows, that religion is the effect of moral impulse; is only another name for morality, and is identified with it. It likewise follows, that the only *legitimate* meaning of moral, morality, or religion, is—the true principle or doctrine of the duties of life; practical virtue. From the above premises, there can be no such thing as *bad* morality or *bad* religion, any more than there could be *good* vice or *wicked* virtue.

Benevolence, veneration and conscientiousness, form a large portion of the moral impulse, and a person with those faculties strongly developed, with a proper balance of the other organs, will cheerfully practice the religion of the Bible, in doing justice, loving mercy and walking humbly with God.—Those with this combination, are 'a law unto themselves.' Those without it, would certainly prove to be hypocrites, should they claim to be religious.

Again, it follows that those authors (if there be any such) which conflict with the foregoing principles, must be wrong. Yet I must say that I know of no one that does so. Mr. Webster, (as quoted by Br. Skinner,) says—Moral, 1. 'Pertaining to practice or manners in reference to right or wrong.' 2. 'Conformed to rules of right, virtuous.' In the first sentence the meaning is, *moral impulse*, pertains to practice in reference to right or wrong doing; not wrong morality. The second sentence declares it to be 'conformed to rules of right, virtuous.' Which shows that moral impulse is opposed to wrong, is itself good, virtuous. When Mr. Walker speaks of,—'it may be virtuous or criminal, good or bad,'—he means, that the pronoun *it*, relates to the *practice* of men, *which may be 'good or bad'*; not bad morality. And so of the rest, and all others. A word to the philosopher is sufficient.

I have only given a few brief (perhaps imperfect) hints—have neither time or space for more. I must, however, just say that the *atheist* which Br. Skinner defines, must be quite a *clever* fellow, at any rate. If I am wrong, I would like to be corrected.

Marathon, August, 1846.

L. HYATT.

[Original.]

MORAL DUTY.

BY MRS. M. CHASE.

Among many other wise and excellent sayings, the royal Psalmist declares, 'Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.' And this brief sentence contains matter for deep and joyful contemplation. An abiding trust in the Supreme Ruler of all things, seems to be the main support of the soul of man while journeying through this 'vale of tears,' compelled, as he is, to witness so much of sin, suffering and sorrow. We all need some staff on which to lean; for no person who has attained to years of maturity, has ever done so without meeting with trials and disappointments. Where shall we find succor when death tears away those who are near

and dear to us? when friends prove treacherous and forsake us? when riches and honors fly away like the morning mist, and leave us in the vale of obscurity and poverty? When we look around and see the deep depravity that abounds in the world, and when we are compelled to see the baleful power of sin upon ourselves, will the idea that the world is without a Ruler—that all events are but chance occurrences, console us? No, it can not; neither will the thought that the Supreme Governor of the universe is changeable and weak as his creatures, afford us any more solid ground of hope! Nothing but a firm and unwavering reliance upon God, as he is revealed to us, in all his perfections, can calm the tumult of the spirit, as it is tossed to and fro upon the ocean of time, and say to it, 'Peace, be still.' But he who possesses this trust can feel at all times that 'the darkest cloud has a silvery lining,' as well in the moral as in the natural world—that 'Behind a frowning providence God hides a smiling face.' And surrounded as he is by so many things which are calculated to oppress and becloud the mind; still he can say amid them all, 'The Lord reigneth, let the earth rejoice.'

But the Psalmist seems to imply, that we are not to *stand still* and see the salvation of the Lord; for he has spoken to us that we *go forward* in the discharge of our manifold and imperative duties. God works by means always; no reasonable man expects to reap a harvest without tilling the ground and sowing the seed; yet, after all that belongs to him to do, has been accomplished, he is wholly dependent upon the blessing of heaven for success. It is there he must look for the refreshing showers, the gentle dews and the genial influence of the sun. So in a moral point of view; we should perform with alacrity the duties which are pointed out to us, and at the same time, feel that our best efforts, without the crowning blessings of heaven, are unavailing.

But we sometimes hear the question asked, 'If all mankind are to be saved, of what use is it to do any thing to promote the more elevated condition of the world?' We can but smile at this idea; it seems so ridiculous. Let us take heed that we do not sanction it by neglecting to do good as we have opportunity and ability. Think of the perfect pattern which our Saviour has set for our imitation, in regard to the performance of the duties of life. See him at an early age engaged in the work which his Father had given him to do; and as he advanced in years, he was ever ready, under all circumstances to relieve the sufferings of humanity, both morally and physically. He never shrank from duty, let the sacrifice to himself be what it might. When he was suffering the torture of the cross, he refused the proffered draught which would have rendered him insensible to his extreme agonies. Thus did he persevere, to the last moment of his life on earth, in doing and suffering all that infinite Wisdom had seen fit to impose upon him. His example in this, as in many other respects, was *perfect*. O, that we might all imbibe this spirit, that we might follow in the footsteps of the Captain of our salvation, in trusting in the Lord and doing good! Then, indeed, should we be fed with that spiritual food which alone can satisfy the cravings of the soul which hungers and thirsts after righteousness!

Middleport, August, 1846.

[Original.]

WHAT IS TRUE, SCRIPTURAL REPENTANCE?

The spirit of unfeigned repentance is aptly expressed in Joel ii: 12, 13; 'Therefore also now, saith the Lord, turn ye even to me with ALL YOUR HEART, and with fasting and with weeping, and with mourning; and rend your HEART, and not your garments; and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.' If the HEART be rightly exercised,—whether or not our temperament, or feelings, or circumstances incline us to fast, or weep, or mourn—rending our hearts in the humility and contrition of a melting affectionate gratitude toward God, we are penitent

of our sins, and are thus turning unto the Lord our God, who is gracious and merciful, slow to anger, and of great kindness, and (speaking in adaptation to human conceptions,) *repenteth* Him of the evil,—the unvarying operation of His immutable Law of Love and Truth, turning from our path of repentance 'the evil,' which, in the analogy of effect following cause, is immovably affixed to the way of transgression, according to that scriptural philosophy—'Though hand join in hand, the wicked shall not be unpunished'!

The true penitent, in view of his grievous offences against so lovely a Being, possesses the humility, which would incline him to cry out with Job—'I abhor myself, and repent in dust and ashes'!

'God commandeth all men every where to repent,' and the sincere penitent, no longer 'despising the riches of His goodness, and forbearance and long suffering,' approaches in humility—in prayer—in affectionate contrition, 'the throne of the heavenly grace,' and, with a spirit breathing resignation and trust, commends himself, in dedication of soul, body, and spirit, to the Paternal Hand. To such an one so devoutly exercised, doth God grant repentance unto life.

'John did baptise in the wilderness, and preach the baptism of repentance, for the remission of sins; * *—baptised with water'; but he who baptised with the Holy Ghost—even Jesus the true Messiah—whose baptism is into the spirit of Truth and Love, preached the GOSPEL of the kingdom of God, the burden of which preaching was, and is—'Repent ye, and believe the Gospel;' (Mark i:) from which only and truly EVANGELICAL PREACHING, the inference is obvious and irresistible, that a belief of the Gospel, [NOT of endless wo, but] of 'good tidings of great joy to all people,' is necessarily antecedent to true, Scriptural Repentance!!

In full accordance with our Lord's spiritual baptism of the mind into the Holy Spirit of Love and Truth, we hear Peter at the Pentecostal refreshing by means of that Holy Ghost, exclaiming to the men of Judea, and those then dwelling at Jerusalem: 'REPENT, AND BE BAPTISED, every one of you, in the name of Jesus Christ for [or into] the remission of sins; and we shall receive the gift of the Holy Ghost,' &c., &c. Acts ii. Again; says this same Peter, whose heart the Holy Spirit of Truth and Grace, was preparing to receive an increasingly bright manifestation of the true doctrine and ministry of 'the common [or universal] salvation,' by means of the 'vessel descending unto him, as it had been a great sheet, knit at the four corners,'—the object of which presentation was to teach Peter that he 'should not call any man common or unclean'; and that 'God is no respecter of persons'—we hear this same Peter most earnestly exhorting his brethren, the men of Israel, in these words of evangelical doctrine concerning repentance, conversion and salvation: 'REPENT ye therefore, and BE CONVERTED, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, who before was preached unto you, whom the heaven must receive until the times of RESTITUTION OF ALL THINGS, which God hath spoken by the mouth of all His holy prophets, since the world began'!

This is the *true*, even the *scriptural* repentance, consequent of which is the baptism of the HEART into the spirit of truth, the comforter. We see how intimately associated with the Gospel, or the 'restitution of all things,' is this very doctrine of repentance. Can it, then, ever be said with truth that Universalists, whose doctrine is indissolubly connected with 'repentance toward God, and faith toward our Lord Jesus Christ,' *preach not repentance*? Indeed, may it not with justice be said that such is the intimate relation of the universal Gospel and the doctrine of repentance, that (to be consistent) the Universalist preacher must insist more earnestly upon repentance, than the advocate of any opposing theory can be expected to do? The case is briefly this: Universalists base their 'creed' on the apostolic affirmation that 'God is Love,'—from which sublime premise the conclusion is immediate, that His GOODNESS leadeth to repentance

—(another apostolic testimony.) The foundation principle, SCRIPTURAL idea of the Divine character; then faith and love, consequent on so inspiring a view; then obedience to his commandments, who has FIRST loved us. Thus we have repentance, conversion, sanctification, all the virtues, graces, and fruits of the spirit, eliminated out of the fundamental element of Universalism. J. L. C. G.

[Original.]
MINUTES

Of the Proceedings of the Chenango Association of Universalists for 1846.

Met according to adjournment at North Norwich, Wednesday, Sept. 2d. Chose Br. Lora Gross, Moderator, and Br. E. E. Guild, Clerk. United in prayer with Br. J. C. Sawyer. Read and approved the minutes of last session. Received credentials of delegates. Accepted and adopted the following report—Of the committee on discipline; no complaint. The committee on fellowship and ordination reported that Br. J. C. Sawyer made application for a letter of fellowship at the last session of this body, and that they know of no reason why fellowship should not be granted him. Voted, that a letter of fellowship be granted to him. The committee also reported in favor of publishing Br. B. S. Hobbs of Walton, Delaware county, as a candidate for the fellowship of this body. Adopted. Committee on Conferences reported that only one Conference (at Pitcher) was held during the past year.

Appointed Brs. J. S. Sherburne, A. O. Warren and Solomon Wait a committee of discipline for the ensuing year. Brs. W. M. De Long, C. L. Shipman and Wm. Perry were appointed a committee on fellowship and ordination. Appointed J. T. Goodrich, E. E. Guild, (ministerial,) and Samuel E. Lewis and Lora Gross, (laymen,) delegates to the State Convention, with power to appoint substitutes. J. T. Goodrich to receive applications for Conferences, and to preach the next occasional sermon, with power to appoint a substitute. E. E. Guild to prepare the minutes for publication.

Adjourned to meet at Binghamton, Broome co., on the first Wednesday and following Thursday of Sept., 1847. LORA GROSS, Moderator.

E. E. GUILD, Clerk.

Lay delegates present.—John Murray, Lora Gross, Upper Lisle—Amos Hall, C. L. Beebe, Pitcher—E. W. Corbin, E. E. Guild, South Bainbridge—J. H. Reynolds, Thomas Downing, Columbus—Calvin Cole, John Shattuck, Oxford—Augustus Ross, Lyman Smith, Preston—R. B. Beedle, L. Tyrel, Smithville Flats—E. S. Lyman, Russel Case, North Norwich.

Ministers present.—A. G. Clark, J. B. Gilman, J. T. Goodrich, B. S. Hobbs, W. Perry, J. Potter, J. C. Sawyer, J. S. Sherburne, C. L. Shipman, J. S. Palmer, E. E. Guild, N. M. Byington.

Sermons were preached by Brs. Perry, Gilman, Palmer, Clark, Guild and Potter.

In most places throughout the bounds of this Association where we have stated preaching, our cause is prosperous. To God be all the glory. Amen. E. E. GUILD.

Original.

AN ATTEMPT TO CHEAT A DEAD MAN OUT OF SIX DOLLARS.

Br. SKINNER—Permit me through the medium of the Magazine and Advocate, to offer a few remarks upon the charity, and Christian liberality of our pious Methodist brethren. In the town of Louisville, where there is a small but growing village, a meeting house was built a few years since, by the inhabitants of the town generally. As this was before our brethren began to support Gospel preaching in that place, the house was built under the control of the Methodists. It was however agreed on their part, that all other denominations should occupy it when they did not wish to do so. And especially on funeral occasions, it was to be free for all. This church is situated on a hill, so that

the lower story forms a convenient town house, and was built for that purpose. Among the subscribers for this house was John Bennet, a poor man, able to pay nothing excepting what he could pay with his own labor. But he had the liberality to subscribe six dollars, which he paid in his own labor. On the fifteenth of August, instant, Mr. Bennet was summoned to his everlasting home above. He was in the 67th year of his age.

Application was made, by our friends, to the Methodist clergymen (as there were two in the place) for the privilege of occupying the meeting house, in which the writer was to address the friends of the deceased. They readily granted consent, until they were informed that a Universalist was to preach, when they refused to let us occupy either the meeting house, or the town house. As we were aware that there would be a great collection of people on that occasion, the only alternative was to preach in the street, if the weather remained pleasant. But a tremendous shower compelled us to seek shelter in the town house. Considering that it belonged to the town, our friends concluded in this case of necessity to occupy it. This drew away the few from the upper part of the house, so that only four remained to listen to the pious Methodist divine; and consent was then given for us to occupy the church! We concluded to do so. The house was large and well filled; and in the midst sat the two saintly Methodist preachers.

A sermon was preached from the following words. 'And I, if I be lifted up from the earth, will draw all men unto me.' John ii: 32.

Perhaps many of those pious people would gladly have absented themselves; but the rain prevented. Those pious divines refused to let us occupy the house, at 9 o'clock in the morning, or any time during the day; and after the service was closed, they both arose before a large congregation, and denied saying that which the best members of their own denomination are ready to testify they did say.—Their excuse was, they were afraid to let us occupy the house, for they should have it to answer for in the day of judgment!

But one of them could tell a falsehood, and the other confirm it, without the thought of judgment entering their minds. The use of the house was the last act of kindness which could be bestowed upon the remains and memory of the deceased man. He owned six dollars in the house; this was the last time he could ever occupy it; and these pious saints desired to cheat him out of that! It is bad enough to cheat the living; but it is still worse to cheat and rob the dead! But they fear that Universalism is gaining ground in that place; and they resort to all means to put it down.

It was even remarked by one of the trustees of the Methodist society, he feared their seats would be more vacant hereafter, than they had been heretofore.

There is Gospel preaching in Louisville one quarter of the time, and good attendance. The truth is gaining ground, in spite of all the hair brained fanatics that may rise up to oppose.

A. M. WORDEN.

NOTICE.

The Susquehanna Association of Universalists will hold its annual session in Brooklyn, Susquehanna county, Pa., on the first Wednesday and following Thursday (7th and 8th) of October next. The Council will meet at 8 o'clock on Wednesday morning. Services will commence at half past 10 o'clock. Our clerical and lay friends from a distance are respectfully invited to attend.

J. B. GILMAN, Standing Clerk.

Brooklyn, Aug. 28, 1846.

Br. T. J. Sawyer authorises us to receive subscriptions or donations to the Theological Institute. Any one who may wish can therefore remit direct to this office, and the receipt of the money will be acknowledged in the Magazine and Advocate.

A few copies of the Rose of Sharon for 1846 for sale at this office.

RELIGIOUS NOTICES.

The EDITOR will preach at Oran on the third Sunday, 20th inst.

The EDITOR will preach at Little Falls on the fourth Sunday inst., at which time the new and commodious school house on the South side of the River will be dedicated; by request of the Trustees of the District, to the purposes of Education and mental, moral and religious improvement.

Br. J. H. TUTTLE will preach in Cedarville the third Sunday, 20th inst.

Br. J. D. CARGILL will preach at New Hartford on the fourth Sunday inst.

MARRIAGES.

In Litchfield, by Rev. C. Holcomb, on the 8th inst., Mr. MATTHEW J. EVERETT to Miss JENETTE WASHBURN, both of Litchfield.

In Litchfield, the 14th inst., by Rev. S. Davis, Mr. NELSON CATLIN to Miss ELIZA ANN RIDER, both of Litchfield.

DEATHS.

In Palermo, Oswego county, July 20th, of consumption, MARY A., youngest daughter of Marquis M. and Almada S. Crooks, aged 15 months. 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' Funeral on the 22d. Sermon by the writer.

W. D. B.

In Oswego, August 8th, Miss ELIZABETH D. LAMB, aged 15 years and 7 months. Amiable in life, resigned and happy in death, she lived respected and esteemed, and died lamented by all who knew her. For some time previous to her death, she became convinced of her approaching dissolution, yet believing in the illimitable grace of God and the final triumph of holiness and happiness universal, over sin and misery, death to her had no terrors, and she died believing in the faith of a world's salvation. Her mother and relatives, though deeply afflicted, yet they mourn not as those without hope. The funeral services were attended at Mexico, and the consolations of the Gospel administered to the mourners and a very respectable assembly of sympathising friends, by the writer.

W. D. B.

At Fayetteville, Onondaga county, N. Y., on the 9th inst., of pulmonary consumption, after a lingering sickness of many months, Mrs. PRISCILLA, consort of Hicks Worden, Esq., aged 41 years. The deceased was highly respected and deeply beloved by all who knew her; and most by those who knew her best. For her great benevolence and her tender sympathies for the poor and the needy, the distressed and afflicted, of every class, she will long be gratefully and affectionately remembered. She was a Universalist both theoretically and practically, in the best sense of that honorable appellation. She endured her last illness with exemplary patience and resignation, being anxious to live only for the sake of her young and growing family, and calmly fell asleep (like the expiring lamp when its oil is exhausted) full of the hope of the blessed immortality for herself and all of Adam's race, notwithstanding the oft repeated efforts of Partialists to convert her to their faith on her death bed. She has left a devoted husband, four daughters and a son, an aged father and mother, two brothers and a sister, and a numerous circle of relatives and friends, to mourn her early exit. By her request, made several weeks before her death, the editor of this paper attended her funeral and ministered the consolations of the Gospel to the afflicted family. The Baptist church was kindly opened for the occasion, the resident pastor taking a part in the service, and a discourse delivered to a numerous auditory from the words, 'Surely the bitterness of death is past.' May God comfort the mourning family, and all who mourn, with the richest consolations of the Gospel of Christ.

In Genoa, Aug. 27th, after a short illness, ELLEN P., the only child of Abram W. and Lorana Stevens, aged 18 mos. In this dispensation of Divine Providence, our bereaved brother and sister have been called to mourn the loss of their first born and only child. Yet they are not of that number who mourn without hope. For they are true believers in the doctrine of 'the restitution of all things.' They feel that the spirit of their loved one has fled from the afflictions of earth to the bright mansions of bliss, to feast forever on the rich stores of God's love, and dwell with Him, who while on earth took such in his arms and blessed them, saying, 'Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven.' Services were attended in the Universalist church by the writer, assisted by Br. J. H. Harter of Clinton. J. M. P.

[Original.]

MR. EDITOR.—The following lines were penned some four years since and appeared soon after in the *Better Covenant*. As some friends have thought them worthy of preservation, and would like to see them in your paper, I send them to you that you may place them in the 'poet's corner,' if you choose.

E. TAINTOR.

Harford, N. Y., Aug. 10, 1846.

WHAT I LOVE.

I love to hear the tempest's roar,
When thunders roll and lightnings flash;
I love to stand on Ocean's shore,
And see the mighty billows dash
Against the rocks that long have stood,
And stayed the progress of the flood.

I love the whirlwind and the storm,
The swift tornado and the gale;
I love to see the black'ning form
Of clouds that bring the rain and hail;
For these speak out with one accord—
There is a God—obey his word!

I love the mountain and the rock,
The sandy desert and the plain,
The purling rill, the crystal brook,
The forest woodland and the glen,
And all the islands of the sea—
For all things have a charm for me.

I love the hill, the verdant vale,
The darksome grotto, and the cave,
I love to see the pure white sail,
That skims along the briny wave,
And urges on the light canoe,
Or ship, that plows the ocean through.

I love the garden, and the fields,
And every plant, and shrub, and flower,
The orchard, and the fruit it yields,
The shady grove, the vine-clad bower,
The falling dew, the gentle breeze,
And zephyrs whispering in the trees.

I love the flaming orb of day,
That shines resplendant from afar,
The moon's serene and silver ray,
The twinkling beam of every star,
And every orb that wheels its round,
Throughout creation's mighty bound.

I love all beings great and small,
That fill the air, the earth, the sea—
Creative Wisdom made them all,
Why should they not be loved by me?
Behold the power and love displayed,
In every creature He has made!

I love the volume of His word,
Which to His children He has given;
What joy and peace those lines afford,
That point the pathway up to heaven,
Dispel the darkest gloom of night,
And bring immortal joy to light.

I love the Gospel of the Lord,
That brings glad tidings to our race,
I join the chant with sweet accord,
And sing to his redeeming grace.
And when his love's proclaimed abroad,
I humbly bow and worship God.

I love the hope the Gospel brings,
That points far off to distant years—
How close around my soul it clings,
Dispels my doubts, allays my fears,
The hope of immortality,
When 'all in all' our God shall be.

[Original.]

THE CHRISTIAN MOTHER.

In the year of '38 a scene came before me that I can not soon forget. I had been to the town of R. to spend the Sabbath, and on my way home, I called at the house of Mr. C. Wearied with the labors of the preceding day, and catching as I journeyed, the spirit of surrounding objects, my thoughts moved on in 'measured tread.'

The season of the year was peculiar for gloomy musings. The autumnal sun was fast hastening toward the winter solstice—the trees were stripped of their covering, and the landscape witnessed forth the work of decay.—

The flowers had long since faded, and 'chill November's surly blast' 'Made field and forest bare.' These things had tuned my feelings to chime in with their loneliness. Friendship prompted the call. Mr. C. was absent on urgent business. I was soon ushered into the room, where sat the mother with a few female friends—holding to her bosom her infant and suffering child. Disease had laid a heavy hand upon that lovely infant; and every motion of its little frame evidenced a struggle of its nature, to shake off the grasp of its foe. I had seen that child before, when the crimson glow of health was on its cheeks. Then the mother's countenance was lit up with joy at its sweet and playful smile.

It was the youngest of four lovely cherubs, and warmly did the parent's affection centre upon it. She had already learned the mutability of things earthly—the brevity of human life. For ere this two of her children had been snatched from her fond embrace, in the very morning of life, like the flower nipped by an untimely frost, in its early bloom. She now sat calmly with the little sufferer, around which affection seemed more strongly to entwine from a fearfulness of its brief stay.

I inquired the nature of its disease—the time it had been afflicted—and the hopes entertained of its recovery? The mother replied: 'We flatter ourselves that the symptoms are much more favorable, and fondly hope the disease is removed.' Having often been beside the bed of the sick and dying, I had watched its every symptom, and thought I plainly saw the premonitory signs of speedy dissolution. But who has a heart abruptly to announce the decision of their judgment on such a subject? A mother was before me, whose every being seemed bound up in the life of her child, and that child struggling with disease which must soon consign it to the icy arms of Death. What could I do? What could I say?

I alluded to the flattery of disease—a hint was enough. She spoke. 'Nature fondly clings to its own, and a parent in the ardor of love may be led to hope, when the foundations of all hope are broken up. My affection may lead me to look upon the most unfavorable features in the disease as the best. But be the issue what it may I feel prepared to meet it. I feel that this child is not my own, but my Father's, and if its Father and my Father sees fit to take it to himself, I feel to say, 'Not my will, but thine, O God, be done.''

I marked her countenance while she spoke, and read the deep thoughts of her bosom in the few words she had uttered. There was a calm resignation to the will of her Maker depicted on her brow—a feeling at her heart too deep for words to utter, it was that of love. She warmly, tenderly loved her child, yet this love pure and holy as it was, moved back, for love supprime for her Maker.

I took my leave.—A short time elapsed, and I was summoned to officiate at the funeral of that child. I spoke of the brevity of life—of the cares—the pains—the trials and sorrows that attend us in our pilgrimage to the grave: I spoke of that brighter and better world, where this corruptible shall put on incorruption, and this mortal be clothed upon with immortality, and we become like the angels of God in heaven.

A few tears only moistened her eyes, and these were the offerings of gratitude, rather than a tribute to grief. She was prepared.

Her hope of immortality stayed her grief, and she meekly bowed, and kissed the rod that smote her.

Such, kind reader, were the blessings of that Christian mother. S.

DEATH OF REV. THOMAS JONES.

Another father in our Israel has gone to his rest. From the Trumpet of the 27th ult., we copy the following account of the death of this venerable servant of Christ.

DEATH OF REV. THOMAS JONES.—We informed our readers, last week, that our long respected and well known father in the ministry, Rev. THOMAS JONES, of Gloucester, Mass., was probably in the last hours of his life. It now becomes our duty to announce the termination of his earthly existence. That solemn event took place on

Thursday evening, the 20th inst. He was 83 years old on the 5th of April last; and had been in the Gospel ministry upwards of sixty years. He was always peculiarly averse to giving any account of himself for publication; so that we have no means of preparing a biography, except the few detached letters of his which have been published within the last twenty or thirty years, and a recollection of conversations we have had with him at different times.

Rev. THOMAS JONES was born at Narbath, Pembroke-shire, South Wales, on April 5th, 1763. He is said to have possessed in early life a studious, considerate and persevering mind, and a mild and peaceful disposition.—He was always remarkable for great integrity and conscientiousness, which notwithstanding the blandness and suavity of his disposition, gave to his conversation, a striking directness and sometimes abruptness.

At nineteen, young Mr. Jones entered Lady Huntington's College, to prepare for the ministry under her patronage, as a Calvinistic Methodist. This lady, as is well known, was the patron of Whitfield; and by means of her immense income, she built churches in various parts of Great Britain, and founded a College at Trevecca, South Wales. The terms of admission to the College were, 'that the students should be truly converted to God and resolved to dedicate themselves to his service.'—During three years, they were boarded and instructed gratuitously at her ladyship's cost, and supplied with raiment. At the end of this time they might join her connexion, or any other in which Christ was preached.—These qualifications were found in young Jones. He had embraced religion devoutly and sincerely, and felt the effects of it on his soul; and he availed himself of the very liberal charity of this distinguished patroness of needy but pious young men. In sentiment, he was a follower of Whitfield. He believed with all his heart. What he believed, he professed openly, before the world; he never had the power to disguise his faith, after it became settled.

He continued in Lady Huntington's College from 1782 to 1785, when he was ordained at the age of 22 as a member of her connexion, and afterward went to preach at Reading, Berks. Notwithstanding she favored an itinerant ministry, yet in cases where a society was deeply attached to its preacher, and believed that his removal from them would be a serious detriment, he was allowed to remain. That the society in Reading were thus attached to their young pastor will subsequently appear.—He was of a generous and liberal turn of mind; and it was stated by Rev. Robt. Aspland, in 1824, 'Mr. Jones is still remembered in Reading with respect and gratitude, as an asserter of free inquiry, and the divine benevolence.*'

Let us now notice the manner in which he became a Universalist. He got his first preparation from reading the Bible. Lady Huntington's connexion was distinguished for its attachment to the doctrines of grace, in opposition to Wesley's followers, who taught men to depend on works for their salvation. Grace! grace! was the theme of her ladyship's preachers. Salvation, in their view, could come from nothing else.

'Grace first contrived the way,
To save rebellious man;
And all the steps that grace display
Which drew the wondrous plan.'

In such a state, Mr. Jones was reconciled to the doctrine of endless reprobation to wrath on the ground of God's sovereignty; but still at times the inquiry would break upon the mind, 'Is not the Lord good to all?'—'Has his grace any bounds?' About the time of his leaving College, or just before that event, he fell in, accidentally, [or providentially, as he would say,] with a professed Universalist preacher, by the name of Thomas Sheen. In a letter to the writer, dated Nov. 5, 1824, Mr. Jones said,—

'Mr. Sheen had been a travelling preacher in the Welsh connexion of Calvinistic Methodists; but when I saw him he belonged to no connexion, but preached as a free independent man at different places in the neighbor-

* Christian Reformer, xiii: 179.

hood where he lived, and in some of the adjacent counties. There were persons who adhered to him and believed his doctrines.

'I think Mr. Sheen was a native of Brecknockshire; he appeared to be about 68 years old; but in good health and all animation.

'He spake fluently in Welsh and English; he conversed with me in English. He was the first Universalist I ever heard on the subject. He preached publicly the salvation of all men. He was called an Antinomian by the tongue of slander, and was greatly calumniated by his former friends, both ministers and people. He had also domestic trials. I have heard from his friends that he was a very patient man, and bore all things that befel him as a permission of Providence for some good design. I was told by one of his friends, in 1790, that he died in triumph. He was allowed even by his religious enemies to be a man of great talents and reasoning. I can say no more of him, for I saw him but twice after the first interview. But I can tell you, Br. Whittemore, that what Mr. Sheen said to me, (when I was only 19 years old, when I first saw him,) was never forgotten by me; and though I did not believe it, I often thought of it. It occurred frequently to me with force. I was afraid it was error. I shut the door of *voluntary* thought against it for years. But in the year 1788, from the force it had upon me, I received as the truth of God—the Gospel of his grace by his Son. I never read on the subject, till after I became a believer.†

After his conversion to the faith of Universalism, Mr. Jones continued to preach in Wales for a number of years, and was highly esteemed for his piety and worth, till the year 1796, when, on receiving a pressing invitation from the venerable John Murray of Boston, he embarked with his family for America.

Mr. Jones arrived in Philadelphia in the year 1796, and became the pastor of the Lombard street Universalist congregation. In the fall of this year he had an opportunity of becoming acquainted with the celebrated Elhanan Winchester, then on a visit to that place; and on the death of that distinguished man, at Hartford, Ct., in April following, he showed his respect for his memory, by delivering a funeral discourse in the church at Philadelphia. His text was Rev. xiv. 13, 'That they may rest from their labors, and their works do follow them.' He showed how the works of the dead follow them; not into the future world; but they followed them by succession; they succeeded them here on the earth, as one filling up the place of a predecessor. These supply the place of their personal existence, and personate them though dead, to the living. So Abel, being dead, yet speaketh. So Winchester still lives, in his works, in his writings, in his highly favored theme of the Restitution. Mr. Jones proceeded to speak of the greatness and excellency of this doctrine; paid a merited compliment to Mr. W.'s talents and character; and closed by such reflections as the Gospel furnishes wherewith to comfort man in the midst of his bereavements.

Mr. Jones continued the pastor of the Universalist society in Philadelphia for several years, and was beloved and respected by all who knew him. Even those who disagreed with him most widely in faith, were obliged to acknowledge the rectitude of his life. So true is it that 'an honest man's the noblest work of God'; and that even the most censorious and bigoted are obliged to do homage to virtue. In September, 1804, he removed to Gloucester, Mass., whither he had been introduced by his early friend, Mr. Murray, who had several years before, removed from that town and settled in Boston.

It is now forty-two years since he took the pastoral charge of the society in Gloucester; so that it will be perceived just half his life has been spent in that town.—He has been very deeply beloved and respected; and in this place, as in all others where he has lived, even the

opponents of his doctrine have been obliged to bear testimony to the rectitude of his life.

About the same time that Mr. Jones removed to Gloucester, Rev. Ezra Leonard, a Congregationalist clergyman, was settled as the pastor of the Third Parish in the same town (usually called Annisquam). Mr. Leonard was entirely free from bigotry, and was naturally a man of as sterling integrity as Mr. Jones himself. Although of different sects, how could it be otherwise than that two such men should respect each other? They had both enjoyed the advantages of a liberal education, Mr. Leonard having graduated at Brown University. Mr. Jones' standing, the high respectability of his society, the power of his discourses to which Mr. L. sometimes listened, all conspired to lead him to inquire into the truth of Universalism. After studying the Scriptures, he made application for the loan of 'Ballou on Atonement.' When placing it in his hand, Mr. Jones remarked, 'Young man, if you mean to read that book, take care of your heart.'—Mr. Leonard did read it; and then he read his Bible anew, and prayed to God for divine assistance; and the result was HE BECAME A UNIVERSALIST. It is not a little remarkable, that so deeply was he respected by his parish, that they would not give him up, notwithstanding his change of opinion, and he remained their pastor until his death, in April, 1832. Mr. Jones preached his funeral sermon. He died in full fellowship with the Universalist denomination; and the society at this present day still retains the fellowship into which they were led by their deceased pastor.

No man was more deeply respected in the denomination to which he belonged, than Mr. Jones. Until age rendered journeying painful to him, he was generally present, by invitation, at dedications, ordinations, and other public occasions. In numerous instances of these kinds, he preached the sermon, and if he did not perform that part, the Charge, or the Ordaining or Dedicatory Prayer, was assigned to him. There are many who still remember with what lofty sentiments, with what divine ardor, with what a glow of enthusiasm, with what an apparent and striking intercourse with God, he would perform these services. Who that was present at the General Convention of Universalists at Winchester, N. H., in 1813, can have forgotten his sermon on that occasion? It was afterwards published by request, in a pamphlet. The text was Ps. ii. 7-9. It was a sound and weighty discourse, radiant with the doctrine of immortality; and when, in one of his happiest passages, he enunciated, in his peculiar manner, 'These are the true politics of God,* he is said to have almost brought the congregation unconsciously upon their feet. * * * *

He has left a widow and two daughters. The former was the companion of his youth, and forsook all the endearments of her native land, to follow her husband to America.

May the long expected decease of this aged servant of God, be sanctified to his widow, his children, his society, his ministering brethren, and all who have known and loved him. He has been gathered to his fathers in a good old age. He was a contemporary with Winchester, Murray, Richards, Barnes, and many others, who long since entered into their heavenly rest. Since he came into America, what vast changes have taken place in that class of Christians with whom he was connected. Seventy-eight of all the Universalist societies in Massachusetts have sprung into existence since he removed to Gloucester. He lived to see the wilderness rejoice and blossom as the rose. He fulfilled his duty well, and his memory will be blessed.

His funeral took place at Gloucester on Saturday the 22d ult. The sermon on the occasion from the text Ps. xxxvii. 37, was preached by Br. A. D. Mayo, pastor of the society to which father Jones had for so many years ministered the Gospel. Brs. Streeter, Leonard, Chapin, Bartlett, and Fay were present and participated in the solemnities of the occasion.

* Sept. 1813 was a time of great political excitement.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. E. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, SEPTEMBER 13, 1846.

CLINTON LIBERAL INSTITUTE.

'Honor to whom honor is due.'

In the Magazine and Advocate of 4th of Sept., there is an article from Br. T. J. Sawyer, in relation to the Clinton Liberal Institute. Near the close I find the following sentence, respecting different suggestions which have been made as to the best plan of raising funds for the Institute:

'One proposes that our societies shall contribute moderate sums of 25, 50 or 100 dollars, according to the number of its members—and Br. Grosh with his society at Reading, Pa., has already stepped forward and shown us the \$50 there. A noble example! I am almost angry that this honor should have been won by a society of a sister State, while New York stood listlessly looking on.'

I am extremely gratified that Br. S. did not so far lose his usual well known placidity of temperament, as to become quite angry; because his anger would have been entirely groundless. Br. Grosh and the Reading society, have assuredly set 'a noble example,' and one worthy of all praise, for the promptitude with which they have proffered their assistance to the Clinton Liberal Institute.—But I think they have not 'won' the honor of first 'stepping forward' to the aid of the Institute, in the efforts now being made in its behalf—and I am confident Br. Sawyer will be rejoiced to learn that New York (or at least one portion of this State) has not 'stood listlessly looking on.' While the brethren in other sections have been *proposing* and *offering*, the society in Auburn have been *doing*.—Within a few months past, they have silently put their hands into their pockets, and raised and *paid over*, nearly two hundred dollars to the Clinton Liberal Institute.—And this too, at a time when they are expending \$12,000 or \$13,000 for their new church now erecting, meeting the heavy annual expenses of the society, and contributing to minor benevolent movements, almost 'too numerous to mention.' I think this a worthy example!—and could it be generally imitated throughout the State, the Institute would soon be where all want to see it—based on a permanent foundation.

I trust it will be believed these statements have not been made in a boasting spirit—but simply to 'render honor to whom honor is due,' and to give a specimen of what can be done in *our own State*. J. M. A.

THE MOHAWK RIVER UNIVERSALIST MISSIONARY SOCIETY.

The following Circular and form of subscription, was printed soon after its date, and sent to various individuals within the bounds of this Association for them to circulate and raise funds for the object therein specified. It will sufficiently explain itself to the reader. We insert it now in the Magazine and Advocate to call special attention to it, both of those who received the Circular and of the public generally. We would remind those receiving the Circular, of the importance of speedily, energetically and widely circulating the subscription—as the time is short—so as to make an encouraging return on the 1st day of October; and be sure not to forget, every one of you, to be at Herkimer on that day.

If those who received the Circular wish for more to put into the hands of others for circulation, let them notify us and we will send them. If any others wish for subscription papers to circulate in their region, let them also send for them to this office, or copy the one below, and make returns to Herkimer, Oct. 1. The design is not to interfere with, nor supersede, the stated and regular ministrations of the word where it is now enjoyed; but to raise means to send it to the destitute, and into neighborhoods where only one or a few Universalists reside—where no society is organized, and thus prepare the way for establishing societies and supporting the ministrations of

† This letter may be found in the Universalist Magazine, Vol. vi., p. 88; and also in the Christian Reformer, Hackney, Eng., Vol. xiii., pp. 179, 180.

the Gospel in every town and neighborhood where practicable. Brethren, be up and doing while the day lasts.

EDITOR.

CIRCULAR.

DEAR SIR:—At the last session of the Mohawk River Association of Universalists, in Newport, in June last, the undersigned were appointed a committee to take into consideration the propriety of organizing a Missionary Society, for the support of a Missionary and the propagation of the Gospel of impartial grace, in destitute portions of this Association. We reported during the session, in favor of such organization, and were directed to adopt immediate measures for maturing and carrying out the plan, for completing the organization, raising funds, and employing a Missionary, should the prospect warrant it. Accordingly, we have this day met (the earliest time convenient for us to do so,) and appointed a number of individuals, of which you are one, in different parts of the Association, to act as Trustees, to circulate subscriptions, raise funds to as great an extent and at as early a day as practicable, and to meet in the village of Herkimer, on Thursday, October 1st, at 10 o'clock, A. M., for the purpose of completing the organization, adopting a Constitution, appointing officers, such as President, Directors, Secretary, Treasurer, etc., and if the funds raised will warrant, employing a Missionary for a part, or all the time, for the coming year.

Will you therefore, Dear Sir, have the goodness to circulate the following subscription, and get as much subscribed as possible previous to the 1st of October, and be sure to attend the meeting in Herkimer on that day, prepared to act in the business herein specified?

DOLPHUS SKINNER, }
DANIEL BRAYTON, } Committee.
P. PHILLEO, }

August 12th, 1846.

SUBSCRIPTION TO A MISSIONARY SOCIETY.

We whose names are hereunto subscribed, promise to pay to the Trustees, or either of them, of Mohawk River Universalist Missionary Society, the sums set opposite to our respective names, for the purpose of supporting a Missionary to labor in the Gospel ministry, within the bounds of this Association. All subscriptions not exceeding one dollar, to be paid at, or within three months of, the time when the Missionary commences his labors, and all sums over one dollar to be paid, the one half as above, and the other in six months from said time: and all persons subscribing one dollar to be entitled to membership, and to vote in the election of officers, and the transactions of the business of the Society.

'VOICE TO YOUTH.'—A CORRECTION.

Rev. Mr. Dyer, in his article in this paper, of the 4th inst., makes the following statement:—

'Mr. G. denies that 'Austin's Voice to Youth' was published with the design of propagating Universalism, or that such is its tendency. If he mean the expurgated edition, an expedient evidently resorted to, to continue its circulation in a library, after a 'Country Pastor' had called attention to the work in his 'More Snakes in the Grass,' I attempt not to contradict him.

By the 'expurgated' edition of the 'Voice to Youth,' I suppose this gentleman means the revised edition. The reader will perceive he asserts that the revised edition was not prepared until after the appearance of his article in the N. Y. Observer, entitled 'More Snakes in the Grass.' He would thus intimate that the publishers of the 'Voice to Youth,' were driven by his article to get out an 'expurgated' edition, as an 'expedient' to deceive the public, and prevent its utter condemnation.

Nothing can be more false than these declarations and insinuations. I received the request from the publishers, to make the revision of which so much has been said, in August 1844—long before 'More Snakes in the Grass,' or its author was ever heard of by myself, or, I presume, the publishers. The request was complied with, and the alteration made, but the edition did not appear until some

months afterwards. The reasons for issuing this revised edition, I have fully stated in the Mag. and Adv. of the 22d of May last, to which those readers having an interest in the matter, are respectfully referred.

The time of the making of this revision, could not by any possibility, have been known to Mr. Dyer. Hence his assertion, that it was 'after' the appearance of his article in the Observer, was reckless, in the extreme, to say the least. And if it is a specimen of the general character of his assertions, it must detract much from their weight in the estimation of the candid. The appearance of his 'More Snakes in the Grass' article, had no more to do with the issuing of the revised edition of the 'Voice to Youth,' than the proclamations of the Emperor of China!

J. M. AUSTIN.

THE EVILS SUFFERED BY AMERICAN WOMEN AND AMERICAN CHILDREN: The causes and remedy. Presented in an Address, by Miss C. E. Beecher, to meetings of Ladies in Cincinnati, Washington, Baltimore, Philadelphia, New York and other cities. Also an Address to the Protestant Clergy of the United States. Harper & Brothers, Publishers, New York.

Such is the title of a pamphlet of 36 pages just received from the press of the Harpers. Miss Beecher we believe, is a daughter of the celebrated Dr. Lyman Beecher, and enters with great earnestness into the subject of her addresses. She portrays graphically and deplores deeply the many evils and miseries among American women and children, for want of the right kind of education, employment and economical habits, and especially those arising from *caste* and the dishonor supposed to be connected with useful and necessary employment. Most people are ready to acknowledge these evils, especially the latter, but comparatively few to co-operate in remedying and removing them.

Miss Beecher speaks of the evils of so many females at the East being gathered together and employed in Factories, and the great necessity and call for their labors in the New and Western States as teachers of children, which she considers the proper sphere of woman's labor. We think she somewhat exaggerates the evils of the large manufacturing towns, and overlooks some of the advantages the unmarried females there enjoy. But that more, many more, female teachers are wanted at the West, there can be no doubt. She dwells at great length and earnestness on the forecast and (worldly) wise policy of the Catholic Priests and Jesuits, in seizing at once upon all the institutions of learning, and moulding the young minds of youth to their own taste—in endowing numerous Seminaries of learning, Academies for young ladies, &c., and employing the Sisters of Charity so numerously as to monopolize the education of the rising generation, especially of the future mothers of our country, and thus give the ascendancy and future power of our country to Catholics, while Protestants are doing comparatively nothing to establish and endow academies and schools of their own, and many of their wealthiest families are giving liberally to establish, and sending their own daughters to, the Catholic schools. She says in Kentucky there are but two Protestant high schools for young ladies; while there are not less than ten well sustained and extensively patronized Catholic schools in that State alone, conducted mostly by Sisters of Charity.

We believe there is too much truth in these statements. The Catholics are crafty and warily awake and alive to their own interests, while Protestants are asleep, or so actively engaged in money making and speculation as to be unmindful of the influences that are being exerted around them and even in their own families. The Sisters of Charity, who have taken vows of perpetual celibacy, anxious to do good and promote the interests of their church, and instructed and exhorted by their priests in the part they are to act, perform their work most assiduously, faithfully and successfully. It requires not the ken of prophecy to tell the result of these things in a few generations more, unless Protestants awake to the necessity of educating their own children.

To accomplish this object, to secure a sufficient number

of competent female teachers from the East, fit them for their calling, and locate and establish them in that calling, is the grand object of Miss B.'s mission. A Central Committee has been appointed for promoting National Education, and Governor Slade of Vermont is soon to remove to Cincinnati to act as Secretary and General Agent for carrying out the plan. We hope, as Miss B. proposes, that the plan will be kept free from sectarianism; (albeit we discover now and then a little leaning towards it;) and if it is, it ought to and we think will succeed in doing much good, and permanently promoting the great vital interests and future prosperity of our country. D. S.

LETTER FROM L. D. JOHNSON.

We have just received the following letter from L. D. Johnson exculpating himself from the charge of 'Plagiarism,' for which we arraigned him in last week's Magazine. We have appended a few remarks to his letter in their proper places.

Eulton, September 10.

Dear Sir—I have just received your paper, and am astonished to find myself so cruelly abused therein. The piece which I sent you was enclosed in a half sheet of 'French paper,' with a note, an exact copy of which I have before me, as follows:

Mr. Editor—You will think it strange, perhaps, that so much of my article is selected; but in giving a form to my idea, I found the words of another so much better than I could produce, that I place them there with my own. I hope the fair authoress will pardon my giving them such a doctrinal turn. [1]

Now, Sir, whether the note was lost, or overlooked, or read and forgotten by you, I know not, but I do know I am not guilty of the charge so ingenuously inserted at the head of your article. If I neglected to place the marks of quotation, it was an unpardonable mistake of my own, which the note would remedy in a measure. [2]

Now, Rev. Sir, was it fair and honest to make such charges when you were aware that only a part was not original, [3] and a neglect to give credit for the same might be an unintentional mistake? [4] Was it fair to pour out the whole contents of your wrath and abuse on my humble head before you sought some explanation of the affair? [5] As regards the originality of sixteen of the lines I challenge the world to prove the contrary, notwithstanding you 'believe I stole them.'

You who have been often slandered and misrepresented ought to know how such venomous shafts pierce the heart's core! and ought to hesitate in making such an unwarrantable attack on a reputation dearer than life. I trust you will find the note and give me justice.

Yours in haste, L. D. JOHNSON.

[1] We do not recollect seeing any note of the kind, or whether the sheet on which his article was written was enclosed in an envelope. A letter envelope is a very improper place to write a note of that kind, as it has many chances of being thrown aside without examination.

[2] Yes, a serious mistake and a very uncertain remedy.

[3] It was fair and honest, for we were not aware that only a part was not original—we found after the article was published that a part was not original with L. D. J., and had no means of knowing that any part of the article was composed by him.

[4] It was fair to infer that the neglect to give credit was not an unintentional mistake from the fact that that portion taken from Mrs. Welby's article was not copied verbatim. We will give two or three instances. The two first lines of Mrs. W.'s read thus:

'O, Thou, who fling'st so fair a robe,
Of clouds around the hills untrod—'

L. D. J.'s read thus:

Great God! who flung so fair a robe
Of clouds around yon hills of blue—

Again the 4th and 5th lines. Mrs. W.

Whose peaks sustain thy throne, O God!
All glittering round the sunset skies.

L. D. J.

That deck thy throne of azure hue?
Now glittering round the brow of night.

The reader will find some other alterations by comparing the two articles.

[5] We sought, and found the book containing Mrs. Welby's article before 'pouring out our wrath,' and

thought that a sufficient explanation under the circumstances. And we leave our readers to judge whether we could reasonably come to any other conclusion.

We readily accept the statement of L. D. J. and exonerate him from any intention to impose the writings of other authors upon us as his own productions. And at the same time we entirely disavow the disposition to injure his reputation, and should be the last one to do any thing of the kind. We made our remarks because we honestly thought the case and circumstances justified that course. We have made diligent search but can not find the envelope with the note alluded to. PUBLISHER.

THOMPSON'S BANK NOTE REPORTER.

We take pleasure in calling the attention of that portion of our readers to whom such a paper as a counterfeit note detector is useful, to the excellent publication named above. We have received it regularly for some two years past, and a better guide to the detection of bad money we are sure is not published. It is far preferable to Day's. The publisher does not hesitate to expose in the most fearless manner, any and every unstable or doubtful monied institution or issue. It contains much concise and valuable information of a commercial nature—a table of gold and silver coins, both foreign and domestic—stock quotations and wholesale prices current of all kinds of grain and produce. It has lately been improved in size and appearance, and is afforded at \$2.00 weekly—\$1.00 semi-monthly—50 cents monthly, in advance. Address J. Thompson, 64 Wall street, N. Y.

NEW MEETING-HOUSES.—The frame of a spacious and beautiful new Universalist meeting-house was recently erected in Brunswick, Me. It stands in the heart of that beautiful village, and is to be completed and dedicated as soon as possible.

Br. Wm. Barnsdill, of Titusville, Crawford county, Pa., as we learn by the Star in the West, has succeeded by his own exertions (with a very little assistance from a few others) in erecting a meeting-house in that place. It is not yet completed, but he says it *shall* be if he has to bear the whole expense himself. He has been a Universalist but a short time; and this is the fruit of his first love. May it never grow cold.

Br. H. GIFFORD.—It is with peculiar pleasure that we learn from the Western Evangelist that this long silent and speechless but excellent brother, again begins to speak. He speaks as yet only in a whisper. "But this is more than he has been able to do for many months. Strong hopes are expressed that he will soon be able to speak with his accustomed and once vigorous voice. God grant it may be so. We would however by all means advise him not to attempt public speaking yet for a long time, even should he feel able, or certainly not until he is confident of a thorough recovery, as it might occasion a relapse of the difficulty and the utter and hopeless loss of his voice.

ANOTHER DISCUSSION.—Br. E. M. Pingree, of Louisville, Ky., who some months since held a long and able debate on Universalism with Rev. Dr. Rice, (Presbyterian,) of Cincinnati, has more recently held another discussion on the subject at Warsaw, Ky., with Rev. John L. Walker, M. A. pastor of the Glen's Creek Baptist church in Woodford county, Ky. His last discussion has been published in a book and is spoken of as an interesting and able work. We have not yet seen it.

OUTRAGE AT HALIFAX, N. S.—A late number of the Trumpet copies from the 'Acadian Recorder, a paper printed at the above place, an account of an outrage which is disgraceful to the age in which we live. The Universalist meeting-house was broken into, a splendid and valuable flute, a Bible, &c., stolen, and other articles not stolen were maliciously injured. If avarice or acquisitiveness prompted the theft, malice alone could have prompted the other damage done. It was by some enemy of Universalism. If he will faithfully read the Bible

he took, it will say to him, 'Thou shalt not steal,' and furthermore, 'Thou shalt love thy neighbor as thyself.' May he read and profit by these precepts.

Br. John Moore has become associate Editor with Br. Bell of the 'Gospel Fountain' at Lowell. A good accession. Success to the twain.

We intended to have mentioned, if we did not, several weeks since, that the 'Ohio Universalist,' formerly published at Cleveland, Ohio, has been merged in the 'Western Evangelist,' they being 'no more twain, but one' paper. This is a good arrangement; for in union there is strength. Go ahead, brethren, with these unions. Two or three more similar ones are needed at the West. Do you hear, Br. Senior Warden?

The GAVEL for September, is at last received, and is filled with good matter as usual.

The MISCELLANY for September is received. This is a good No. and the third of the current volume. We believe we omitted to notice that the new volume commenced in July. This is a thing that we seldom or never do, and we hope that we may be more careful in future, and that 'better late than never' will not be entirely useless. The Miscellany is one dollar a year in advance, published monthly, by Alfred Mudge, at Boston, Mass. Edited by Revs. O. A. Skinner and Sebastian Streeter.

CORRESPONDENTS must exercise patience. We can not publish the communications of all, either 'on the week' in which they are received, nor with absolute certainty in 'the next week,' when many others have been on hand waiting for many weeks. We will do the *best we can*, and 'angels could no more.'

Br. J. J. A.—Your letter and remittance came safe to hand.

Harpers Publications.

Nos. 105-6 and 107-8 of the ILLUSTRATED SHAKESPEARE contains the remainder of Part II of King Henry IV, with notes, and part of King Henry V. 25 cents per number.

Nos. 2 and 3 of MARTIN or the Foundling. Price 6 cents per number. An interesting story.

No. 87 of the Library of Select Novels is FATHER DARCY, by the author of 'Two old men's tales,' &c. 25 cents at Beesley's.

No. 3 of the Statesmen of the Commonwealth of England. John Hampden, Sir Henry Vane and Henry Marten, are the persons whose lives and acts are presented in this number. 25 cents.

No. 7 of the PICTORIAL HISTORY OF ENGLAND contains 'civil and military transactions' down to 1185. The History of Religion, Constitution, Government and Laws make up the remainder of the number. A valuable work. 25 cents per number.

ONTARIO ASSOCIATION.

Notice is hereby given that the Ontario Association will meet at the Universalist meeting-house in Lima, N. Y., on the second Wednesday and Thursday in October next, agreeably to adjournment. The delegates composing the Council at its session in June last, together with such as may be elected from societies not then represented, we trust will bear in mind the importance of being in attendance at the opening of the Council, at 7 o'clock, on Wednesday morning. A cordial invitation is extended by the North Bloomfield society, to all the brethren and sisters who may wish to enjoy the meeting, and they will find a Universalist welcome during their stay.

C. HAMMOND, Standing Clerk.

CAYUGA ASSOCIATION.

This body will hold its next annual session, in the Universalist church at Kelloggsville, Cayuga county, on the

fourth Wednesday and following Thursday in September next (23d and 24th).

The Standing Clerk of this Association has been making efforts during the last three years, to prepare a correct statistical account, of the number, strength and condition, of all the Universalist societies within the four counties composing the Association. He desires to see this work carried on and completed, and for this purpose he calls upon all the societies within its bounds, to send by their delegates a written statement of the number of members belonging to each, (after deducting those who have died or moved away,) the number of pupils in their Sunday school, (if they have one in operation,) the proportion of time that preaching is supported, average size of the Sabbath congregations, and the general prospects of the cause in the vicinity.

Those who wish to enjoy a rich Gospel feast, will be in a fair way of realizing the fruition of their hopes, by attending the approaching session of the Cayuga Association at Kelloggsville. Persons from a distance will do well to drive directly to the church, on their arrival, where they will doubtless find our good Br. J. M. Peebles and a Committee of his society in waiting, to direct them to places of entertainment. H. L. HAYWARD, S. Clerk.

Fort Plain, Aug. 23d, 1846.

MISSIONARY MEETING.

The first annual meeting of the 'Missionary Society of the Cayuga Association of Universalists,' will be held at Kelloggsville, on the fourth Wednesday and Thursday in September. It is expected that all the Trustees of this Society, who feel an interest in the advancement of Gospel truth in our land, will be present and prepared to give such information as will result in a more perfect organization of this body. Does any one inquire, *why* we have not fully organized? We answer, because the Officers and Trustees, have so many of them staid away from previous meetings, that we have been unable to form a quorum for action.

Now, brother Officers of the Board, and Trustees of the Society; just think of this answer, and come up and assist us at this meeting, and great will be your reward.

D. H. STRICKLAND, Secretary.

UNIVERSALIST BOOKS FOR SALE AT THIS OFFICE.

Paige's Selections	\$1.00	Juvenile Library	.50
do. Commentary 2 vs. 2.00	Williamson's Argument		
Universalists Guide	1.00	for Christianity	.50
do. Book of Reference	1.00	Exposition of Univers'm	.50
Balfour's 2d Inquiry	1.00	Lectures to Youth	.50
Names and Titles of Jesus	1.00	Orthodoxy as it is	.50
Pro and Con of Universalism	1.00	Historical Sketches	.50
Skinner and Campbell's Discussion	1.00	The Preacher	.50
Pocket Polyglot Bible	1.00	Biography of Winchester	.50
Ancient History of Universalism	1.00	Bacon on Religion	.50
Rogers' Memoranda	1.00	Skinner's Letters to Aikin and Lansing	.50
Practical Hints to Universalists	.75	Life of Murray	.50
Universalist Book	.63	Adventures of Eld. Tub	
Austin's Voice to Youth	.63	by G. Rogers	.50
do. to the Married	.63	Universalist Assistant, by D. Forbes	.50
do. on the Attributes	.63	Emmon's Bible Diction.	.50
Ballou's Lect. Sermons	.63	Ellen, or Forgive and Forget	.50
do. Select Sermons	.63	Convention Sermons	.50
do. on the Atonement	.50	Duties of Young Men	
do. Notes on the Parables	.50	E. H. Chapin,	.37
Illustrations of the Parables, T. Whittemore	.75	Duties of Parents, O. A. Skinner	.27
Sybilline Verses or the Mirror of Fate	.75	Floral Fortune Teller	.37
Mrs. Scott's Poems	.63	Chapin's Lectures	.37
Causes of Infidelity removed	.63	Flower Vase	.37
Universalist Manual	.50	Fables of Flora	.27
Skinner's Prayer Book	.50	Sacred Flora, by H. Bacon	.37
Christian Comforter	.50	Memoir of S. W. Fuller	.37
Law of Kindness	.50	Pocket Concordance	.25
Ely and Thomas Discus.	.50	Biography of Rev. W. H. Griswold	.25
Flower Basket	.50	Streeter's Hymns, (large and small)	.44, .50, .63
		Washingtonian Pocket Companion, doz. or single.	

[Original.]
FORTY SECOND PSALM.

As the hart panteth after the water brooks,
So panteth my soul for thee,—
For thee, O God, the living God—
When shall I thy glory see?

My tears have been my meat by day,
And at night my bitter food;
While the wicked continually say to me,
'Where now is thy comfort and God?'

When I remember their scornful words,
I pour out my spirit in me;
For I had gone with the multitude
That chanted sweet hymns to thee.

I went with them to the house of God,
With the voice of joy and praise,—
With the people that kept glad holy-day,
Singing their sweetest lays.

O why art thou cast down, my soul?
Hope thou in God from hence;
For I shall yet praise him with delight,
For the help of his countenance.

My soul is sad: I'll remember thee
Therefore from Mizar's heights,—
From the land of Jordan, and from the hills
Of the ancient Hermonites.

At the rushing of thy water-spouts,
Deep calleth unto deep;
Thy billows are all gone over me,
My soul in sorrow doth weep.

Yet, in the day time, will the Lord
His loving-kindness send;
And, in the night, my song and my prayer
To the God of my life shall ascend.

I will say unto God who is my rock,
'Why hast thou forgotten me?
Why go I mourning and oppressed,
Because of the enemy?'

As with a sword within my bones,
By my foes I am sorely withstood,
While they say unto me reproachingly
And daily, 'Where is thy God?'

Why art thou cast down, O my soul?
Hope thou in the Lord from hence,
For I shall yet praise him who's my God
And the health of my countenance.

P. S.

[Original.]
REFLECTIONS.

Man's stay upon the earth is short,
Then why not be all love and kindness here;
Our friends are spared us but a little while,
Then die and leave us, like the fleeting year.

Reader, is there not much truth contained in the above simple lines? There is, indeed—yet few seem to realize it. Where love and kindness should exist, there we find envy and hatred; where peace and harmony should dwell, we see strife and discord. Many indulge themselves in the use of careless, harsh expressions, and unkind looks, towards those who happen to disagree with them in some of their opinions. It may pass unheeded at the time; but there are left unfavorable impressions not soon to be effaced from the memory. There are those who look on all but a few chosen ones with indifference and contempt,—their hearts grow cold and estranged, and they meet as strangers.—Why not bestow on each one a kind smile and a friendly glance? Why let the cares of the world so harden the heart as to be indifferent to the welfare of our fellow men? We are to tarry but a short time here; 'this life is but a pleasant visit to earth.' Let us not be so engrossed with the pleasures and vanities of this world as to be regardless of that which is to come. All are seeking for happiness—some imagine it is to be found in the gay circles of fashion—others in honor and fame. Happiness derived from these will soon fade; but there is a pleasure in the contemplation of God's goodness, and in the enjoyment of the blessings bestowed upon us, by the benevolent hand of our heavenly Father. Religion, pure, holy religion, is alone capable of affording us real enjoyment; its light will

never wane—its brilliancy sheds a lustre on every thing around it; not like the pleasures of earth, will it vanish and leave us; but it will remain—to comfort us in the hour of affliction—and to whisper a sweet consolation in the hope of heaven. Gentle reader, may the happiness which may be derived from religion be thine on-earth, and the joy and bliss of heaven, thine hereafter:

MAINE TEMPERANCE LAW.

Really, we begin to feel proud of Maine as setting some examples in fearless legislation, on the side of Humanity and Good Order, which, it is to be hoped, other States will be induced to follow. She was the first, virtually, to abolish Capital Punishment; the first to forbid her Judges proscribing Universalists as incompetent witnesses in Court; the first to abolish Military Musters and Trainings—those schools of folly and bad association. This season she has passed a law to protect families from the deceptions of foreign peddlers—allowing no one to peddle who has not been in the country five years, and not even then without being licensed and paying a high price for his license, and being confined in his travels to the County in which he resides and is known. She has also passed a law making it punishable for any person to sell quack medicines and nostrums, without having the ingredients and the proportions used in the composition printed and pasted on the bottle or package—so that the purchaser may know just what he is buying, and whether it is safe and worth the price or not. This is a new, but an excellent law against deception.

She has also passed a law in aid of Temperance, more fundamental than any other State has yet dared to enact. This goes to the root of the evil—even to the money motive, which is 'the root of all evil.' How it will operate, we cannot yet say, but hope it will work well. At any rate, the Legislature is entitled to credit for its high Temperance notions—a circumstance highly favorable to the moral notions of the State which the Legislature is supposed to represent.

A correspondent of the Christian Mirror, writing from Augusta, gives the following account of the Law, in which all the people are interested:

Before the Legislature assembled, Judge Redington who has had ample opportunity of seeing the many defects of the old law had drafted a bill which is the basis of the new law. Its main features are these:

1. No domestic liquors of an intoxicating nature shall be sold directly or indirectly at wholesale or retail, except for medicinal and mechanical purposes. Foreign liquors to be sold only in such quantities as U. S. laws admit, and then the seller must prove the fact of importation which makes no easy matter. 2. The officers of the several towns may license from one to three persons under bonds of \$500 each for one year to sell as above specified. All others who sell are fined from one to twenty dollars for first offence, from \$5 to \$20 for 2d, with a bond of \$50 to abate the nuisance for six months, and forfeiting all money received for liquor thus sold.

3. Penalty recoverable on complaint before Justice of the peace, action brought in name of complainant or town, the half of penalty accruing to prosecutor, other half to town, complainant is a witness in the case, and if two of licensing board endorsed the writ, defendant recovers no costs. If defendant appeals, he gives a bond of fifty dollars obligating him to pay all costs, &c. recovered against him. 4. All property received for liquors not sold, is recoverable, any time within six years after reception, by guardian, executor, administrator, purchaser or creditor, and is applied by first three to relieve family or relations of purchaser—by creditor to payment of his own debt and costs. Seller forfeits not more than \$100 over his receipts.

The reader will observe from the above abstract, that 'the axe is laid at the root,' of this evil as of all other evils, namely 'love of money.' It now devolves upon sober citizens to wield the axe vigorously, and should it need a keener edge or new setting the Legislature will again doubtless lend

their aid. This bill is decidedly in advance of all previous legislation on the subject, either in this State, or it is thought, in any other State, and enables Maine to say to her sister States, 'DIRIGO' is the contest.

It is well known that Maine led in the reformation of the militia system—abolishing trainings and musters, those delectable schools of vice, and although sundry attempts have been made to revive them, they have proved wretchedly abortive, as instanced the present session, when a bill—emanating from some major-generals whose titles are growing rusty—which was introduced, quartering a little squad of 5000 volunteers upon the treasury received but two votes in the House. This looks charmingly pacific, and shows that Maine has 'put away some of her childish things' and 'holds fast to that which is good.'—[Banner.]

GENERAL ELECTION.

NOTICE is hereby given, that at the next General Election to be held on the Tuesday succeeding the first Monday of November next, the followings officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State.
Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

A Senator for the Fifth Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of Carlos P. Scovil, on the last day of December next.

A Representative in the 30th Congress of the United States, for the Twentieth Congressional District consisting of the county of Oneida.

Also the following officers for the said county, to wit:

4 Members of Assembly. A Sheriff in the place of Palmer V. Kellogg, whose term of service will expire on the last day of December next. A County Clerk in the place of Delos DeWolf, whose term of service will expire on the last day of December next; and four Coroners in the places of the present incumbents, whose terms of service will also expire on the said day.

PALMER V. KELLOGG, Sheriff.

STATE OF NEW YORK,
SECRETARY'S OFFICE.

ALBANY, July 24, 1846.

To the Sheriff of the County of Oneida:

SIR—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected to wit:

A Governor and Lieutenant Governor of this State.

Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

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Yours respectfully,

N. S. BENTON,
Secretary of State.

A WALKER, PUBLISHER AND PROPRIETOR.

The MAGAZINE AND ADVOCATE is published every Friday, on a royal sheet, quarto form for binding, at \$1.50 per annum, for SINGLE COPIES or any number LESS than four.

☐ ALL SUBSCRIPTIONS MUST BE PAID IN ADVANCE. ☐

☐ All papers discontinued at the end of the time paid for.

☐ All communications (except of regular correspondents) must be post paid to receive attention. Address, "A. WALKER, 30 Genesee street Utica, N. Y."

EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

VOL. XVII.

UTICA, N. Y., FRIDAY, SEPTEMBER 25, 1846.

NO. 39.

[Original.] THE BIBLE CLASS.

Searching the Scriptures, each one for himself, is a most noble work. The Bible furnishes a fund of instruction, which can be drawn from no other source. Works of science and art are profitable, for the sparkling and piercing intellect; but this is the book for the heart, freighted with Heaven's own love. The truths and duties of the Bible will live forever. The skeptic may assault it, with the malice of the mightiest human arm; yet his effort is nothing more than the nibbling of the worm upon the foundation rock of the universe. God is its author; and it shall live while God endures, or man shall need its aid.

The work of searching the Scriptures in concert, is that which the Bible Class contemplates. Our Bible Class interest is as yet feeble; because, as I apprehend, its worth is not fully known. A good degree of interest pervades it, considering that its life is but just begun. And I have a question to ask you soon reader, which we wish to have answered in a practical way. Before asking that question, let us look, briefly, at some of the benefits of a concerted study of the Bible.

First, we wish to know what the Bible teaches. Our aim should be, not to search out passages in the Bible to prove a particular doctrine, but to see what doctrines the Bible teaches; and then, if we accept the Bible, we will of course believe these doctrines—and believe them because we found them there, and no where else. Now, is it not clear, that if several minds study the same passage, with reference to the rule that the Bible should be its own interpreter, and then each present his own view, with the reasons therefor, that all will be likely to come at the safest conclusion concerning it, and that the labor of study will be lightened by the social features of the plan. Such is the view I entertain; and the Bible Class plan seems well adapted to secure this highly important end.

Second, we wish to be able to give a reason for the faith we profess. We ought not to study the Bible for the sole purpose of defending our views; but we should study it that we may get correct views, for our own especial satisfaction and benefit. Still, we are frequently asked to give our reasons for our belief; and not unfrequently might we secure converts to the truth, if only we are prepared to present our proofs in a clear and forcible manner. Thus, the Bible Class may serve to prepare us all, as teachers of the word of God.

Third, we ought not only to know, and to promulgate the truths and duties of the Bible, but we should also be prepared to *live*, in accordance with them. This is one of the highest objects of Christian instruction; for what avails it, to know of the truths and duties of revelation, if our hearts are not made better by mutual confidence in them? The more we make use of the means of improvement, the faster will be our progress in the Christian life. And the Bible Class gives a blessed influence, like that of which we speak.

Fourth, the office of *monitor* is attended with peculiar benefits, by passing around the class, in that it renders available the knowledge of the whole class. Many people think they know a great deal, and really do, if they could only tell what it is; but there seems to be the trouble—they can not find their knowledge when wanted. Now, this inability to communicate, is for the want of proper mental discipline. Such people may read much, and think soundly; but they have never been in the habit of imparting their knowledge to

others; and of course, they find it difficult to do so when they would. This difficulty is removed in a great measure, by the practice which the office of monitor gives us. The habit of communication there gained, may be applied to any other department of life. And my firmest conviction is, that the Bible Class furnishes one of the best fields of inquiry and improvement in the whole range of human life.

And now for that *question*, which we ask in all seriousness and candor. Will you not come forward and join us in the great work of searching the Scriptures? Our appeal is to all—to young men and maidens—to the middle aged and aged—to those who think with us, and those who do not. Oh, come to the fountain of living waters, and drink and live forever! Let the example of the ancient Bereans be before you, who searched the Scriptures 'daily,' for the richness contained therein! Can you not devote a pittance of your time each week to this work? How can you answer the deep questionings of your own soul, if you go not to the great Teacher himself for instruction? Oh, neglect it not! If there be any thing more sacred than time and sense can afford—any thing superior to the wealth, or fame, or follies of earth—any thing holy as God, and truth, and duty, and destiny—oh, neglect it not! Search for it with the nobleness and fidelity of the true follower of Christ! And when you have found it, as you surely will, treasured up in the Book of God, believe it, and love it, and live it forever.

Newark, N. Y.

J. J. A.

[Original.]

BR. PERRY AND THE CHRISTIANS.

Nicholville, August 30, 1846.

BR. SKINNER—In the last Magazine, I saw an article with reference to my remarks concerning Br. Perry. As that article was copied from the *Christian Palladium*, and was first noticed by yourself, I have only to return you my thanks, for having saved me from the labor of a reply.

I am aware that you have successfully exploded the *unchristian remarks* of the *Christian* Mr. Ross. But you will permit me to make a few more remarks with reference to Br. Perry and the *Christian* denomination.

And first, with reference to Br. Perry. He formerly resided in this county, and as I am informed, he received a share of his education at the St. Lawrence Academy. He was one of the most *promising* young men that attended that school.—His acquaintance is extensive in this county, and he is much respected by all who know him. And with reference to his standing in the Christian denomination, if he was a "nominal" Christian, (as Mr. Ross would have it,) what shall we say of the rest of that denomination? I do not mean to speak disrespectfully of our *Christian* brethren. But from the words of their own mouths let us judge them. I have a brother who is unfortunately a minister of the Christian order. I have often heard him speak of Br. Perry, as one of their *smartest* and *best men*; which is as much as to say, he was one of the most *substantial pillars*, in the whole Christian denomination. And since Br. Perry's conversion, I have heard some of the members of that denomination say, that they did not know what they should do without him. And with regard to Br. Perry's combativeness, it is true, that he fought nearly all the battles for the *Christian* denomination. But from what we have seen and heard of others, it was generally believed in this vicinity; that he was the only man among

them competent for the task. *One of the most substantial pillars.* But Mr. Ross says, "We will wait a little before we become too much alarmed at the fall of this supposed most *substantial pillar*, and see how the building stands without it." As many of the most numerous societies, in this region, belonging to the *Christian* order, have become extinct, and their Conference, formerly held in this vicinity, had dwindled down to almost nothing, even before Br. Perry left them, we conclude that the "old building," reeling on the few slender props that still support it, having the most substantial pillar removed, must soon fall to the ground, and fall to rise no more. Again, with reference to Br. Perry's "self-esteem," of which Mr. Ross speaks, we would remark, that it really appears, that Br. Perry had "self-esteem" enough to think too much of himself, to remain in the *Christian denomination*. He also, had too much conscientiousness to continue slandering the character of our heavenly Father, by proclaiming to the world that he was the author of endless damnation. Hence, we remark again, if he continues in the faith, he is just such a man as we want. Mr. Ross dwells at great length upon Br. Perry's "fall." If it is *falling* to renounce the doctrine of endless misery, and embrace the truth, it is only falling from the *modern tower of Babel*, or the walls of *spiritual Babylon*; into the golden streets of the New Jerusalem; and God grant that all partialists may fall in like manner. A. M. WORDEN.

[Original.]

TYPOGRAPHICAL ERRORS.

Errors of the press being not easily avoidable, an author should bear with them as patiently as he can. He should also consider that a good deal of originality, if not in ideas, at least in modes of expression, is frequently let off by typographical blunders. If therefore they do not make the sense materially different from what he intended, or if the nonsense produced be not of such a grade as that it will be likely to be attributed to him instead of the printer, an author would better be silent respecting them, especially if writing for a periodical, inasmuch as in such case, the correction is somewhat similar to evidence of a man's innocence after he is legally hanged.

A word to readers also. If in reading a piece, you discover any very unusual collocation of words, producing strange sense, if not nonsense, or any perfectly original mode of spelling words, or the like, do not always give the author the whole credit therefor. Part may belong to the printer. The author indeed may write a bad hand, so that something more than mere manual dexterity may be required in order to set up his piece correctly. Or he may write a very plain hand, just the thing for the boys in their first attempts to set up manuscript. But in either case he may not have intended all the unusualities that may appear in his piece.—Credit to whom credit is due, as the printers say in another case.

I am led to these remarks by the occurrence of certain typographical errors in an article from my pen, in number 32, current volume, page 250.—Thus in the first column, about midway of it, I am made to say, that by means of a magnet "a piece of iron, with no solid substance under it, may not only fall, but it may even *rise* to meet the magnet." It should read, "may not only *not* fall, but it may even *rise*," etc.

So in the middle column, about one third of the way from the top, a whole line of manuscript, as I judge, is left out, not only reversing what little

sense is left to the sentence, and producing a direct contradiction, but also nonsensifying the whole most effectually, yet affording nothing for the sense of the ludicrous to laugh at. Thus I am made to say, that "children must necessarily form and possess exactly the same kind and measure of characters as their progenitors," a statement manifestly untrue; and I am then made to attempt proving this by a statement manifestly true, and just as manifestly adverse to the first; namely, "for their tendencies may be restrained, directed, and in a great measure, controlled by education," etc. The whole sentence should read as follows, omitting the brackets used to designate the omitted words: "So also, if the progenitors of a family of children are imbecile, or covetous, or dishonest, or intellectual, or benevolent, or conscientious, the children [manifest the same tendencies. Not that children] must necessarily form and possess exactly the same kind and measure of characters as their progenitors, for their tendencies may be restrained, directed, and in a great measure controlled, by education and other extraneous influences, acting upon, and calling into action, the faculties, and feelings, and sentiments, of the individuals themselves."

And now, reader of this article, will you please read the other, some time, in the light of these emendations? If so, please observe also, what I should by no means have written an article about, that in the title of the piece and elsewhere, "conceptions" should be "conception;" in the middle of the second paragraph, line after that in which "higher law" is mentioned, "higher body" should be "heavy body;" in the middle column, for "yet doubtless the subject is not yet perfectly understood," read "yea, doubtless," etc.; and in the last column, instead of "either the miracle or that," read "either this miracle or that." J. LEWIS.

Ulysses, Pa.

[Original.]

WHITE SULPHUR SPRINGS.

Sharon, Schoharie county, Sept. 5, 1846.

TO MY BELOVED CHARGE IN ST. LAWRENCE COUNTY.—Having by your kindness had my request granted, for leave of absence for a specified time, so that I might enjoy a respite from my arduous labors, and visit relatives and friends afar off; I have at length arrived, at these justly celebrated waters, where I am spending a little time to the benefit of my health. Although the season is drawing to a close, yet I still find many visitors here. This is truly a delightful place; and I wonder not when they tell me that several thousands have visited it this season. I know of no place where so much of what we ardently desire—health and happiness, is to be found. A single day, nay, a few hours only, passed at the White Sulphur Springs, refreshing and invigorating the physical system, and imparting cheerfulness and buoyancy to the spirits, is a luxury upon which no adequate value can be placed. It is soberly believed by many, that these waters are the "Matchless Sanative" for almost any and every disease that "human flesh is heir to." Their medicinal properties have attracted the attention of the best science, and are indeed wonderful. And the cures which they effect, at least many of them, border nearly on the miraculous. The pool at Siloam, of which we read in the New Testament, probably effected no more desirable cures than are witnessed here.

I find on the table upon which I write, an analysis of these waters by Dr. J. R. Chilton, as follows:

One gallon contains,		
Sulphate of Magnesia,	grains,	42.40
Sulphate of lime,	"	111.62
Chloride of Magnesium,	"	2.40
Chloride of Sodium,	"	2.24
Hydro-Sulphuret of Sodium and		
Hydro-Sulphuret of Calcium,	"	2.28

Solid contents, 160.94
Sulphuretted Hydrogen Gas, inches, 16.

There is also another spring here, called Mag-

nesia Spring, the analysis of which I have not time to give, but which I find in a treatise by Dr. Salisbury, of Avon Springs, Livingston county, which also lies before me.

It is a most wise and beneficent arrangement of a kind Providence—a most propitious circumstance to the multitude of invalids, that carbonic acid, saline springs, and sulphur springs, are found in their highest excellence within an hundred and fifty, and even less, miles of each other, and in the centre of the Empire State. The white sulphur water is used more exclusively for baths; and if its regenerating effects on the inner man is as great as it generally is on the outer man, its worth is inestimable. Upon the mode of using it in bathing, I find abundant instructions among residents and visitors.

The Hotels here I should judge were all kept in the best style, especially the *Pavilion*. This is an immense establishment, and is under the charge of Messrs. Landon and Gardner, from the city of Albany. It is located upon elevated ground, a short but pleasant walk from the Springs, and will accommodate nearly 300 visitors. The walks around it are beautiful, and the equestrian grounds ample and splendid. The prospect on the North and East is vast and rich—the lover of the rural and romantic, may here regale his soul, and admire and adore, till he finds himself an inhabitant, imaginary though it may be, of a purer and happier region.

You will remember that I left home Wednesday morn, August 26th. My ride to Eatonville, Herkimer county, was not very agreeable, for the weather was warm to oppression and the roads filled with dust. A very great want of rain was perceptible the entire route, especially so in Lewis county. A landlord near West Martinsburgh told me it had not rained sufficiently in that vicinity for seven weeks past, to wet the soil for two inches. A great drought indeed! and quite a subject for reflection perhaps for ultra temperance folks—who forget that volition is the *sine qua non* of virtue; and who maintain there is morality in machines.

My meeting at Eatonville was large, and I was much pleased to meet my old and tried friends there. The sojourn at this place I shall ever remember with the warmest Christian love; for in the infancy of my professional life did they receive me into their embrace, and encourage me in the work of the Lord. They have ever been kind to me, and for their tangible favor of last Sabbath, I render them my unfeigned gratitude.

I preach in the Universalist church in this place to-morrow. Having quite a number of relatives and old acquaintances in the vicinity, and the society not having enjoyed the preached word of late, a goodly attendance is expected. Our friends in this section have a fine house of worship, but no minister; arrangements however I believe are being made to have a missionary pass through here occasionally. I hope this may at once occur; for Sharon, instead of blossoming as a rose, is yet quite a wilderness, religiously speaking. The people, very many of them, are sour and bigoted; and they seem determined not to come to Christ, that they may have life and light.

The U. S. Convention of Universalists meets in Troy, week after next—a great and happy brotherhood will gather there. Expecting to be one of the number, and intending to address you, or some of you from thence, I bid you adieu for the present.

Affectionately your humble servant,

W. H. WAGGONER.

[Original.]

GOD OUR FATHER.

Of all the relationships sustained by God to the children of humanity, I know of none better calculated to win the heart, fill it with love, and elevate it to God, than the consideration that he has permitted them to call him *Father*—to call upon him as *our Father*—to come to him as we would to an earthly parent, when in trouble or distress, with the full assurance that he will listen to our

complaints—that whenever we ask of him, he will not turn us away empty, being more willing to give good gifts unto men than earthly parents are to their children. 'God is love.' This is his very name and nature. He is the great fountain of love, from which emanates every principle of love that is to be found in the universe. The feeling of love that arises in the bosom of man, for his fellow man, is but a manifestation that God is there. Love is natural to man. As he was created in the image of God, so are love and goodness his nature. Hatred, anger, and the other evil passions are all foreign to his nature; and were they not cultivated by his education, and by every thing that surrounds him, they would soon perish like exotics left unattended in the open air. The evil passions may indeed for a while, seem to smother and entirely destroy every principle of goodness in the human heart. Yet, though they may slumber deep in the heart, they *still exist*; and there are hours when they are awakened and assert for a while their influence over the evil that has so long reigned. Though he may be so far sunk in sin as to deny even the existence of a God, yet, should the appeal be made in those moments, and be made too, in the *right spirit*, he might be reclaimed and brought back to the paths of innocence.—But this appeal is too often wrongly made. Instead of telling him that God is his Father, that his love for him is unbounded—exceeding all love that can be felt or known by man, that he designed but to bless and to make him happy, he is told that God is angry with him, ready to plunge him into the pit of wo, where tortures unendurable and indescribable await him. That his anger is enkindled against him to such a degree, that eternity itself shall be too short for its full manifestation. 'Man,' (says the Rev. Mr. Gorie, Methodist,) 'before he can become a child of God, must learn that he is a child of the devil—before he can love God with his full heart, he must be taught that, was God strict in justice, he would, long ere this, have consigned him to interminable wo.' 'It will not do,' (says the same writer,) 'to tell him of the matchless love of Jesus.' That love which alone can awaken feelings of sympathy in the human heart, and fill it with love to God and man. A sympathy with that meek, that forgiving spirit, which actuated the dying Nazarene, causing him to pray for his murderers, 'Father forgive them, for they know not what they do.' In my opinion, it is this, and this alone, that should be preached to the sinner, with any expectation of awakening any feelings in his bosom save those of disgust; for the object we are called upon to love must possess some principles that are lovely, or we can not love it. This the Partialist's *triune God* does not possess. Was the character given to him, that of a human being, we should feel called upon by every principle of justice and goodness, to abhor it with a perfect abhorrence. It may through fear restrain some; but it is the love and the goodness of God that will cause them to exclaim, with true feeling, in the language of Paul to the Romans, 'O the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out.'

West Camden, N. Y.

W. S. G.

[Original.]

HAPPINESS.

'In vain we seek a heaven below the sky;
The world has false but flattering charms,
Its distant joys show big in our esteem;
But less still as they draw near the eye:
In our embrace the visions die,
And when we grasp the airy forms,
We lose the pleasing dream.'

How true it is, that our benign Creator has wisely implanted in the bosom of all humanity a desire for happiness. Men, however, differ vastly in their views of the constituents of this *good*, as well as in relation to the most efficient mode of obtaining it. In the opinion of the military chieftain, military renown constitutes the *summum bonum*; and to acquire it, he readily encounters the most formidable difficulties, and jeopardizes even life

itself in the field of mortal strife. The miser regards gold and silver as the only idols worthy of his devoutest homage, and therefore labors with unwearied diligence to fill his coffers with his glittering gods. The politician contemplates 'an office of honor and profit' as the object of permanent solicitude, and makes all his movements and efforts subservient to its attainment. The statesman anticipates popular applause and pre-eminent distinction as the *panacea* for all his ills, and leaves no exertions unemployed to reach his goal. The philosopher, astonished that any one should dissent from his convictions, surveys the progressive development of intellect, and the gradual accumulation of varied knowledge, as the *ne plus ultra* of human enjoyment, and cheerfully trims the midnight lamp in the patient prosecution of literary and scientific research. We might yet farther advert to the artist, the antiquary, the votary of foreign travels, and various others, and exhibit them all as entertaining a contrariety of ideas of what constitutes happiness, and therefore striking out diverging paths in pursuit of the same object. But we pass them by, to introduce for a moment the gay, the fashionable, and romance-loving young lady. She is too prone, in framing her sentiments on this subject, to extend them beyond the sober limits of real life, and building up a fanciful theory, to anticipate its realization in the clouds, or among the stars, or among green meads and flowery vales, verdant landscapes and purling streams, crystal fountains and craggy rocks, all rendered vocal by the mellifluous strains of the 'minstrels of nature,' with ambitious Philomela, eclipsing all her winged compeers. Or, if my fair lady descend to the common place objects of this too material, this gross world, a magnificent domicile, gorgeously furnished, a splendid phaeton or chariot, drawn by proud and champing steeds, richly caparisoned, an elegant and courtly husband, offering incense only at the shrine of her own angelic charms, a routine of display of her person and graceful and stately gait in the drawing room, or at the banqueting house, or the most fashionably frequented watering places, and a few other similar trifles, constitute in her estimation, the highest earthly felicity; and are coveted with a fervor such as ardent and enthusiastic woman alone can feel. From all these conflicting views we are forced to differ. Experience and observation, gathered from reading and reflection, from travels at home and abroad, from unrestrained commingling in the ranks of the elevated as well as in the walks of the most lowly society, as also, and more especially, obtained from still more exalted and unerring sources, have sometime since convinced me that *religion* is the best occupation that mankind can be engaged in here below; that 'her ways,' and her's alone, 'are ways of pleasantness, and all her paths are peace.'

'Tis this, my friend, that makes our morning bright,
'Tis this that gilds the horrors of the night,
When wealth forsakes us, and when friends are few,
When friends are faithless, and when foes pursue;
'Tis this that wards the blow, or stills the smart,
Disarms affliction, or repels the dart;
Within the breast bids purest rapture rise,
Bids smiling conscience spread her cloudless skies.'

Volney, August, 1846. WILLIAM D. BRADFORD.

Original.

THE DISCIPLES—UNBELIEVERS.

'He that believeth not, shall be damned.' ST. MARK, xvi: 16.

The above text, with its connexion is often quoted to prove that a portion of mankind will be miserable in the future state. Now let us inquire in the first place, what subject the writer was speaking of in this chapter?

He was speaking of the resurrection of Christ. But it may be asked who believed in his resurrection? Did the disciples? No. *They were all unbelievers.* What! the disciples unbelievers? Yes. Then they will be damned. Well, they were condemned, for they left their Lord and Master in the most trying hour of his life.

Whom did the Saviour address, when he said, 'Go ye into all the world' etc. They were his immediate disciples—they were the eleven unbelieving disciples who sat at meat with him. When the two Mary's and Salome went to see Jesus, that they might anoint his body, they found that he was gone. It was not there.

But they were told to go and tell his disciples and Peter that he had gone into Galilee, and that there they should see him. 'And they went out quickly,' etc. Now when he appeared, it was first to Mary Magdalene. She then went and told them that had been with him. And they, when they had heard that he was alive and had been seen of her, *believed not.*

Now after this, he appeared in another form unto two of them! 'And they went and told it unto the residue.' *'Neither believed they them.'*

'Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with (or in) their *unbelief*, and *hardness of heart*, because they *believed not* them which had seen him after he was risen.'

Here then, we learn that the disciples were hard hearted and unbelieving. Jesus then, in his kind and affectionate manner, said unto his disciples, whom he had instructed while in the flesh, 'Go ye into all the world, and preach the Gospel to every creature.' Preach Jesus and the resurrection—preach Christ and him crucified—tell the whole world that he is alive—that he is the resurrection and the life.

'He that believeth' (this truth,) 'and is baptized,' (with the holy spirit) 'shall be saved;' (saved from the fate of a Judas—saved from the approaching calamity—saved from doubt and unbelief, and their evil effects. 'But he that believeth not, (that Christ is risen from the dead,) 'shall be damned.' He shall be condemned, as Judas was when he sold me, and Peter when he denied me. 'And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues,' etc.

This language then, was addressed to the disciples, they believed on him, and went forth without fear, and preached a crucified and risen Saviour. They, and they only were able to do the signs that he told them would follow their believing. If we wish to know what the Gospel is, we have only to learn 'what is truth?' See Rom. viii: 16–23. Acts iii: 19–26. Eph. i: 9, 10. Rev. v: 12–14. Phil. ii: 9–11. Col. i: 19–21. Yea, the Gospel is the good news of the salvation of all that were and are lost. It is the truth, that 'As in Adam all die, even so in Christ shall all be made alive.'—Believe, and be saved—'For we which believe, do enter into rest.' Amen. N. C. H.

THE HOPES OF CHILDHOOD.—Childhood looks forward to coming years, with high anticipations. It pictures before itself scenes of felicity and of honor, which it dreams shall be the portion of its riper age. Also, how many of these expectations are blasted!

First, perhaps, comes the scythe of death, and mows down trusted and loving friends. Then come in to fill their place, strangers, who knew them not, and care not for their little ones. Poverty, perhaps, lays its cold hand upon half their hopes, and blasts them even in the bud. Their own follies usually are their great destroyers. For all, if they would be wise, might lead happy and peaceful lives.

Childhood needs counsel. Its instructions should be imparted, too, in such a manner that they will be heeded. Childhood knows not how to claim the heights of life alone. If its young hopes would be realized, they must be instructed and guarded by age and experience.

Happy, then, are those children, who have always proper guides. And woful the condition of such as are compelled to grow up untaught.

Hence we see some of the claims of the orphan. Shall he perish for want of a protector and teacher? Shall the child of vicious parents be left to grow up uncared for by the good and virtuous? Shall not chill poverty be warded off from the young

heart of the cheerful little one? In short, shall not childhood universally, be so cherished, protected, and nourished, that its innocent young hopes, which spring up as by inspiration in the infant bosom, and bear their proper fruit?

A GENUINE PHILANTHROPIST.—The Island of Rona is a small and very rocky spot of land, lying between the isle of Sky and the mainland of Applecross, and is well known to mariners for the rugged and dangerous nature of its coast. There is a famous place of refuge at its north-western extremity, called the 'Muckel Harbor,' of very difficult access, however, which, strange to say, is easier entered at night than during the day. At the extremity of this hyperborean solitude is the residence of a poor old widow, whose lonely cottage is called 'the lighthouse,' from the fact that she uniformly keeps a light burning in her little window at night. By keeping this light and the entrance of the harbor open, a strange vessel may enter with the greatest safety. During the silent watches of the night the widow may be seen, like Nornato the Fitful Head, trimming her little lamp with oil, fearful that some frail bark may perish through her neglect; and for this she receives no manner of remuneration—it is pure and unmingled philanthropy. The poor woman's kindness does not rest even here, for she is unhappy until the benumbed and shivering mariner comes ashore to share her little board, and recruit himself at her glowing and cheerful fire, and she can seldom be prevailed upon to accept of any reward. She has saved more lives than Day's belt, and thousands of pounds to the underwriters. This poor creature, in her younger days, witnessed her husband struggling with the waves, and swallowed up by the remorseless billows—

'In sight of home and friends that longed to save.'

This circumstance seems to have prompted her present devoted and solitary life, in which her enjoyment is doing good.—*Inverness Courier.*

There is no contending with the orders and decrees of Providence. He that made us, knows what is fitted for us; and every man's own lot (well understood and managed) is undoubtedly the best.

UNIVERSALIST BOOKS FOR SALE AT THIS OFFICE.

Paige's Selections	\$1.00	Juvenile Library	.50
do. Commentary 2 vs.	2.00	Williamson's Argument	
Universalists Guide	1.00	for Christianity	.50
do. Book of Reference	1.00	Exposition of Universalism	.50
Balfour's 2d Inquiry	1.00	Lectures to Youth	.50
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[Original.]

THE EARLY DEFENDERS OF UNIVERSALISM IN AMERICA.

BY REV. E. W. REYNOLDS.

Bold men they were, who knew no fear
When braving Persecution's shock;
Their faith called not for sword or spear,
For it was grounded in the Rock.
Their hoary faces, furrowed o'er
By Time's relentless plough-share, still
A calm and trusting surface wore,
As though they never strove with ill!

I see them, strong in spirit, staid,
Unawed by Hate's malicious frown,
Upon the shore of pilgrim-land,
And bear their proud oppressor's down!
Two angel-spirits, Truth and Right,
Obedient to a holy nod,
Clothed with the panoply of might
These servants of their Master, God!

The storm of Bigotry arose;
Old Superstition's trumpet blew;
But from the fury of their foes
God saved these dauntless men and few.
Like mighty rocks that oceans lave,
When strive together sea and sky,
So did these fearless champions brave
Pride's stormy billows, rolling high.

Unyielding as the mountain brow,
When tempests stern around it roar,
These men of God made foemen bow.
That ne'er an equal knew before!
Great was the wrath the Bigot felt
When his black flag, deserted, fell;
And the lone cell, where fear oft knelt,
But echoed back his dying knell!

As patriot fathers drew the steel,
And vowed the tyrant's chain to part;
As Freedom's sons made Britain feel
The fire that glow'd in freemen's heart,
So these took up the word of God—
All-powerful in its native might;
Hurled from his grasp the Bigot's rod,
And on the mind poured Heav'n's pure light.

In vain Reproach went forth and spread
Her blood-red banner on the gale;
In vain went by with haughty tread,
The miscreant worshipper of Baal!
What cared those champions of Right
For curling lip and scornful mien?
Enough that they might nobly fight
The battles of the Great Unseen.

Enough that God's approving voice
Might whisper to their souls anon,
And bid them, mid the strife, rejoice
That his own spirit led them on:
Enough that they might here endure
The Saviour's light and peaceful yoke—
Enough that spirits just and pure,
In heaven for them a plaudit spoke!

Hail, servants of the living God!
Ye who have gone to your long rest,
Pure be the pathway ye have trod,
Tranquil your pleasures mid the blest.
And ye who still abide in time,
Like sunbeams on the dying day,
Sweet be the song in angel-clime,
That bids you come from earth away.

Sherman, Chautauque county, N. Y.

[Original.]

THE DYING CHRISTIAN.

It has been my lot to see many die. I have followed six sisters, two grand parents and a father down to the grave, beside whose dying beds I stood, and witnessed the last struggles of life. I have buried four of my own children,—cut down in the morning of life, and prompted by that love, which parents only know, I fanned their brows to the verge of life, and kissed them in the arms of death.

I have wept as a brother—I have mourned as a son—

I have grieved as a father. In early youth sorrow was my companion—in middle age I have been acquainted with grief.

I have seen the aged die,—and like a shock of corn when fully ripe, death gathered them into his garner.

I have seen the middle aged in the vigor of life, pass away to the land of shadows.

I have seen the youth cut down like a blooming flower with all its beauty and fragrance upon it.

I have seen the infant droop and die in the arms of its mother. Maternal affection was strong around it, but death, relentless in his grasp, bore away his victim.

I have seen the disbeliever struggle with the fell destroyer, and with a trembling heart turn back from the valley of shadows.

I have seen the despairing die. His sun went down in dark clouds of gloom. I have seen, too, the believer patiently await for the summons, to call him home to his Father.

I have been no stranger to the scenes of Death. I have mourned over my own kindred, and have stood up with those that mourned, to comfort them.

In the ordinary scenes of affliction have I mingled, and over the ashes of the suicide have I stood.

Dim years have left their furrows upon my brow, and as memory recalls the scenes of departed time, 'My heart grows sad, to weeping.'

Yet amid the scenes of affliction and death, there are some hallowed spots around which memory delights to linger. Let me dwell upon them with a brother's affection—let me describe them with a truthful pen. Dates I can not give—names I must withhold.

In the Fall of '44, I was summoned to the dying couch of Charles S——. He lived with a friend in the town of Avon. Some 22 years had he been blessed with life, which was now fast ebbing away. I had known him for a few years only. He had been a member of the Methodist church, but he outgrew his creed. He came to my meetings. His faith laid hold of the promises of God in their fulness. Clearly before his mental vision was the 'restitution of all things' revealed, and he 'rejoiced in the hope set before him.' He had been ailing for years, and for months had been quite feeble. A mutual friend went with me on this sad visit. We entered his room, and he bade us welcome with a smile. But how great the change of a few weeks! There was indeed the same beaming eye—the same placid brow—the same mild, clear voice—the same fervent grasp of the hand; but all else, alas! how changed! His attenuated form, seemed a lingering shadow on the shores of Time.

His blood, in feeble tide, still kept in motion—his lungs struggled for their accustomed freedom, but the fire of life was slowly going out—its fuel was consumed—a few embers only threw up their glimmering light. His race was run—the goal was reached, and he lingered upon it, conscious that 'life's poor play was over.'

Yet his voice was distinct—his mind calm, and his hope indeed like an anchor, sure and steadfast. Not a cloud dimmed his faith. He spoke of his situation, and rejoiced that the time of his deliverance drew nigh. Death had no terrors—the grave no gloom. The Saviour had thrown a heavenly radiance over them, and he longed to go to him, and be at rest. His Father's countenance beamed upon him, and a Saviour's love warmed his heart. I conversed with him—prayed with him while his friends wept aloud. His gaze was heavenward, while he spoke of his resignation, and the bright joys that awaited him. 'I see my Father smile—my Saviour invites me to come. I go to his embrace. We part for a little time only, to meet again where death is unknown, and parting can never come.' I bade him farewell, invoking God's blessing upon him. * * * * *

His funeral was appointed on Thanksgiving day. Many were the youth assembled, and I stood up in their midst—to point the way to truth—to duty—and to heaven.

Two females alone occupied the mourner's seat—the one a sister, the other the affianced of his youth. Alone

they could not weep, while hundreds around mingled their tears over the ashes of the Christian youth.

S——.

[Original.]

AUTUMN.

Autumn, yellow Autumn, is upon us! The labors of the husbandman have been blest. The earth teems with goodness to satisfy the wants of man. The grass has been cut down by the scythe of the mower, and the rich ripe fields of golden grain have yielded to the sickle of the reaper, and been gathered into barns—so that we may truly say, that 'our barns are filled with plenty, and our presses burst out with new wine!' The corn is ripening for the latter harvest, and will soon be yellow, 'to cheer the hearts of men, and new wine the maidens!' O, how great is the goodness and the beauty of our God, as seen in the rich profusion of his liberal bounty, around and about us!

Man, sinful man! if thou art still unmindful of, and ungrateful to, thy God, who is blessing thee thus 'in thy basket and thy store'—if thou dost not consecrate a portion of his liberal bounty to the support and worship of his great and holy name: thou art indeed ungrateful, and unworthy of thy great blessings and privileges. 'Thou hast denied the faith, and art worse than an infidel.'

Newport, N. Y.

T. J. W.

[Original.]

THE PRAYER OF THE AFFLICTED.

'Give us help from trouble: for vain is the help of man.'

When our spirits are depressed by sorrow and deep affliction, we should seek God, and our prayer should be, 'Give us help from trouble: for vain is the help of man.' What prayer could be more appropriate in the hour of trial—or, in the hour of death, when disease mocks the power of man!

A ship with passengers and crew, is plowing the watery deep. The waves roll mountain high. One flash of lightning follows another, in such rapid succession, that the heavens seem one mass of liquid fire. Loud roars the thunder and 'the winds are all abroad.' Despair is depicted on every countenance. Every thing has been done to save the ship, but all human effort has failed. Listen! What is their prayer? It is this—'Give us help from trouble: for vain is the help of man.'

Lying ill, on a couch, is a beautiful boy. All medical aid has failed. Death has marked him for his next victim. His mother bends over him with agonizing woe; her only child, that she regarded with a mother's love, is soon to forsake this world. He seems too pure for earth. Near him stands his fond father with a pale calm brow—but who can describe the mighty workings of his soul within? In mutual anguish and distress, they breathe this prayer to Heaven, 'Give us help from trouble: for vain is the help of man.'

When we are in trouble, the sympathy of man may soothe our grief, but it can not heal a wounded spirit. If we would be happy, we must not only pray, but we must strive to walk in the path of righteousness and truth.—We must seek to find our duty and then endeavor to perform it; remembering the words of the Psalmist, that 'Unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his works.' GERTRUDE.

DUTY OF JOINING CHURCHES.

We have had in mind for some time to write an article on the above subject, but the 'Gospel Banner' of a late date contains one which so well corresponds in the main, with our own notions, that we here copy it in place of one of our own.

'We believe it is the duty of every man to join a Christian Church—one of his own denomination, if possible; otherwise, one whose general views are nearest to his own. We say it is the duty of every man,—not because, we suppose, every man already is a Christian; but because it is his duty to be a Christian; and as a means of

this, he should come to the resolution to live according to the requirements of the Gospel and join with that company of believers (called a Church) which are aiming at the same thing. The Church is a school of Christ. No child should refuse to go to school because he is ignorant and undisciplined. He should go, rather, for this very reason. If a person enters the school of Christ, the very fact implies his desire of Christian instruction, and his determination to respect the great Teacher and comply with his rules. It is the duty of all to do this; therefore, we repeat, it is the duty of all to join some Christian Church. We mean a *visible* Church. There is a Church Universal. All men belong to that. Christ is its Head, as 'he is the Head of every man, the first born of every creature.' 'He gave himself for the Church that he might sanctify and cleanse it.' 'He gave himself a ransom for all.' So that all—even all sinners who need to be 'sanctified and cleansed,' are 'the Church,' for which he gave himself. The word Church signifies the body, the congregation, the assembly, the multitude for whom Christ died. And this, we all know, is every son and daughter of Adam. Now, if all are not His by the right of Redemption, all would not be under obligation to embrace his religion and join his visible Church; for, surely he requires obedience from none who are not His own. Has the King of France the right to exact obedience from the subjects of the British crown? Certainly not. Why? Because they are not his subjects. But all men are Christ's; therefore he has a right to require them to obey him, and *they sin if they do not obey him, because he is their rightful owner and King.* Being such, they belong to his invisible Church, and should make that relation *visible* by joining some one of his visible churches.

'The Catholic Church of Rome, the Episcopal Church of England, and others, are right in their doctrine that all men properly belong to the Church, and therefore are rightfully the subjects of its discipline and should obey its laws. When they claim to be the *only* true Church, they greatly err; but when they stand upon the principle that every child born into the world is Christ's should be baptized in his name, and taken by His Church for its spiritual education, we believe they are right. Protestants and Dissenters, in their hatred of Catholicity and Episcopacy, may have gone too far, perhaps, and really unchurched nine-tenths of the inheritance of Christ. It belongs to the *Universal* [ist] Church, on true Protestant principles, to restore the original order and true significance of Christ's relation to the world.'

'To the above we will add, that we have the plain example of the Apostles and first Christians for connecting ourselves with a visible Church. They gathered churches wherever they could, judging from the number formed. Those who believed were carefully associated together as citizens of the Kingdom, of the household of faith; and in this capacity they could act with more efficiency than if scattered abroad without any concert of action as well as purpose.

If churches are good for the few they are for the many. If in them are found religious privileges which are not enjoyed out of them, we maintain that every believer should connect himself with one. That they are means of improvement, and serve to restrain men in the exercise of their evil propensities I think no Christian can doubt. Why then not urge all who sincerely believe in Christ as the Messiah and Saviour of the world—all who desire to live Godly in this present world, to join the band of the faithful? Have not Universalists been quite remiss in this matter? Have they not allowed the 'children of this world' (the Orthodox leaders) to be wiser than themselves?—[Star.]

'SELF-EXAMINATION.—If you conclude that there is nobody worse, and nobody better than yourself, you will generally hit pretty near the truth. One generation may be better than another; but the individuals who comprise a generation do not differ widely, as the errors and follies of and age, like the great Maelstrom, generally suck in all who are in their vicinity.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, SEPTEMBER 25, 1846.

THE MISSIONARY OF PENNSYLVANIA.

To the Friends of Universalism in the Eastern portion of Pennsylvania.

Brethren and Friends—By the proceedings of the 'Union Association of Universalists,' held in Reading, Pa., in August last, you will perceive that the first step has been taken to establish an itinerant ministry of our denomination, in that section of our State lying between, and bounded by, the principal waters of the Susquehanna and Delaware river. By glancing your eyes over a map of our State, you will perceive that the field of missionary labor thus marked out for a commencement, embraces the greater portion of our societies in the northern counties of the State, and all our societies in the southern counties; and includes also, nearly one-third part of the State. You will also perceive that there is included in the portion selected, a large extent of territory, between the societies north and south, in which there are few or no societies of our most holy faith, and but a few believers. This is the portion which we wish most especially to 'evangelize,' in order that a full and living chain of societies may be formed; extending from the north to the south, and thus a free and frequent intercourse be established between sister churches, who now, by a great intervening distance, seldom hear from each other, and never become intimately acquainted.

I need not dwell at great length on the immense benefits to our common cause, which must flow from success in this attempt to establish a travelling 'evangelist' in that region, alone. Several societies that now are unable to procure a pastor, (or unable to support stated preaching, could a minister be procured,) will, by this measure, be supplied with occasional preaching at least; and they may thus be nourished and sustained by the frequent ministrations of the word of truth, until they shall increase in numbers and gain ability sufficient to sustain a settled minister. In many places, where our friends have ever been so few in number that they had not courage to attempt any organization, and have therefore remained unknown to the great body of believers, (if not to each other,) and unvisited by our preachers,—in many such places the voice of the evangelical preacher will be heard proclaiming the glad tidings of final, endless, and universal salvation from sin and death. And we hope that after he shall have visited them but a few times, knowledge will be increased, books and periodicals be freely circulated, and stated preaching be established. And thus posts of organized believers being formed, light will go out from them into adjacent places where the full joys of the kingdom are now utterly unknown, and by an increased demand for the labors of our missionary, light will finally spring up to those who now are sitting in the shades of a theology of endless sin and death. Indeed, we think we are moderate in our anticipations, when we confidently hope that in two years we may thus make Universalism pretty well known throughout every county in the region selected; and that in each county there will be regular congregations, and in many, legally organized churches of Universalists, where now there are few or no believers of that faith. Nor do we think ourselves too sanguine in expecting that, in two years, under this experiment, some of the societies now unable to sustain preaching steadily, (and probably some of the societies that will be organized,) will have pastors of their own, and be ready to aid in sending to others that aid which they received from us.

But the labors of the evangelist whom we intend sending forth, will not be confined to preaching alone. He will go forth, ever ready to act as an agent in procuring subscribers to our numerous excellent periodicals—and especially to our own paper, already commenced at Montrose, by Br. J. S. Palmer. He will also carry with him

the various books, pamphlets and tracts published by Universalists; and by their sale and the gratuitous distribution of the latter, he will spread abroad the light of truth to many whose cars are closed, by 'fear of the Jews,' against the 'preached word.' Courage will come, when truth makes free, indeed.

Nor will the selected evangelist be the only one who will go forth and preach the word. When the high way is opened by him, and the rough places made smooth, and posts are established, other evangelical preachers, who now withhold their steps from the unknown region, will also go through it, proclaiming the same Gospel of peace. And those ministers of reconciliation, who now in their isolated labors with their societies, are unable to procure exchanges except at great expense, will gladly give the missionary a few weeks of their irksome confinement, which he needs for rest, and assume his equal wearisome travel, which they need for relief. And thus will be secured more frequent preaching to the destitute region—frequent agreeable exchanges to societies—and frequent social intercourse between brethren who now are strangers to each other.

The beneficial effects of all these measures, and of their immediate results, I need not pause to recount, even could I foresee them all. Some of them will be as apparent to your minds, as to my own; and all of them can be as well imagined by you as by myself. I have briefly sketched the plan, and pointed out its most immediate and probable aims and results. It is for you to say whether it will be carried out or not.

Its perfect practicability can not be doubted for one moment—and will, in due time, be demonstrated. But we need immediate information, and aid. The committee appointed will soon have a Circular ready for distribution—to whom shall it be sent?

Brethren in each society, congregation, or neighborhood here addressed—talk this matter over (*immediately*) among yourselves, and select one or more of your number to be your organ or agent, with whom we may communicate and co-operate—and send us his name, post-office, and county, as early as possible, and free of postage. You may address any of the committee named in the proceedings, or Hon. John Ritter, Reading; or Rev. Samuel Ashton, Philadelphia; or the writer. A. B. G.

P. S.—I have another article on the subject which will appear soon. Will the Editors of the 'Union' and 'Messenger,' 'Trumpet,' and 'Gospel Missionary' please copy the above, and thus aid in the good work. A. B. G.

Reading, Pa., Sept. 10, 1846.

FRAGMENTS.

Gather up the fragments that remain, that nothing be lost.—BIBLE.

'It is *fashionable*,' said the dandy, as he strapped his pants from shoulder to heel. 'It is *fashionable*,' said the belle, as she screwed her lungs into half their original dimensions. 'It is *fashionable*,' said the hypocrite as he read prayers in church and responded to that which he did not believe. 'Sense and honesty are two invaluable blessings,' said uncle Toby—*but they are not fashionable!*

'Show me thy faith without thy works, and I will show thee my faith by my works.' The stranger, on the road to Jericho, fell among thieves and was left by the way-side, wounded and half dead. The Priest and the Levite, on the road to Jericho, left him still by the way-side. The Samaritan on the road to Jericho, picked up the stranger, carried him to the inn, and provided for his comforts. Which was on the road to heaven?

An apology for slander is like scraping the mud off one's coat with a chip, after we have knocked him down in the streets.

A Sunday face, a Sunday coat, and a Sunday conscience, form a kind of trinity with some people, or at least they always travel in company and may be observed on the way to church on the Sabbath, but during the week, they remain retired to private life.

Religion is an *angel*, but it is a shocking pity that she is poor. Could she be arrayed in purple robes and occupy a seat in the hall of wealth, how greatly would she be admired.

Though we have different opinions upon different or the same subjects; yet we are not to beat out one's brains because he does not believe as we do.

Should we observe vengeance lying at a man's door, we should be careful about aiding it into his house.

While speaking of the Romans, Dr. Johnson observed; 'that when poor, they robbed others; when rich, themselves.' Of the Americans individually if not nationally the reverse is near the truth—when poor, they rob themselves; when rich, others.

The fool and the accomplished rogue are two, and entirely different beings; yet, which is the greater fool?

It is truly amusing to hear a bigoted zealot reason and declaim upon the ways of God to man. The man's wisdom is but little short of infinite. He is far in advance of the age, and can as easily expound those portions of Revelation which have puzzled grave and philosophic divines for ages, as a great mathematician can explain the primary principles upon which all mathematical calculations are based. But in their frequent quotations from the Scriptures, one is reminded of those of the two sons of the Emerald Isle. It appears that in the instance mentioned, one had sold another a horse, and by 'crook,' if not by 'hook,' got the better part of the bargain. The buyer of course came back for satisfaction, and his friend being a pious man, he commenced operations by quoting Scripture:—'An' fath, doth not the Scripture say, thou shalt not chate thy neighbor?' 'St. Patrick an' it does too,' was the reply, 'an' does not the Scripture also say, if ye buy the devil ye must sell him again?'

We will drop the subject, by saying that the devil is frequently bought and sold, but whether in agreement with the scripture, the reader is left to determine.

S. J. G.

U. S. UNIVERSALIST CONVENTION.

'The General Assembly and Church of the first born, whose names are written in heaven,' as Br. Thomas termed the General Convention of Universalists, held its annual session at Troy, N. Y., on Wednesday and Thursday of last week; and a happy and glorious meeting it was. We believe there were over one hundred ministering brethren present, and lay brethren and sisters, almost without number, from the East and the West, the North and the South, who sat down with Abraham, and Isaac and Jacob in the kingdom of heaven, and partook of the feast of fat things prepared for all nations. The occasional sermon—an excellent one too, was preached on Wednesday morning by Br. Asher Moore, of Philadelphia. We presume it will soon be given to the public. Br. Pingree, of Kentucky preached in the afternoon of Wednesday, Br. E. H. Chapin in the evening, the Editor of this paper, Thursday morning, and Br. Henry Bacon in the afternoon preceding the communion. A Conference was holden on Thursday morning before the service, and another on Thursday evening, which we were unable to attend, but we understand an interesting and refreshing time was enjoyed. Br. O. A. Skinner preached in Albany, Wednesday evening, and Br. Chapin Thursday evening. The Sunday School Association met on Tuesday. This meeting we did not reach Troy in season to attend, excepting to hear the last part of the address in the evening.

The Universalist Theological Society held a brief session during the assembling; but being occupied at the same time in the Council of the Convention, we found it impossible to attend any of its doings. The minutes will soon be published, as will also the minutes of the Convention; and as we have now but a brief space to occupy, and brief time to write before our paper goes to press, we must defer further remarks for the present, and refer to the minutes and fuller account of the doings of this large gathering of brethren, when they appear, which will probably be next week.

D. S.

THE PHILANTHROPIST.—We have received two or three numbers of a small semi-monthly paper, in quarto form, with the above title, published by Br. C. E. Hewes, at Pittsfield, Mass., at 50 cents per annum. In addition to Br. H. there are attached to it the names of six corresponding editors, viz., Revs. A. Peck, G. Smith, R. K. Brush, A. B. Manley, E. Guilford, and G. W. T. Bush. (The last name we think must have got their by mistake.) With most of these brethren we are personally unacquainted. We know Br. Peck, he is a good man and good writer. The paper contains a good variety of matter for so small a paper, and exhibits a respectable share of talent. It is devoted to Universalism mainly, and we hope will obtain a good support and aid in the spread and upbuilding of the cause of truth in the region where it circulates. Whether the interest felt in its prosperity will be sufficient to sustain a periodical of the kind in Pittsfield or not, time must determine.

D. S.

TRUTH'S TELEGRAPH AND PHILOSOPHY OF THE UNIVERSE.—Such is the title of another new publication just commenced in Rochester, N. Y., Milo D. Coddington, Editor and proprietor. It is to be published monthly in octavo form, of 32 pages per number, at \$1 per annum. One reason assigned by the publisher for commencing it, is, that there are already *too many* publications in the country, and therefore there is a necessity of another—that "the reading portion of our community are getting in the habit of reading *too much*," and therefore ought by all means to read *his* publication! Or, to be more precise and specific, he thinks party prejudice possesses the minds of the community quite too much, and the publications of the day minister too much to that prejudice, either confining themselves entirely to politics, or religion, or whatever their party theme may be, or else on the other hand entirely excluding them, and filling the mind with vanity, love tales, romance, etc., and leaving the useful of all branches untouched. His work he intends to make useful and interesting, excluding no subject of real interest or utility to man; somewhat scientific, but as free from the technicalities of science as possible; to give a treatise on the 'Philosophy of the Universe,' the design of which will be to exhibit the harmonious connection and mutual dependence of all the existencies of which it is composed. If he carries out the plan proposed, we think he will make the work both interesting and useful. We are unacquainted with the Editor or his principles, otherwise than from what appears in 'his first number.'

D. S.

Dr. Joshua L. Wilson, of Cincinnati, died on the 14th ult., in the 72d year of his age. He was the senior pastor of the first Presbyterian church in Cincinnati, over which he had been settled thirty-nine years. He was a rigid Calvinist of the old school, and stuck to his integrity to the last. He had no notion of mixing up new schoolism with the old, or Arminianism with Calvinism, thinking they could no more be united than oil and water. He called Dr. Lyman Beecher to account, and had him tried for heresy, soon after his removal to that city, which produced great excitement at the time. There are few such men now living in the country.

GRAHAM'S MAGAZINE, for October is received at Beesley's. 'The Bride,' a very pretty engraving, and a well executed engraved likeness of Dr. Reynell Coates, with a colored fashion plate prefaces this number. Its contents are varied and interesting.

NEW BOOKS.

We have just received the 'ROSE OF SHARON' for 1847. It is got up in the usual beautiful style, and embellished with seven fine engravings on steel, including the vignette title page. The contents are varied and excellent, and of which a more extended notice will hereafter be given. Price \$2.00. Call soon, as we have received but a limited supply.

'BALLOU ON FUTURE RETRIBUTION.'—This is a neat 12mo. volume of 212 pages, from the pen of that well

known and excellent writer, Hosea Ballou. To be had at this office for 50 cents.

REGISTER AND ALMANAC FOR 1847.—We have received a supply of the Register for next year, and shall be happy to supply *cash* orders at the earliest notice. The Register and Almanac is got up in style similar to that for the current year, but contains 12 more pages, and is sold for the *same price*. Six dollars and a half per hundred, one dollar per dozen, and twelve and a half cents, single. Send in your *cash* orders early.

Removals.

Br. J. H. Harter, lately of the Theological Seminary in Clinton, Oneida county, has removed to Kelloggsville, Cayuga county, and wishes to be addressed accordingly.

Br. J. A. Coolidge, from Petersham to Shirley Village, Mass.

Br. R. K. Brush, late of Salisbury, Conn., has removed to Town Hill, Luzerne county, Pa., and wishes all communications designed for him to be addressed accordingly.

Dear Br. SKINNER:—May I be allowed a small space in your truly *Evangelical* Magazine to record the decease of my sister-in-law, Miss Sarah Elizabeth, daughter of the late Thomas Denning, Esq., and Mrs. M. F. Denning. She died in Manchester, Va., at her widowed mother's residence, on Friday the 28th August, 1846. In a letter addressed to the writer by his companion, a sister of the deceased, the following language is used: 'Never did I see such meek and patient suffering: from the beginning to the end of her long illness, she uttered *not one word* of complaint.' The beloved deceased had been an attendant on the preaching of Brs. J. H. Gihon and A. C. Barry; and bigoted partialists who so idly prate in the inelegant style of 'Universalism will not do to *die by*,' may rest assured that the ministry of Universalism [the Gospel] exerted no *pernicious* influence on the character and conduct of this truly excellent young lady; hear her last words to her mother; you 'must not grieve, all is for the best; and to her sisters, I am 'perfectly willing to die.' Here is the very spirit of Universalism, and who ever died, in possession of a *better* spirit? She made no profession of Universalism or Christianity, but her life and death were in harmony with that sublime teaching. Leaving an affectionate mother, two sisters, and a brother, to lament her death, she has gone into the benevolent hands of One, whose love is greater than that of the dearest earthly friends. May the comforts and peace of the everlasting Gospel superabound to the surviving family, beyond all their griefs and distresses. 'Not damnation, nor destruction, but SALVATION belongs to our God! 'Let heaven and earth rejoice—creation is safe.' J. L. C. G.

Williamsburg, Sept. 7th.

CHAUTAUQUE ASSOCIATION.

Minutes of the proceedings of the thirteenth session of the Chautauque Association of Universalists, 1846. Met in the village of Salem, town of Portland, Sept. 9. Organized by choosing Br. S. Adams, Moderator. United in prayer with Br. Paine.

Appointed Brs. Alvord, Mumford and Da Lee, a committee of arrangements. Adjourned to the close of the forenoon's service.

Met according to previous adjournment. Heard the report of the committee of discipline. No cause of complaint. Report accepted. Chose Brs. F. M. Alvord, S. A. Danforth, and J. H. Jones, committee of discipline for the ensuing year. Chose Brs. N. A. Alexander, S. Adams, and E. W. Reynolds, committee on fellowship and ordination. Adjourned to eight o'clock, Thursday morning.

Thursday morning united in prayer with Br. Hammond.

Voted, That the Standing Clerk be requested to appoint Conferences in the bounds of this Association, whenever and wherever application is made.

Voted, That this Association when it finally adjourns, adjourn to meet in the Universalist church in the town of Carroll.

Voted, That the Standing Clerk be requested to prepare the minutes of this body for publication in the Western Evangelist, with a request that the Magazine and Advocate, and the Universalist Union, copy the same. Voted to adjourn.

MINISTERS PRESENT.—N. Stacy, Columbus, Pa.; C. Morton, Connewango; J. Todd, Ellicottville; S. Adams, Carroll; L. S. Everett, Buffalo; C. Hammond, Rochester; L. Paine, Michigan; G. S. Gowdy, Boston; P. P. Fowler, Wesleyville; F. M. Alvord, Carroll; E. W. Reynolds, Sherman.

LAY DELEGATES PRESENT.—Pomfret, J. K. Thompson, S. A. Danforth, Portland, N. Havens, W. Mumford, Sherman, L. Park, G. Bates, Carroll, C. Spencer, N. A. Alexander, Westfield, J. B. Porter, S. Perry, Busti, J. Palmiter, A. Andrews, Chautauque, J. J. Morris.—Harmony, J. Smaller.

Sermons were preached by Brs. Reynolds, Gowdy, Hammond, Paine, Everett, and Stacy. Customary addresses, by Br. Adams.

STATISTICS.—Pomfret society, 49 members. Occasional preaching during the past year. Are now making efforts to sustain regular preaching. Portland, no report.

Sherman society has 34 members, of which 12 have been added during the past year. The church consists of 12 members. Br. Reynolds labors with them one-half of the time with good success.

Carroll society consists of about 25 members. They sustain preaching one-half of the time. Are engaged in building a meeting house, which will be ready for dedication by the first of December.

Westfield church consists of 20 members. They employ preaching one-half of the time. Own a meeting house. Have two Sabbath schools, one of 20 scholars, and one of 25.

Busti society was organized in 1845. The number of members 22. Employ preaching one-fourth of the time.

Chautauque society has 22 members, employ preaching half of the time.

The Harmony church has seven members. Occasional preaching. The society in Ellery consist of 20 members, have occasional preaching.—[Evangelist.

S. ADAMS, Moderator,
F. M. ALVORD, Clerk.

MINUTES OF THE HUDSON RIVER ASSOCIATION FOR 1846.

Met in Albany Sept. 2d. Brs. S. VAN SCHAACK was chosen *Moderator*, and J. A. ASPINWALL, *Clerk*. Received credentials of delegates. Br. Brittan and the Albany delegation were chosen to arrange the public services. After considerable discussion as to the propriety of the measure, by a vote of 8 to 5, all visiting ministers and laymen were invited to participate in our deliberations. The committee on fellowship and ordination reported, 'no application'—accepted. Committee of discipline reported that a complaint had been made against a ministering brother; but as the parties do not reside in this Association, it was concluded that it is a subject not within their jurisdiction—accepted. Appointed the following committees: on fellowship and ordination, Brs. Brittan, Aspinwall and Van Schaack; discipline, Brs. J. M. Hughes, Roderick Frisbee and Otis Bently; Conferences, Brs. Aspinwall, Gardner and Huling; adjournment and preacher of occasional sermon, Brs. J. P. Clute, B. Huling and N. J. Herrick—the last reported Schenectady as the place, and Br. A. A. Davis the preacher—accepted. Appointed Brs. S. B. Brittan and J. A. Aspinwall, clerical, and J. M. Hughes and B. Huling, lay delegates to the next State Convention.

A committee, consisting of J. A. Aspinwall, S. B. Brittan and J. Moore, was appointed to take into consideration the subject of continuing fellowship, as ministers, to persons in health, who do not make the ministerial profession their principal business, who reported the following preamble and resolutions, which, after much animated yet amicable discussion, were adopted.

Whereas, It is highly important and indispensable to

the honor of our ministry and prosperity of our cause, that every individual having the fellowship of the denomination as a minister of universal reconciliation, should devote his time and talents to the promotion of our most holy and happy faith, and make the ministry his chief and primary business, therefore,

Resolved, That every person in health, who thus holds fellowship, and yet neglects the duties of his profession, and makes the ministry a secondary object, has virtually and practically resigned his letter of fellowship; therefore, further

Resolved, That all such persons within the bounds of this Association, who shall persist, for twelve months from the date of their letters of fellowship, or that length of time at any period during their ministry, thus to neglect the duties of the ministerial profession, shall no longer be considered ministers of our denomination.

Resolved, That a copy of the above preamble and resolutions be sent by the Standing Clerk, to every Universalist clergyman in our Association.

The following preamble and resolutions were offered by Br. J. Moore, and adopted by the council.

Whereas, experience and observation demonstrate that weekly meetings for public worship are important to the upbuilding of the cause of truth and pure religion, therefore,

Resolved, That our friends are earnestly advised, where it is practicable, to adopt the plan of holding meetings for worship on each Sunday, though they may be able to have but *one* service; fully believing that such plan would be far more useful than the usual practice of holding occasional meetings with even two or three services. And that our ministering brethren are respectfully requested so to divide their time among the different places in their vicinity, as to favor the above plan.

Whereas, it is important that our Associations and Conventions should be fully attended by delegates appointed for that purpose; and whereas the expenses of attending said meetings should be mutually borne, therefore,

Resolved, That some plan should be adopted which shall secure this object.

Gave a vote of thanks to Br. Harris for his Occasional Sermon, and requested that he publish the same. Voted that the Clerk prepare the minutes for publication, accompanied with such remarks as he may deem proper. Voted to adjourn to the city of Schenectady, the 1st Wednesday and following Thursday in September, 1847.

S. VAN SCHAACK, Moderator.

J. A. ASPINWALL, Clerk.

Delegates were present from only five societies, viz: J. M. Hughes, S. Van Schaack, Albany; N. T. Davis, Hiram Seely, Troy; Roderick Frisbee, N. J. Herrick, Duaneburgh; J. P. Clute, D. M. Moore, Schenectady; B. Huling, Otis Bently, Saratoga Springs. Nine ministers were present, viz: C. M. Patterson, T. L. Harris, D. H. Plumb, C. H. Gardner, C. E. Hewes, J. Whitney, J. Moore, S. B. Brittan and J. A. Aspinwall, the first five of whom delivered sermons during the meeting to good acceptance, and we trust, profit to the hearers.—[Chris. Messenger.

J. A. ASPINWALL.

ORDINATION OF BR. THOMAS STARR KING.—This young and talented brother, whose opening prospects in life are of the more cheering character, was ordained as pastor of the Universalist society in Charlestown, Mass., on Sunday evening, 6th inst. This is the field long occupied by his highly esteemed and much lamented father. May the mantle of the father overshadow the son, that no darkening cloud may ever affect his bright career?—[Messenger.

Br. S. R. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street Buffalo.

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

ONTARIO ASSOCIATION.

Notice is hereby given that the Ontario Association will meet at the Universalist meeting-house in Lima, N. Y., on the second Wednesday and Thursday in October next, agreeably to adjournment. The delegates composing the Council at its session in June last, together with such as may be elected from societies not then represented, we trust will bear in mind the importance of being in attendance at the opening of the Council, at 7 o'clock, on Wednesday morning. A cordial invitation is extended by the North Bloomfield society, to all the brethren and sisters who may wish to enjoy the meeting, and they will find a Universalist welcome during their stay.

C. HAMMOND, Standing Clerk.

NOTICE.

The Susquehanna Association of Universalists will hold its annual session in Brooklyn, Susquehanna county, Pa., on the first Wednesday and following Thursday (7th and 8th) of October next. The Council will meet at 8 o'clock on Wednesday morning. Services will commence at half past 10 o'clock. Our clerical and lay friends from a distance are respectfully invited to attend.

J. B. GILMAN, Standing Clerk.

Brooklyn, Aug. 28, 1846.

Br. T. J. Sawyer authorizes us to receive subscriptions or donations to the Theological Institute. Any one who may wish can therefore remit direct to this office, and the receipt of the money will be acknowledged in the Magazine and Advocate.

A few copies of the Rose of Sharon for 1846 for sale at this office.

CLINTON LIBERAL INSTITUTE.

The Fall Term of this well known School, Male and Female Department, will commence on Wednesday, the 2d of September, proximo. It will continue under the same government and teachers as during the year past, with the exception of teacher of Mathematics.

Rev. T. J. SAWYER, M. A., Principal of the Male Department, and Teacher of the German, and the higher branches of the English language.

J. A. ROUND, M. A., Teacher of the Greek and Latin languages.

Mr. P. A. TOWNE, Teacher of Mathematics and the Natural Sciences.

Miss M. RICHARDS, Principal of the Female Department, and Teacher of French.

Miss J. E. BARKER, Assistant and Teacher of Music.

A Course of lectures on Chemistry will be given by an approved and competent Lecturer: and should it be required, a *Primary Department* for boys will be opened under the immediate care and instruction of a competent Teacher.

The Executive Committee mean to spare no pains to make the Institute sustain a high rank among the best Academies of the State.

Tuition, including room rent and incidental expenses per term of 14 weeks, for \$4.50 to \$7.50.

Board, including lodging and washing may be had in private families at from \$1.50 to \$1.75 per week; exclusive of lodging and washing at 87 1-2 to \$1 31. Many students board themselves at an expense varying from 37 1-2 to 75 cents per week.

The Winter Term will commence one week after the close of the Fall term.

RELIGIOUS NOTICES.

The EDITOR will preach at Little Falls on the fourth Sunday inst., at which time the new and commodious school house on the South side of the River will be dedicated, by request of the Trustees of the District, to the purposes of Education and mental, moral and religious improvement.

The EDITOR will preach at Ilion the first Sunday in October.

Br. G. W. VAN VLECK will preach in Sennet on the first Sunday in October.

Br. J. H. TUTTLE will preach in Cederville on the 2d Sunday in October instead of the first.

[Original.]

'OUR GOD IS NOT THEIR GOD.'

Written on listening to a discourse by Mr. Gardner, who introduced himself with the above expression.

'Our God is not their God!'

How true the exclamation,
As in the sacred desk, he stood,
The herald of damnation!

The God to whom he offered praise,
Was not the God of love;
Revenge and anger marked his ways;
A tyrant reigned above.

He spoke of endless wrathfulness,
Of burning souls in hell;
Of souls bereft of happiness,
In misery doomed to dwell.

In this, said he, by God's revealed
In his most holy Word;

That our damnation, Jesus sealed
On Calvary, with his blood!

Then feelingly he bade us seek
For mercy from above,

Or God, in hell, would plunge us deep,
'For God,' said he, 'is love!'

W. S. G.

West Camden, N. Y.

[Original.]

OUR CAUSE IN VIRGINIA.

Williamsburgh, Va., Sept. 7, 1846.

DEAR BR. SKINNER.—The glorious cause of universal grace and truth may not be said to prosper in this city, and the region round about. It is to be apprehended that *anti-orthodoxy*, rather than *Universalism* opposes itself here, for the most part, to the errors and traditions of men. There is in this town, one congregation of Episcopalians, one of Methodists, and one of Baptists, under the pastoral charge respectively, of Revs. William Hodges, — Rohr, and Scervant Jones. Although the believers here, in the common salvation, have no congregation and no stated preaching, they have been favored with the testimonies of a goodly number of the heralds of salvation. The following Universalist preachers have preached in this city: Brs. Dods, Pitkin, O. A. Skinner, S. P. Skinner, J. H. Gihon, George C. McCune, L. F. W. Andrews, D. J. Mandel, Levi Chace, and W. J. Goss. Our excellent Br. Barry can give you every thing of interest in relation to the Universalist congregation of Richmond, of which he has [had] the pastoral charge. A brother of that city wrote me, that in the temporary absence in your region, of Br. B., a preacher converted from the Baptist "leaven" to the truth of God, was to preach in his place, commencing on the first Sabbath in last month, and I have since heard that Br. B. would be with his people on the first Sabbath (yesterday) of this month.* Every success and blessing attend both of these brethren, and all others who in FAITH "pray for the prosperity of Jerusalem." In York county, about 6 miles below York Town, there is a congregation of ["Campbellite Baptist"] Disciples, of whom the Rev. William Tabb, of Yorktown, is the pastor; in their meeting house, Br. J. H. Gihon, having been invited by the then pastor, (the late Rev. John Curtis,) preached in the Fall of 1844, the first and probably the last FULLY EVANGELICAL, or Gospel sermon, that ever will be proclaimed within the walls of that church!

A noble band of Gospel believers have formed a church at Belle Haven, (Eastern shore of Virginia,) in Accomack county. Br. Geo. L. Lumsden is their pastor, or was, when I last heard from them. Every blessing both spiritual and temporal rest upon these good brethren.

One of our Virginia ministering brethren—Br. J. C. Burruss—has removed to North Carolina, where he is co-operating with Br. Freize, formerly one of the Editors of the Christian Warrior. I

am pleased, however, to find that Br. Burruss is still zealous in the cause of Gospel truth—manifesting that zeal not only by preaching the Word, but by contributing to the columns of that excellent "Star of Salvation"—Br. Gurley's "Star in the West."

Our periodical publications are not slighted in this place; your own most deserving "Evangelical Magazine and Gospel Advocate," the "Trumpet and Universalist Magazine," the (N. Y.) "Universalist Union," and the "Star in the West," are received here. Most heartily do I pray for every conceivable blessing upon both preachers and editors (whether lay or clerical,) and all brethren, whose hearts and lives are engaged in the sublime, scriptural, and sanctifying cause of universal divine love.

Yours, most truly and affectionately,
J. L. C. G.

WOMAN.

There is so much good sense and truth, in the following brief extract, that we may read, and study it with pleasure and profit.

'The prevailing manners of an age depend, more than we are aware of, or are willing to allow, on the conduct of the women; this is one of the principle things on which the great machine of human society turns. Those who allow the influence which female graces have in contributing to polish the manners of men, would do well to reflect how great an influence female morals must also have on their conduct.—How much, then, is it to be regretted that woman should sit down contented to polish, where they are able to reform—to entertain, where they might instruct. Nothing delights men more than the strength of their understanding, where true gentleness of manners is its associate; united, they become irresistible orators, blessed with the power of persuasion, fraught with the sweetness of instruction, making woman the brightest ornament of human nature!—Dr. Blair.

We seldom meet with so much important truth in so short a sentence. The fact, that in all the civilized and Christian nations, the women exert a very great influence in the formation or the character and manners and consequently the honor and happiness of society, can not be overlooked by any one of much discernment; and will not be denied by any who are ingenious enough to own the truth. There are a few men in the world, just enough perhaps, to form an exception to the general rule, who seem to pride themselves on the practice of speaking disparagingly of the intelligence, worth, and influence of woman. This class however, is small, and when the facts are known, it will appear, that in most cases of the kind, a false estimate of the natural ability and true sphere of woman, or disappointment in their attempts to secure her affection and confidence, is the cause.

No man of a good disposition, and a well cultivated mind, will be heard to speak disrespectfully of woman; she was evidently designed, by Him, who created all, as the companion of man, and should be thus regarded, *is* thus regarded, by all who are prepared to appreciate her society, and her worth. And the fact of her mighty influence in forming the morals, and polishing the manners of man, as expressed in the above quotation from Dr. Blair, should never be lost sight of, by either sex. It is not very difficult to perceive what a vast difference there would be in the morals and manners of any community or country, deprived of the natural action and reaction of the sexes upon the conduct of each other. It may be somewhat difficult to determine which of the two would suffer most if deprived of that natural influence. We are willing to subscribe to the justness of the comparison, that, to deprive society of the influence of either sex, would be like taking away 'half a pair of shears.'

There are some women, and there are quite as many men who are determined to monopolize the influence which heaven seems to have designed should be mutually shared; but such persons, although they may exert an influence in the circle

of their own families, are not among the number who exert a commanding influence in the society at large; nor is the influence which they do exert in the small circle at home, of that kind which commands respect, but which rather produces disgust, in the minds of all who perceive the unnatural and unjust movements of such persons. But they who move in the sphere to which the Creator has adapted them, will exert an influence, imperceptible though it may seem, which is not only beneficial to all who come within its reach, but is grateful to the feelings of all good minds. We always suspect the good sense and moral worth of the man who speaks disrespectfully of woman—and we always regret to see or hear a woman attempting to act the man.

J. M.

GENERAL ELECTION.

NOTICE is hereby given, that at the next General Election to be held on the Tuesday succeeding the first Monday of November next, the followings officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State.

Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

A Senator for the Fifth Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of Carlos P. Scovil, on the last day of December next.

A Representative in the 30th Congress of the United States, for the Twentieth Congressional District consisting of the county of Oneida.

Also the following officers for the said county, to wit: 4 Members of Assembly. A Sheriff in the place of Palmer V. Kellogg, whose term of service will expire on the last day of December next. A County Clerk in the place of Delos De Wolf, whose term of service will expire on the last day of December next; and four Coroners in the places of the present incumbents, whose terms of service will also expire on the said day.

PALMER V. KELLOGG, Sheriff.

STATE OF NEW YORK,
SECRETARY'S OFFICE.

ALBANY, July 24, 1846.

To the Sheriff of the County of Oneida:

SIR—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected to wit:

A Governor and Lieutenant Governor of this State.

Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

A Senator for the Fifth Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of Carlos P. Scovil, on the last day of December next.

A Representative in the 30th Congress of the United States, for the Twentieth Congressional District, consisting of the county of Oneida.

Also the following officers for the said county, to wit: 4 Members of Assembly. A Sheriff in the place of Palmer V. Kellogg, whose term of service will expire on the last day of December next. A County Clerk in the place of Delos Dewolf, whose term of service will expire on the last day of December next; and four Coroners in the places of the present incumbents, whose terms of service will also expire on the said day.

Yours respectfully,

N. S. BENTON,
Secretary of State.

TERMS.

A WALKER, PUBLISHER AND PROPRIETOR.

The MAGAZINE AND ADVOCATE is published every Friday, on a royal sheet, quarto form for binding, at \$1.50 per annum, for SINGLE COPIES or any number LESS than four.

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42	40.00	55	50.00
53	50.00		

ALL SUBSCRIPTIONS MUST BE PAID IN ADVANCE.

All communications (except of regular correspondents) must be post paid to receive attention. Address, "A. WALKER, 30 Genesee street Utica, N. Y."

* Br. Griffin will have perceived by a late number of this paper, that Br. Barry is now in Wisconsin, and will not probably return to Richmond. Ed.

EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

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UTICA, N. Y., FRIDAY, OCTOBER 2, 1846.

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[Original.]

ORIGINAL SERMON.

ON FIVE POINTS OF FELLOWSHIP.

BY REV. J. WHITNEY.

In noticing those five cardinal points on which all Universalists agree, we will, as far as possible, adopt the language of inspiration. If we set forth those things only which God himself hath spoken, our testimony will be entitled to the respect and credence of all professing Christians. Real Christians, being governed by wisdom and prudence can not turn away from the testimonies of the Bible.— They must seriously weigh the whole subject and yield to the authority of Jehovah as revealed in his word.

1. *Existence of God.* The religion of Christ is founded on the existence and infinite perfections of God; and a belief in this item of faith, is but a consistent and rational exercise of wise and virtuous minds. A contemplation of nature produces real impressions of God's existence, and of his infinite power, wisdom, justice, goodness and truth. All serious minds become strong in faith, as they look up to the spreading firmament, embellished with its grand luminaries and its brilliant stars. They contemplate the benign influence of light and heat; the constant and unvarying motion of the heavenly bodies; the beautiful and silent harmony of the universe as it 'hangs on nothing,' and is poised in the air with its own weight, performing its appropriate revolutions and carrying in its onward course its armies of inhabitants, with all things ordained for their service and well being. And as they are thus dictated by enlightened reason, and influenced by true piety, they can feelingly exclaim with the Psalmist, 'The heavens declare the glory of God, and the firmament sheweth his handy work.' 'The reality of God's adorable existence and character, may always be inferred from his visible handiwork. This class of proofs is ever glorifying the name of God and demonstrating the folly of Atheism and idolatry. The strength of Paul's reasoning is invincible; 'The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.'

This mode of reasoning, though consistent and edifying, is not practically admitted by the un-reconciled and sensual, and accordingly it is not adopted for their spiritual benefit. When the understanding is darkened, and the mind alienated from God, the phenomena of nature furnishes but little evidence of the divine existence. 'A brutish man knoweth not, neither doth a fool understand,' but 'the wise in heart will receive commandments,' and to them the earth is full of God's wonderful works. In reflecting on the works of nature and providence, they become conscious of their own weakness, and desire to obtain more knowledge of their Creator and his gracious will.

2. *The paternity of God.* To us there is but one God the Father, of whom are all things.— While we recognise the existence of a Supreme Being, as Law giver and Judge, we steadily maintain that this Being is the Father of all mankind. He is not our Father in some vague, and indefinite sense, which would leave us in doubt respecting the nature of our duty to him and one another. He is our Father in the most perfect sense of the term, being our Creator, Preserver and Benefactor. This title of Father is the crowning excellence of the divine character, and we, as Universalists, delight to contemplate him as the Father of the spirits of all flesh. It reminds us of man's universal brother-

hood and identity of final inheritance. God, as a Father, hath made of one blood, all nations of men to dwell on the face of the earth. He has accordingly placed all under an obligation to love and obey him, from which no circumstances can release them. They are thus related and bound to love him because he has first loved them; and divine justice, which requires the entire dedication of the heart to God, can only be satisfied in the universal reconciliation of man.

In contemplating God as a Father, we find the mother's love for her sucking child presented by Isaiah. 'Can a woman forget her sucking child? 'She may forget,' says the prophet, 'yet will God never forget thee.' If the mother's love is not sufficiently strong to illustrate the parental love of God, then surely divine love is an undying principle that can never be quenched. The strength and unchangeableness of this love, it would seem, must preclude the idea of *endless perdition*. In the dispensations of his providence and Grace, God can never forget that he is a Father of kind and benevolent disposition, and that he has presented himself through his own word as an example for all earthly parents to imitate. In this endearing relation he gives us an unfailing assurance of his love and our salvation. He has made us to understand that, because he has created us, 'we are his people and the sheep of his pasture.'

God, as a Father, was not without a specific design of mercy in the destiny of man, when he put forth his creative power and called him into existence. This design, will be carried into full execution, for no power can stay the Almighty's hand; no difficulties can arise which were unseen by his wisdom, and no circumstances can place his creatures beyond the reach of his unbounded mercy. In this heavenly thought we rest with comfort and confidence, believing in God the Father, 'who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.'

From this it appears that salvation is of nothing but God's original purpose of grace touching the final destiny of man. And we dare not reject the oft repeated declaration that the purposes of heaven will be fulfilled through the mediation of his well beloved Son. As believers in the final salvation of our race, we are simply contending for the fulfilment of all God's purposes. Man will be brought to glorify God and enjoy him forever because such a destiny for man is purposed by his Father in heaven, who is infinitely powerful.

3. *Rewards and punishments.* In following the voice of inspiration, we behold the righteous and the wicked are both to be recompensed in the earth. Good men are rewarded in obtaining and retaining favor with the Lord. They are blest in the recompense of an approving conscience and a spiritually peaceful life. By a patient continuance in well doing, they seek for and obtain glory, honor, immortality and eternal life; but there is tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the Gentile.

Nor can the just retributions of God be escaped. 'Though hand join in hand, the wicked shall not be unpunished.' How does the eye of omnipotence mark the murderer! Though no human eye beholds the atrocious deed, the sufferer's blood cries to heaven for vengeance, and the voice is not unheard. The circumstance can not be hid from God. Judgment overtakes the offender and he finds himself a miserable fugitive and a vagabond in the earth. Nature herself pursues the wretch, who has violated the ties of social life. Divine

vengeance is awake against the cruel monster, and he is not only an outcast, but a wanderer, with a gnawing conscience, and the worm that never dies. Punishment necessarily follows his guilt, and though he may contrive to evade the penalty of human laws, he can not escape from the fearful severity of his own reflections and the horrors of his affrighted imagination. A thousand enemies will stand before him when no danger is near.

No man can tell the agony of that being who has thus made himself an enemy of God. He carries with him a hell of torment in his own bosom. His burning thoughts are constantly revolving upon the dreadful crime, and when he lies down under the covert of darkness, he finds no cessation from his sufferings. 'His troubled spirit can not be lulled into quiet repose. He starts at the frightful phantoms, which stand ready to take vengeance upon him as he dreams of the guilty scene that is past.

The murderer may take up his abode in the land of *Nod*, which signifies *vagabond*, yet he will find himself like Cain, leading a wandering, miserable life, a prey to corroding fears and painful remorse.

This principle on which the murderer is punished, extends to every violation of moral law. 'He that doeth wrong,' we are told, 'shall receive for the wrong that he hath done, and there is no respect of persons with God.' 'There is no peace saith my God to the wicked.' Their way is all darkness, and 'they know not at what they stumble.'

This idea of punishment, as a necessary consequence, resulting from transgression, implies that it has some real utility; and whatever is necessary may be dictated by pure benevolence. God, accordingly, does not punish the sinner in a useless manner, or with useless punishment. A retribution merely for the sake of pain as an end, forms no part of a good administration. If no real good can be the result of punishment, it would be better to let the offender go unpunished. God, who is infinitely good, can never inflict pain except for some wise and benevolent purpose; and hence the language of Solomon, 'Whom the Lord loveth he correcteth, even as a father doth the son in whom he delighteth.' The Psalmist also testifies to this great truth; 'Before I was afflicted I went astray, but now have I kept thy word.' * * * 'It is good for me that I have been afflicted, that I might learn thy statutes.'

Punishment, as far as it goes, is reformatory in its tendency; and in confirmation of God's benevolent design, Paul testifies in this wise: 'We have had fathers of the flesh who corrected us and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their pleasure, but He for our profit that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless it afterward yieldeth the peaceable fruits of righteousness unto them who are exercised thereby.' This shows both the nature and tendency of that punishment or chastisement which the wicked suffer as the sad recompense of their folly. It is not an arbitrary penalty, intended to satiate the malignity of a cruel tyrant, but a necessary and useful agent in the government of that great and good Being, who is kind to the unthankful and merciful to all.

In this place, I must not forget to insist that punishment, though corrective, is never sufficient of itself to reform the sinner. A sense of divine goodness, and the idea that we have sinned against a Father's love, constitutes the great softening agent of conversion, after the just punishment of sin has performed its office in bringing us to ourselves.

Punishment is but the first means which God employs to reform his wayward children. There could be no real repentance and faith in the Lord Jesus, without the melting influence of that love which dictated the redemption of the world. All who are not wilfully blind can understand how punishment may be corrective, without performing but a small part of human redemption. Wise parents are never at a loss to know how chastisement improves the disobedient child, when it is but a small item in the family discipline. We place but little dependance on the mere punishment of children, compared with that course of instruction by which we labor to cultivate their minds and regulate their conduct.

4. *The character of Christ.* Jesus is denominated the Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. It appears that Christ was the Son of God—not the eternal Father, but anointed of God to redeem the world, and for this purpose was clothed with all power in heaven and earth. He received—not enjoyed from all eternity, the spirit of God without measure, to qualify him for the glorious object of his mission. He was made by the Almighty it seems, a little lower than the angels, for the sufferings of death crowned with glory and honor, that he by the grace of God should taste death for every man. Here then we are brought, not only to the character of Christ, but to the grand object of his mission, the complete salvation of our race. 'We have seen, and do testify, says John, that the Father sent the Son to be the Saviour of the world. And the Saviour himself says, I came down from heaven to do the will of him that sent me. These testimonies are sufficient alone to show that the ultimate salvation of the world, being the great burden of Christianity, is sure to be accomplished through the mediation and reign of Christ. The will of God is that all men shall be saved, and Christ is constituted the Saviour of the world to execute this will. It is through the Saviour's reigning influence that God sways the creation as he pleases. He doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him what doest thou?

The kingdom of Christ is filled with spiritual blessings for the hearts of men. His kingdom is a dispensation of truth and righteousness, calculated to produce peace on earth and good will to men.—Jesus also is denominated the 'Prince of peace,' for his doctrine comes down upon the heart with its peaceful influence like rain upon the mown grass, and as gentle showers that water the earth. Nothing can be more appropriate than the 'Prince of peace' to express the Saviour's true character. By means of this forgiving and peaceful influence the Son of God is to have dominion from the rivers to the ends of the earth. His name—his peaceful name is to endure forever; all men shall be blessed of him, and all nations shall call him blessed. This Prince of peace is yet to judge among all the nations of the earth, and he will teach men his ways, that they may live peaceable lives and walk in the paths of wisdom. He is to establish his peaceful reign in the hearts of many people, and among the nations afar off, that they may beat their swords into plough-shares, and their spears into pruning hooks. Nations, submitting to the merciful reign of the Messiah, shall learn war no more, and shall sit every man under his own vine and fig tree, filled with the influence of divine knowledge and love.

The prophecies alone might lead us to anticipate that glorious day when all shall fully understand the character of Christ and the nature of his mission; when all shall be taught of God, and under the peaceful influence of their Master, shall prosecute their high and heavenly duties without the prejudices of education or the bitterness of party spirit. Nothing but the benevolent spirit of the Gospel is to reign in the hearts of men when the Prince of peace shall obtain universal dominion. Christians should not dishonor their sacred profession of a peaceful religion, by favoring a military policy and deeds of blood. It would be well to remember that national enmities, wars and fightings

can only prevail in the world according to the measure of Gospel light which men possess, and their destitution of Christian principles.

5. *The ultimate design of the Gospel.* We regard the ultimate design of the Gospel to be the general promotion of moral perfection and rational happiness. It contemplates the delightful service of God in that immortal state of holiness and happiness, which Christ brought to light by his resurrection from the dead. The Bible teaches us to regard this ultimate design of the Gospel as every way worthy of its great blessed Author; and as admirably calculated to make us wise unto salvation.

In effecting this grand work of redemption and eternal life, the Scriptures constitute the main instrument of the Almighty. They are calculated through the spirit of truth to enlighten, regenerate, and sanctify the hearts of men; thus restoring them to the image and enjoyment of their Creator, and qualifying them for the blest society of angels in the kingdom above.

The most absorbing theme of inspiration is the crucifixion of Christ for the sins of the world, and his resurrection from the dead, as an assurance of his ultimate success. The infinite dignity of the Saviour, and the absolute divinity of his mission; the exceeding riches of God's grace, in elevating our degraded humanity into personal union with heavenly natures, are clearly exhibited by Christ in giving himself a ransom for all and in making intercession for us through the blood of his cross. It is in and through the name of Christ, that pardon of all iniquity, peace of conscience, and justification of life, are offered and promised to the children of men. Immortality and eternal life, in a better and happier state, are vouchsafed to man by the instructions of the Holy spirit, and every form of address is employed to engage the attention and to induce unreconciled men to receive the precious gift of eternal salvation.

The superabounding grace of God over sin and death, is calculated to illustrate this grand design of the Gospel. The idea is forced upon our consideration, that all nations, kindred, tongues and people are included within the plan of redemption, and that they shall ultimately know the Lord from the least to the greatest.

The Gospel then is an inestimable boon from God to man. It is established for manifesting the glorious perfections of God and the highest good of his rational creatures, as displayed through its exceeding great and precious promises. It is suited to our present circumstances in this world, containing information which we can obtain from no other source but the fountain of life and the Father of lights.

[Original.]

SCRIPTURAL WORSHIP.

'Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God.'

Let us consider these words in the sense, which, from the context appears the most natural, viz., with reference to Divine Worship. This wholesome rule is violated wherever and whenever the vain traditions and partial creeds of men are inculcated. No one ever saw in the Scriptures any such expressions as *endless misery*, or *endless wo*, or *total depravity*, or *infant damnation*, or any of 'the thousand and one' untaught terms, some of which appear to be so absolutely necessary to the very vitality of *human systems of error*! Take away from Partialism such unscriptural phrases as those which they employ, and no inconsiderable degree of the influence which their assumptions have attained, is forever gone! A certain description of Partialists employ no particularly moderate terms in rebuking 'the sects,' (as they are, perhaps rather self-complacently denominated by Partialists like themselves,) about the employment by 'the sects' of unscriptural words; but with what justice such reproof can be ministered by those who in advocating the heathen fable of endless misery, have not abandoned 'the Babylon' of unscriptural *ideas* and words, it may be estimated in part, when it is considered that the soul, body and spirit—the whole

essence of partialism is utterly baseless, so far as a scriptural foundation is concerned! For, be it known unto those Partialists who clamor for what they call a 'pure speech,' THAT THE DOGMA OF ENDLESS WO CAN NOT BE STATED IN THE LANGUAGE OF THE SCRIPTURES! If the expression 'everlasting,' or any of its cognates be adduced in contradiction of the above remark, let it be understood that its abduction for any of the purposes which our opponents would have such a term to subserve, must necessarily be at the expense, aye, even to the subversion of the principles and rules of all proper construction and interpretation! What are we to do with a dogma which CAN NOT be stated in the language of the Book? Why, reject it; 'to the moles and bats' let such a heathenish error be at once and forever consigned!

I love a scrupulous, but I would have a *consistent* adherence to the letter and spirit, as far as possible, of the written Word: Give me a 'Thus saith the Lord,'—a pure, scriptural speech, and I will gladly by such means of all-prevailing importance with me, be led into the path of Truth, and, by such procedure

'Still new beauties may I see,
And still increasing light'

in the Truth which maketh free indeed! No other teaching than the Truth itself can be stated in scriptural style; and the challenge might most appropriately and most safely be made to all 'errorists' to state in Scripture terms any tenet *inconsistent* with Universalism! No doctrine in relation to man's destiny—his immortal existence can be stated in Scripture language, BUT UNIVERSALISM; and the latter Divine Truth can be stated even in connection with, and on the affirmation of the Word and Oath of God Himself—That unto [Him] every knee shall bow, every tongue shall swear—surely shall say, In the Lord have I righteousness and strength! (Isaiah xlv.)

We may be bold to proclaim this, God's great Truth, as we should be most heartily thankful to receive it; but we should not be rash to utter any 'abomination' altogether antipodal to Divine Revelation: Let not our hearts be 'hasty to utter any thing before God,' inconsistent with His lovely character, or contradictory to His word, His promise, and His Oath!! The hope which the Gospel excites, and which CAN NOT conform with any of the peace-destroying inventions of men, MAKETH NOT ASHAMED! Ashamed of Universalism! In the nervous style of Mrs. S. C. Mayo [late Miss Edgerton]—AS SOON MIGHT I THINK OF BEING ASHAMED OF GOD HIMSELF, AS OF GOD'S GREAT TRUTH!

May we 'cease from men,' and, at the feet of Jesus learn the doctrine of God our Saviour, so shall we not be rash with our mouths, nor hasty in uttering any thing inconsistent with the name and attributes of Him who is 'God over all, blessed forevermore'!

The importance of holding, and cherishing a sound scriptural faith, in all our worship of the Supreme Being, must at once be apparent to all; for, all can see that the character of Divine worship, must comport with the doctrinal views, true or otherwise, which are entertained in relation to God, as the Creator, the Preserver, the Saviour and Father of all men. In my humble view, all notions inconsistent with the universal paternity and universal love of God, and with the consequent universal salvation of mankind, His offspring, are utterly opposed to true, spiritual worship.

Williamsburg, Va., Sept. 7, 1846. J. L. C. G.

[Original.]

MORNING.

BY L. D. JOHNSON.

Glorious, beautiful morning! When darkness hung her pall of sable blackness o'er the new-born earth, and shrouded in impenetrable gloom the welkin of heaven; when the moon, dark and solemn, hung poised like a leaden ball, and the stars that gem the glorious galaxy above, shone dimly

from their misty thrones, a voice that rung to creation's farthest limits, and echoed in the boundless halls of ether, said, 'Let there be light.' And lo! golden beams shot forth from out the once dark portals of the east; the flaming sun rolled up the sky while 'the morning stars sang together, and all the sons of God shouted for joy.'

Morning! glorious beautiful morning! When black sullen clouds of doubt and despair hung gloomy o'er thy youthful horizon, when the damp chilling winds of penury and adversity were moaning around, and the bright beamed stars of Faith and Hope that once blazed before thy vision, were extinguished in darkness and night, 'a still small voice,' a scarce audible whisper, breathed, 'let there be light.' And lo! thy bounding heart once more with rapture beat; thy soul, fanned by the gentle breezes of morning, was bathed again in sunshine, and the clouds that hung dark and scowling round thy spirits shrine, yielded to the sunlight of faith and hope.

Morning! glorious, beautiful morning! Emblem of the sunshine and beauty that streams o'er the skies of youth, when the hearts deep gushing fountain is filled with ecstasy and love. The sunlight of the heart's first budding hopes; the sublime rapture of enthusiasm, and the wild enchantments of love, the soul's devotion, are the stars that gleam in the morning of life. And wilt thou never, never dawn again? Shall but once the glow of youth and health, linger upon the cheek and wreath the brow with the smiles of beauty and innocence? Is it mortal's doom to quaff but once the sparkling eddies that flow from the font of youth and leap in childish glee beside its crystal waters?

Morning! glorious, beautiful morning! When the fiat of Jehovah shall rouse the sleeping millions, from Arctic's frozen bay, to the chalky shores of Magellan; when Columbia's painted tribes, the swarthy sons of Ethiopia, and the pale face of Britain's ilse, shall wake from their long deep slumbers, and shake the cold damp sod from their breasts—then shall dawn the morn of the resurrection.—Then 'shall every knee bow,' and pour celestial harmony from lyres tuned to the sweetest numbers; then shall uncreated radiance stream from the throne of Jehovah, and enwrap in a halo of light the redeemed; then shall the golden Dial, standing before the Sun of Righteousness, and robed in eternal sunshine begin to number o'er the mighty cycles of eternity.

Fulton, Oswego county, N. Y.

A TRIFLE.—One kernel is felt in a household,—one drop of water helps to swell the ocean,—a spark of fire helps to give light to the world. You are a small man,—passing amid the crowd you are hardly noticed; but you have a drop or spark within you that may be felt,—felt through the eternity. Do you not believe it? Set that drop in motion,—give wings to that spark, and behold the results! It may renovate the world. None are too small,—too feeble,—too poor to be of service. Think of this and act. Life is no trifle.

'NATURE is truth. She is clothed with it as with a garment. She is true copy every where, and at every moment of time and though all changes. The heavens are true, the earth is true. The green leaf is true, and also, the yellow leaf. The seasons are all true. The plants are all true. The stars and the planets, with their changing moons, are all true. There is truth in the heaving billows, and in the running streams; truth in the valleys and on the mountain tops; truth in the ocean, and in the air, and truth in the myriad forms of animal life with which God has replenished them. And the great God himself, the author of all this nature, and all this truth—HE, above all things, is true.'

Why dread to lay down this frail body in its resting-place, and this weary, aching head on the pillow of its repose? Why tremble at this, that in the long sleep of the tomb the body shall suffer disease no more, and pain no more, and hear no more the cries of want, nor the groans of distress;

and far retired from the turmoil of life, that violence and change shall pass lightly over it, and the elements shall beat, and the storms shall howl unheard around its lowly bed?

ONTARIO ASSOCIATION.

Notice is hereby given that the Ontario Association will meet at the Universalist meeting-house in Lima, N. Y., on the second Wednesday and Thursday in October next, agreeably to adjournment. The delegates composing the Council at its session in June last, together with such as may be elected from societies not then represented, we trust will bear in mind the importance of being in attendance at the opening of the Council, at 7 o'clock, on Wednesday morning. A cordial invitation is extended by the North Bloomfield society, to all the brethren and sisters who may wish to enjoy the meeting, and they will find a Universalist welcome during their stay.

C. HAMMOND, Standing Clerk.

CLINTON LIBERAL INSTITUTE.

The Fall Term of this well known School, Male and Female Department, will commence on Wednesday, the 2d of September, proximo. It will continue under the same government and teachers as during the year past, with the exception of teacher of Mathematics.

Rev. T. J. SAWYER, M. A., Principal of the Male Department, and Teacher of the German, and the higher branches of the English language.

J. A. ROUND, M. A., Teacher of the Greek and Latin languages.

Mr. P. A. TOWNE, Teacher of Mathematics and the Natural Sciences.

Miss M. RICHARDS, Principal of the Female Department, and Teacher of French.

Miss J. E. BARKER, Assistant and Teacher of Music.

A Course of lectures on Chemistry will be given by an approved and competent Lecturer: and should it be required, a *Primary Department* for boys will be opened under the immediate care and instruction of a competent Teacher.

The Executive Committee mean to spare no pains to make the Institute sustain a high rank among the best Academies of the State.

Tuition, including room rent and incidental expenses per term of 14 weeks, for \$4.50 to \$7.50.

Board, including lodging and washing may be had in private families at from \$1.50 to \$1.75 per week; exclusive of lodging and washing at \$7 1-2 to \$1 31. Many students board themselves at an expense varying from 37 1-2 to 75 cents per week.

The Winter Term will commence one week after the close of the Fall term.

MARRIAGES.

In this city on the morning of Sept. 22d, by Rev. D. Skinner, Mr. DUNCAN McPHERSON to Miss ELIZABETH, youngest daughter of Mr. Samuel Brown of this city.

In Frankfort, on the evening of the same day, by the same, Mr. CHAUNCEY ELWOOD to Miss JANE ELIZABETH BUDLONG, youngest daughter of Doct. Caleb Budlong, both of Frankfort.

In Marcy, by the same, on the 23d of Sept., Mr. ALLEN G. BAKER to Miss ELSEY W. POTTER, eldest daughter of Mr. Clark Potter of Marcy.

In Fultonville, on the morning of the 22d ult., by Rev. J. Whitney, of Rochester, Mr. RUDOLPH W. DYGERT, of Frankfort, and Miss ELIZABETH VOORHEES, of Fultonville. In Perryville; on the 21st inst., by Rev. Mr. Pixley, Mr. O. J. LANSING to Miss L. E. KEELER; both of Lenox, Madison county.

In the Universalist church at Lakeville, July 5th, by Rev. O. Roberts, Mr. NELSON SEWARD, of Richmond, to Miss — BLISS, of Bristol. Also, on the 15th inst., Mr. W. A. REED to Miss MARY A. PACKARD, both of Bristol.

DEATHS.

In Granby, Oswego county, August 26th, Mrs. MARY WILLARD, aged 72 years. In early life, sister Willard embraced the Gospel of universal salvation; in the belief of this Gospel and in the enjoyment of its benign influences she lived and died. By her cheerful and Christian deportment she was doubly endeared to her family and friends; and though her tongue is now locked in silence and her

once active limbs are now motionless in death, yet in the virtues she practised and in the salutary influences she exerted, she still speaketh. Her funeral was attended on the 27th, and the consolations of the Gospel of impartial grace and salvation administered to the mourners and a sympathising congregation, by the writer. L. M. HAWES.

In Sterling, Cayuga county, Sept. 11th, MARGARET ALTHEA, daughter of Hiram C. and Mary A. Curtis, aged 2 years, 2 months, and 7 days. Being absent from home, the writer was unable to comply with the request of the afflicted parents, in performing the funeral services of their beloved though departed child. May 'He, who smites to bless and wounds to heal,' comfort and sustain them under their bereavement. L. M. H.

At Conneaut, Ohio, April 22d, 1846, SUSAN F., daughter of Jacob S. and Elizabeth Flagler, aged 12 years and 11 months. The funeral was attended the following Sunday. Sermon by Br. A. Bond, from 1 Thes. v: 16, 17, 18.

'The young, the lovely pass away,
Ne'er to be seen again;
Earth's fairest flowers swift decay,
Its blasted trees remain.

Full oft we see the brightest thing
That lifts its head on high,
Smile in the light, then droop its wing,
And fade away and die.

And kindly is the lesson given;
Then dry the falling tear;
They came to raise our hearts to heaven,
They go to call us there.' J. S. FLAGLER.

UNIVERSALIST BOOKS FOR SALE AT THIS OFFICE.

Paige's Selections	\$1.00	Ballou on Future Retri-	.50
Rose of Sharon for 1847		bution	.50
do. Commentary 2 vs.	2.00	Juvenile Library	.50
Universalists Guide	1.00	Williamson's Argument	.50
do. Book of Reference	1.00	for Christianity	.50
Balfour's 2d Inquiry	1.00	Exposition of Univers'm	.50
Names and Titles of Je-		Lectures to Youth	.50
sus	1.00	Orthodoxy as it is	.50
Pro and Con of Univer-		Historical Sketches	.50
salism	1.00	The Preacher	.50
Skinner and Campbell's		Biography of Winchester	.50
Discussion	1.00	Bacon on Religion	.50
Pocket Polyglot Bible	1.00	Skinner's Letters to Ai-	.50
Ancient History of Uni-		kin and Lansing	.50
versalism	1.00	Life of Murray	.50
Rogers' Memoranda	1.00	Adventures of Eld. Tub	.50
Practical Hints to Uni-		by G. Rogers	.50
versalists	.75	Universalist Assistant, by	.50
Universalist Book	.63	D. Forbes	.50
Austin's Voice to Youth	.63	Emmon's Bible Diction.	.50
do. to the Married	.63	Ellen, or Forgive and	.50
do. on the Attributes	.63	Forget	.50
Ballou's Lect. Sermons	.63	Convention Sermons	.50
do. Select Sermons	.63	Duties of Young Men,	.50
do. on the Atonem't	.50	E. H. Chapin,	.37
do. Notes on the Pa-		Duties of Parents, O. A.	.37
rables	.50	Skinner	.37
Illustrations of the Para-		Floral Fortune Teller	.37
bles, T. Whittemore	.75	Chapin's Lectures	.37
Sybilline Verses or the		Flower Vase,	.37
Mirror of Fate	.75	Fables of Flora	.37
Mrs. Scott's Poems	.63	Sacred Flora, by H. Ba-	.37
Causes of Infidelity Re-		con	.37
moved	.63	Memoir of S. W. Fuller	.37
Universalist Manual	.50	Pocket Concordance	.25
Skinner's Prayer Book	.50	Biography of Rev. W. II.	.25
Christian Comforter	.50	Griswold	.25
Law of Kindness	.50	Streeter's Hymns, (large	.44, .63
Ely and Thomas Discus.	.50	and small)	.44, .63
Flower Basket	.50	Almanac and Register	.13
Washingtonian Pock't Companion,		for 1847	.13
doz. or single.			

NOTICE.

The Susquehanna Association of Universalists will hold its annual session in Brooklyn, Susquehanna county, Pa., on the first Wednesday and following Thursday (7th and 8th) of October next. The Council will meet at 8 o'clock on Wednesday morning. Services will commence at half past 10 o'clock. Our clerical and lay friends from a distance are respectfully invited to attend.

J. B. GILMAN, Standing Clerk,
Brooklyn, Aug. 28, 1846.

THE BETTER HOME.

'Bright and beautiful as the world sometimes appears, it is nevertheless a joyous reflection that our final home is not here. We are now merely 'travelers and sojourners,' as expressed by the divine writer, with no abiding city. I have said that the world is sometimes bright and beautiful; but it is not always so, for if it were, we might then wish to ever dwell therein. But from other considerations, we are made to look forward with anxious hopes for the 'better land.'

When cares press heavily upon us, when the wounded spirit tires and sinks beneath a load of accumulated woes that flesh is ever heir to; when troubles, anxieties, and calamities crush us to the dust,—then it is that we long for, and look forward with sweet satisfaction to the 'house not made with hands.' And O! what heavenly peace does it afford the way-worn traveler of time, to lift up his head from his various woes, and remember that God has prepared for him beyond the dark grave a 'better home.'

Even the best home here upon earth is not free from troubles. In the most favored family circle, bad passions will now and then arise, and angry words be spoken.—And add to this the fact, that one member after another of the cherished circle is called away to be here no more, and we are forcibly reminded, that although we all love our homes, circumstances will arise to mar the general felicity. The tenderest love and kindest care of our fathers and mothers, can not shield us in every period from sorrow, nor can they retain upon earth those on whom their strongest affections are placed. All must fade away and die, like the grass and flower of the field.

Why then should we not oft think of the home of heaven? for saith the word of God, 'Man dieth and goeth to his long home.' Why should we not raise our thoughts to the contemplation of the bright mansion of immortal bliss? Glory to God in the highest! in our Father's house are many mansions, and Jesus has gone to prepare a place for us all. And in that house, not made with hands, eternal in the heavens, the world of mankind shall meet as one great and happy family—meet never more to part—meet never to be disturbed by tears or sorrows—meet to sing the praises of God through the endless ages of eternity! The hope of such a home, and such uninterrupted joy, is the richest treasure man can possess.

I call heaven our home: so the Scripture writers have taught me; and I have denominated this a universal home. And I frankly say, that I know of no home different from this beyond death. I know of no home for a few to the exclusion of the rest. And I desire no home, such as will exclude me from the presence of those I love—such as some proclaim. What! that a home of peace and rest to the parents, where there is no gathering around them of their children? That a home of joy to them, when from the pit below they hear the eternal moans and cries of their beloved offspring! That a home to a brother or sister, when from the gulf of endless despair rise shrieks of another brother or sister! That a peaceful home to the weary traveler of time, when he knows his fellow men are in the prison house of never ending torment! That a home for the children of time? O tell me, is that the home of heaven of which so much is said? Is it peaceful and happy?

Better might you say that home is happy—father and mother, brothers and sisters—all happy, when one of its dearest members is perishing beneath the cold frosts and chills of the winter's blast! or walks the trembling earth beneath which the volcano has ceased to slumber and sleep, and in another moment must bury him in her liquid fires. Or when his cries come home, clear and frightful from the roaring flames of a burning building from which there can be no escape. More reasonable that this should create no anguish, but rather happiness, than the cries and moans ascending from the prison house of eternal wretchedness—for what is momentary suffering to the storm of endless fire beating in upon the naked soul?

Tell me not that this is the home of heaven? Blacken

not the character of my God with such libels—for I know of a better home—a home where all shall meet beneath the smiles and blessings of an everlasting Father. Praise, everlasting praise to God for the hope of such a home.—[Star in the West.

THE CROSS OF FLOWERS.

BY MISS JULIA A. FLETCHER.

A few weeks since we stood by the coffin of a dear friend, who was taken from us in the brightness of youth and beauty. The calm smile of triumphant faith had not left her lips, for she died, as she had lived, with a Christian's hope, and a Christian's happiness. We knew all this—we knew that death had been to her the servant of the Lord, that she had turned calmly away from the bright hopes and pure joys of her guiltless life, and laid herself down all smilingly to die,—yet still was our spirit sad.

She had been linked to us by many ties; by gentle smiles, and kindly tones, and loving deeds was the chain woven, and it was stronger than gold or iron. Now she had been taken away. We had heard for the last time that voice of love, we had clasped for the last time that friendly hand, and now we had only the last sad offices of affection to render.

There had been a fearful struggle,—a feeling that we could not give her up, and it had not all passed away, even now that the Lord had spoken, and we knew that it must be so. For how could we lay that bright young head in the grave, with all its clustering curls unfaded by time or sorrow, or see the eye whose sudden radiance was wont to light every line of those loved features at our approach, now veiled and closed forever, and not feel that it was a fearful trial?

It was a fearful trial, and we bowed in anguish over that sleeping form, as if to see if it were really so. It was a sinful feeling, and even there was it rebuked.—There upon the coffin of that loved one was an eloquent preacher of consolation,—a cross of flowers.

Beautiful were the opening buds and delicate white blossoms,—beautiful were the graceful leaves in their first Spring verdure,—and beautifully indeed had they been woven by the hand of affection. The murmuring heart was hushed. The emblem of a greater suffering than ours was before us. We looked again upon the calm brow of the happy dead, and as we thought of the faith that gave that holy life, and crowned it with a joyful death, we felt that our cross was much of flowers.

Earth hath its myriad sorrows. They come upon us in every step of our pilgrimage, thronging the path in which we tread, and looking sternly at us from all the paths around us, some wearing their own fearful visages, and others the masks of fancied joys. Vainly do we gird about us the armour of our own strength; vainly do we draw more closely the veil of indifference and strive to hasten on. We see them still,—their cold glaring eyes are upon us, and their bony hands are clasped in ours. Vainly do we shrink from their fellowship. They are with us in the peopled street, and in the loneliest country vale; at our daily toil, in the places of amusement, and some, yea the most fearful of all, are in our own homes, sitting, familiar guests, by the hearth and at the board.

We can not drive them away, we can not long shut our eyes to their presence, but we can pass calmly on in the midst of them, looking upward ever to the radiant sky, for though they are all around us, thank God they are not above. Then though they cluster closely about us, it shall be but to support our steps, and the most ghastly of them all, even sin shall flee far away from us. The cross shall be our guide as we journey on, and with joy shall we see that it is woven of flowers. Earth has its myriad joys. There are bright flowers springing over the graves of buried hopes, and sunbeams flashing back from the darkest waves of care. Smiling faces are ever mingling with the stern crowd around us, loving eyes are looking in upon our hearts, and gentle fingers are intertwined with ours. Voices, sweet as the tones of happy

childhood, are all around us, and the harshest sounds can not keep them from our ears, if we will but listen. This is the great secret. We must listen in the silence of a reverent spirit, if we would hear the songs of the angels; we must look calmly at the cross, if we would see that it is made of flowers.

Mortal, thank God for the cross. Thank God that life is not all garlands, and wreaths, and garden bowers.—Thank him that it is not a place of listless pleasure, and luxurious ease. Thank him for days of toil, and nights of restless pain; for stern-browed want, and hurrying care, and dark relentless death; for these are the gifts which have been to us most truly 'blessings,' and not 'in disguise,' to the eye of faith. These are the messengers who have brought us glad tidings of a holier life,—even of the inner life of the spirit. They are the teachers who have told us how strong we are, even amid our weakness, how happy we may become, even amid our suffering.—Thanks joyful thanks for these, and yet more earnest thanks for Him who wore the crown of thorns, that we might weave the crown of flowers.—[Universalist Miscellany.

IRRESOLUTION.

BY MISS H. J. WOODMAN.

There is no error prevalent in human character which the wise and thoughtful more studiously avoid than instability of purpose. A supposed inability to say *no*, has betrayed the thoughtless into pitfalls which might otherwise have been easily avoided, and has given the tempter an easy conquest over his well intentioned but irresolute victim. 'I have gained something by the world's rough usage,' said an unfortunate friend, 'I have learned to say *no*,' and the purchase though costly was worth its price.

One of the most striking examples on record of this unhappy trait of character, is that of the warm hearted, energetic, but vacillating Peter. From his induction into the holy brotherhood of apostles, until the death of his betrayed and insulted Master, whenever he is brought prominently before us, we deplore the weakness so unworthy of his high and holy mission. 'Lord, save, or I perish,' was his distracted prayer, when, forsaken by the faith that first impelled him, he sank beneath the stormy waters of the sea of Galilee. 'Though I die with thee, I will not betray thee,' was the exclamation of his adoring love; and in another hour he met the rebuking glance of the Saviour, and, stung by the reproaches of his sensitive conscience, 'he went out and wept bitterly.'

As if to show how thoroughly the religious principle can annihilate so unworthy a trait of character, we find Peter from the hour of the resurrection, in this respect, certainly an altered being. Where was before irresolution, was thereafter firmness, and never more, throughout his long, eventful life, do we find the remnant of that spirit which once induced him to swear, 'I know not the man.'

Resolution, firmness of thought and action, independence which decide its course, and the unswerving stability which pursues it to the end, have not usually been considered necessary ingredients in the female character.—To be very yielding and submissive has commonly been supposed to be very amiable; and from the manner in which this subject has been treated in light works of fiction, and often in those of graver character, one would suppose that, though at times it may be very useful to possess strength of character, it is in general of very doubtful utility.

This degrading opinion is gradually giving way before the light of revelation and the flood-tide of experience; weakness and instability are fast becoming as contemptible in the feminine as in the masculine mind. The changes which have taken place in society have enlarged the sphere of female action, and it is now common to forsake the homestead for the school room, the store, the work room, and the factory, which open inducements to enterprize and activity.

Thus withdrawn from parental protection, the young go out into the world, while care and perplexity weave

around them a strong coil, and the oppressor is but too often ready, with the meanness of cowardice, to wrong those whose retaliation will be pointless. In how many instances the young females of our land thus stand alone upon the theatre of life. If not sustained by lofty purposes, if not hedged in by sound principles, if not firm where firmness is an essential requisite, how utterly unfitted are they for their station and its responsibilities—for a useful and honorable single life, or for the multiplied duties of a wife and mother. We hear a sound judgment spoken of as if it were the gift of Providence, like a genius for painting, poetry, and music. No doubt there are some minds so equally balanced, that their rapid decisions are made with wise discretion; but the quality we so much esteem is far oftener the effect of judicious self-discipline, the slow process of years of patient watchfulness and toil.

The rich fruits of the earth are not the product of a day's sunshine, or a night's refreshing dew, and can the far richer fruits of the spirit be attained without the price of persevering effort? The sunshine of heaven must rest upon the blossoms, the dews of the Spirit must refresh the roots, the hand of the Great Husbandman must prune the branches, and the result will be peace on its broadest foundation—a singleness of heart which is a bulwark of defence and a 'patient continuance in well doing,' which is its own exceeding great reward!

Life is begun with pure desires and lofty aims, but the breath of the world passeth over them and they are gone, and too often, alas! the places which once knew them, know them no more forever. The days when tottering virtue could escape temptation behind the walls of a cloister, thanks to a brighter era, have passed away.—The world must be encountered, its good must be enjoyed, and its evil avoided or subdued.

We are met at every turn by foes, wearing the semblance and clothed in the habiliments of friends. A syren voice allures us with its blandishments, and we are told that forbidden fruit may be eaten, and we shall not surely die. That fortress only, which the resolute spirit builds from its own indestructible materials of faith and firmness, can withstand the constant stealthy attacks by the band of silent tempters. On the outposts of the defence, sleepless watchfulness must hold its vigils. Prudence, resolution, courage, must defend the entrances; and, made easy through habit, the warfare ceases to be painful, and self-control and self-possession 'grow with the meats they feed on,' till the victory is sure, waiting only for death to set its changeless seal upon it.

Firmness is as far removed from stoicism as from imbecility. When Peter, purified through suffering, had lost the spirit that denied his Master, there still remained the indomitable energy which made him worthy to hold the keys of the spiritual kingdom. Saddened by the recollection of his sin, unforgetful of the hour of his bitter anguish, he spent no time in useless regrets, but strove with the earnestness of true repentance, to atone for the weakness that led him so far astray. The wild, reproving glance of the patient sufferer no doubt often recurred to his memory—a sad token of remembrance, and one that must have probed his generous spirit to the core.

Oh! how full of instruction and encouragement is Peter's whole history. The well intentioned but irresolute may fall, and there is a resurrection full of promise awaiting the second putting on of the armor. To the frail apostle was given the charge of feeding the fold. May he never forget us, lest we too, faint and weary, deny honor, truth and virtue, and thus unfit ourselves for the great Supper of the Lamb.—[Ladies' Repository.

DOW, J. R.

There is so much good sense mixed up with the fun in the sermons of this eccentric preacher, that we can not resist giving our readers now and then one of them.—They are written by one of the editors of the 'New-York Sunday Mercury,' who treats his patrons to one of his essays weekly. Below is number 309.

After a good deal of hesitation, I have chosen the following as a text for to-day:

At ten a child, at twenty wild;
At thirty tame; if ever;
At forty wise, at fifty rich,
At sixty good, or never.

My hearers—at ten, or thereabouts, we are gay, giddy, thoughtless, ragged and stacy children. Having outgrown the imbecilities of babyhood; we frisk and skip about, with all the life and enthusiasm of lambskins upon emerald banks and sunny knolls. Unlike babes, just beginning to totter along upon their pegs, with a galvanic uncertainty, towards a chair post or table leg, we bound forward with a step almost as elastic as a grasshopper's, and spirits as lively as pearlash and cider. Then, not a cloud of care, even as big as a bit of rag, is seen to sail across the bright, blue sky of hope—then, the earth is an ever blooming paradise—happy spirits are heard to sing in the balmy morning breeze—fairies and elfins inhabit every grove and bower—joy and gladness are every where; and we can no more keep still for a moment than monkeys in a menagerie. We go out in the morning, revel among the flowers, skip across the fields, chase butterflies, dig in the dirt, launch our mimic ships in the goose-pond, spend a day of delight, and go to bed at hen-roosting, anticipating a still happier to-morrow. Such are we at ten—no care, no sorrow, no money; and as independent as tree-toads, that sing in showers.

My friends—at twenty we are wild, wild as partridges. There is no such thing as taming us; we ride that fierce, fiery, and head strong animal, Passion, over fences, ditches, hedges, and on to the devil—leap the five-barred gate of reason, without touching the curb of discretion, or pulling harder than a tit-mouse upon the strong rein of judgment. O, at twenty, you are perfect locomotives, going it at the rate of sixty miles an hour: your heart is the boiler—love is the steam, which you sometimes blow off in sighs—and hope, fear, anxiety, and jealousy, are the train that you drag. At this season of life, you are filled with the exhilarating gass of romance: every thing to you looks romantic, by spells—even a jackass philosophizing over a barrel of vinegar. You (both girls and boys) now read novels until your gizzards have softened into a sentimental jelly, and settled into the pit of your stomachs. O, I know how you feel—you feel as though you would like to soar from star to star! kick little planets aside—take crazy comets by their blazing hair, and pull them into their right courses—sit upon the highest peak of a thunder cloud and dangle the red lightning between your thumb and fingers, as a watch chain—then dive into the golden sunset sea, and sport with celestial syrens—speed on, pull the nose of the blackguard in the moon—ransack all creation—knock a few pains out of the windows of heaven—and then flutter down as gently as a breeze, and find the darling of your love mending stockings by moonlight! That's how you feel.

My hearers—at thirty you are more tame; the pot of passion still boils, but it doesn't boil over with a fuss and fury. You now love, but more reasonably and rationally—you look upon the matter as being partly a matter of business as well as of pleasure: you are not going to sleep upon a bed of thorns through life for the sake of a few frail roses, no matter how fair they may look, nor how sweet they may smell—not you. Because why?—you begin to think as you go; you see the world more in its real guise, divested of its deceitful ornaments and ideal festoonery. At any rate, you are tame enough at thirty to be caught with the hymenial halter by slow and considerate means, and without being grabbed. I am just as much sure that the women are, as I am that I can catch my old mare, with an empty salt-dish.

My dear friends—at forty you should be considered wise. The leaves then upon the tree of knowledge are as full, fresh and green as they ever will be; and the fruit of wisdom, though still unripe and growing, will never be more abundant. Now you have gathered pretty near all from the fields of the past that can be of valuable service in your pilgrimage through the dreary desert of age. Here experience, the school mistress, gives you no new lessons, nor sets you any new copy to write after

—what you had must answer for the future. School's out.

At fifty, generally speaking, you have completed your pile of that dross which delights man's eyes and damns his soul; yet there is now and then one who plods along the path of poverty up to sixty or seventy years, and then stubs his toe against a lump of good luck, and tumbles headlong into a fortune. But these are exceptions to the general rule, as the father said of all the children he had over twenty.

At sixty, my hearers, if you are not good, I wouldn't give a rotten potato for all the piety you might scrape up afterwards. You would stand no more chance of working out a clean and thorough redemption, and of maintaining it, than you would of lifting yourselves over the back of a chair in pulling on a tight pair of boots. So look out for your salvation in season, by doing those things which ought to be done, and leaving undone the things that need no more doing than a raw cucumber.—

So mote it be!

Dow, Jr.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. E. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, OCTOBER 2, 1846.

THE MISSIONARY OF PENNSYLVANIA.

To the Friends of Universalism in the Eastern portion of Pennsylvania.

Brethren and Friends—Having laid before you our plan, and measures, and a portion of the expected results, let us see what is to be done, and the encouragements existing for its performance.

The portion of the State staked off as the field of labor for the first evangelist to be employed, is bounded by the principal waters of the Susquehanna and Delaware rivers. In it are included the entire counties of Susquehanna, Pike, Wayne, Northampton, Schuylkill, Dauphin, Lebanon, Berks, Lehigh, Bucks, Montgomery, Philadelphia, (city and county,) Delaware, Chester, and Lancaster; and portions of Bradford, Luzerne, Columbia, and Northumberland. As the work progresses, and if means sufficient can be collected, and suitable laborers employed, the counties lying entirely between the North and West branches of the Susquehanna, can be included—and, indeed, if encouragement permit, it can be extended to the adjoining counties in this State and even in New Jersey. Should the Pennsylvania State Convention deem it expedient, it may be extended over our whole State, provided means and laborers sufficient can be procured; but our present business is with it in its present form and limits as above stated. Let us see the state of our cause in this region.

There are one or more regularly organized societies in each of the counties of Susquehanna, Wayne, Northampton, Schuylkill, Berks, Philadelphia city and county, Bradford, and Luzerne—and settled preachers, it is believed, in each of these, except in Shuylkill and Northampton. But even in these counties there is room for missionary labor, and in some of them considerable encouragement already existing for it. In the counties of Pike, Columbia, Northumberland, Montgomery, Chester, and Lancaster, known friends reside in several sections, sufficient to render some aid in supplying themselves with the labors of the evangelical missionary, and undoubtedly many others can be found after a time spent in successful effort. Though at first the preacher's course will be a pretty direct one from Reading, through Pottsville, Catawissa, Danville, and so up the North Branch, and around through the Northern counties to the Delaware, and down to Easton, and back again to the place of starting—yet after a brief time, he will be able to find places where he may rest, and from whence he may diverge to the right and to the left, and thus widen his course very greatly.

From Reading to Wilkesbarre, he will find no preach-

ers of like faith. But in the vicinity of the latter place, after October, Br. R. K. Brush will be located. From Wilkesbarre to Montrose, there is no settled preacher.—And again on his return by the Delaware border, he will find no preachers of our denomination until he reaches Easton, where our friends are now endeavoring to procure a preacher. They have already raised the funds, and only wait to secure a suitable pastor. Such, then, is the field—such its wants—and such, as far as known to the writer at present, are the aids and encouragements it furnishes for a missionary.

And now comes the great question preliminary to employing the preacher—How much money can be raised? and from what sources? For one year's salary should be secured to the laborer—in the hands of the committee—before he is sent forth on his mission. This we deem requisite; for the laborer should not be required to run any risk whatever—his mind should be unembarrassed by any pecuniary cares—his labors in collecting funds for the mission, should not be clogged with the idea that he is collecting for himself. It is necessary, therefore, that the committee should be able to guarantee to him his salary in quarterly payments, promptly paid as they become due. And in order that the committee may be able to do this without risk on their part, the money should first be raised, and in their possession. That committee is composed of men so well known and respectable, as to command the confidence of our friends; so that no scruple need be raised on that account. Every cent will be well husbanded, judiciously applied to the sole purpose for which it is contributed, and rigidly accounted for.

How, then, and by whom can the money be raised? It is evident, at least to my mind, that much of it must come from societies already supplied, or about to be supplied, with stated preaching. The societies in Philadelphia, Kensington, Reading, Pottsville, Catawissa, Easton, Wilkesbarre, Huntington, Montrose, Brooklyn, Sheshequin, Montroeton, Prompton, Honesdale, etc., must raise nearly the whole amount; and the balance, if any, must be made up by our friends in the various neighborhoods on the first route of the missionary. An average of \$25.00 from each of the societies above named, will give us \$375.00—and those not named, and the scattered friends in various sections, can surely fill out the remaining \$225.00; for about \$600.00 will be needed to defray all the expenses of the first year. But as some of these societies will enjoy the benefits of the preaching thus instituted, as Pottsville, Catawissa, etc., they will be able to raise from twice to four times the amount of the average above named, and thus lessen considerably the amount to be raised by some others of the societies named, who will be able to do but little more than sustain their own stated preaching.

There is, then, no difficulty in raising the requisite amount of funds for the mission. Indeed, if necessary, and our friends will but act up to the amount of their ability for such an object, we could raise double the amount. But, with what may be received from various sources not here enumerated, the amount named, will, it is believed, be amply sufficient. A. B. G.

UNITED STATES CONVENTION.

MINUTES OF THE SESSION IN TROY, N. Y., SEPT. 16 AND 17, 1846.

The Convention was organized Wednesday morning, by the choice of Br. Elijah Dallett, *Moderator*, and Br. Henry Bacon, *Clerk*.

United in prayer with Br. D. Skinner.

The minutes of the last session were read and approved.

Voted, that an explanatory note be appended to the minutes of the last year, relating to the Theological School at Clinton, it being there stated that this school is a department of the Liberal Institute, which is a mistake, as the Theological School is a distinct institution of itself, and not a department of the other.

The Rules and Regulations of the Convention were then read.

Adjourned to meet after the public service.

Met, and adjourned to meet after the afternoon service. Met according to adjournment; appointed committees on adjournment and next occasional preacher, and on business.

The resolutions of Br. Brimblecome, and the Report of Brs. L. C. Browne and C. H. Fay, both of which have been published, were taken up, and, after discussion, *laid on the table*.

Suspended rules to permit Br. Woodhouse to introduce a resolution, as follows:

Resolved, That Art. 9, of the Constitution of this body be repealed, and the original article 6, as adopted at Stafford, Vt., 1833, be restored to the Constitution.

Adjourned to meet to-morrow morning, at 8 o'clock.

Thursday morning.—Met according to adjournment. United in prayer with Br. Gallagher.

The resolution introduced by Br. Woodhouse was laid on the table.

Resolved, That a committee of five be appointed to draft and present to this body rules and regulations, governing the subject of Fellowship and Ordination in the Universalist denomination in the United States; and that this committee draft forms of constitution for State Conventions, Associations, societies and churches, to be recommended for adoption, and report at the next Convention.

Brs. T. J. Sawyer, H. Ballou, 2d, K. Haven, E. M. Pingree, and L. C. Browne, were appointed that committee.

Request received from Br. T. Whittemore for the loan of the Records of this body for one year, as he is revising 'The Modern History of Universalism' for a new edition. Request granted.

Request received from the Universalist Association in Canada West, desiring Christian fellowship, yet declining disciplinary subordination to this body. Referred to a committee, who reported as follows, through Br. P. Morse:

The committee appointed in relation to the application from the Universalist Association of Canada West, received through Brs. Daniel Leavitt and Jonathan Striker, their delegates to this body, for the Christian fellowship of this Convention,—at the same time declining any disciplinary subordination to this body, beg leave respectfully to report the following resolutions as the sense of this body:

Resolved, That we have received with much pleasure the request of our brethren in the Canadas, and that we will cordially sympathize with them in all their labors for the furtherance of the Gospel in their midst; and that so far as the laws of our organization will permit, we will interchange with them all counsel and aid in the promotion of the great object for which we mutually labor.

Resolved, That should our brethren in the Canadas, at any time, choose to send delegations to this body, we will cheerfully receive them as honorary members, without the right of voting. Accepted and adopted.

Voted, that the thanks of this Convention be extended to Br. Asher Moore, for the Occasional Sermon this day delivered, and that he be requested to furnish a copy for the press.

Br. T. B. Thayer offered a resolution proposing an alteration in the Constitution, which was passed, and consequently laid over for action at the next session.

Resolved, That the following substitute for Art. 3 of the Constitution be adopted.

Article 3. This Convention shall meet once in two years, at such time and place as shall have been designated at a previous meeting.

The committee on adjournment and the next occasional preacher, reported *New York city* as the place, and Br. H. Ballou, 2d, as the preacher. Report accepted and adopted.

The Business committee introduced the following resolution, which was, after considerable discussion, *laid on the table*:

Resolved, That the legitimate sphere of the Christian Pulpit includes the advocacy of Liberty, Peace, Temperance, and all the moral and religious interests of man.

Br. T. J. Sawyer introduced the subject of the 'Clinton Liberal Institute,' and it was

Voted, that a committee of five be appointed to digest and present to this body some plan of operations to advance the permanent interests of the 'Clinton Liberal Institute.' Brs. H. Ballou, 2d, T. J. Greenwood, J. Boyden, jr., K. Haven, and C. H. Rogers, were appointed said committee.

Adjourned, to meet at 2 1-2 o'clock.

Met according to adjournment, and in absence of Moderator and Clerk, Br. R. O. Williams was called to the chair, and Br. L. W. Ballou was appointed Clerk, *pro tem*.

The committee appointed to digest and present a plan of operation in behalf of the 'Clinton Liberal Institute,' made the following report, through Br. H. Ballou, 2d.

The committee on the subject of 'Clinton Liberal Institute,' and the 'Universalist Theological Seminary at Clinton,' beg leave to report the following recommendations, viz:

1. That this Convention express its deep sense of the importance of both of said Institutions to the welfare and success of the Universalist body in this country.

2. That this Convention respectfully request the Trustees of 'Clinton Liberal Institute' forthwith to appoint in every State in the Union, in which there is a Universalist Convention, one or more agents, with proper instructions, to solicit subscriptions from individuals to the funds of said Institution, for the purpose of erecting it into a College or University; which subscriptions shall become due, when sums to the amount of \$50,000 shall have been thus subscribed.

3. That this Convention also respectfully request the Trustees of the 'Universalist Theological Seminary at Clinton,' to address, to every Universalist society known to them, a Circular giving such information as they may deem necessary, and earnestly soliciting a public collection, to be appropriated to the aid of said Theological Seminary.

Voted, that the thanks of this Convention be presented to the friends in Troy, N. Y., for the hospitable manner with which they have received and entertained us.

Voted, that Br. Bacon be instructed to prepare the minutes of this Convention for publication, accompanied with such remarks as may seem to him appropriate.

Voted, that any statistical reports which may hereafter be received by the Clerk, be recorded in the usual manner.

United in prayer with Br. T. J. Greenwood, and adjourned to meet in New York city, on the third Wednesday and Thursday in Sept., 1847.

DELEGATES PRESENT.

MASSACHUSETTS.—H. Ballou, 2d, F. F. Thayer, R. O. Williams, and S. Barden, *clerical*;—John Mead, L. B. Harrington, L. H. Brigham, W. Howlet, G. E. Shaddock, James Wellington, *laity*.

RHODE ISLAND.—Henry Bacon, John Boyden, J. M. Cook, *clerical*;—Earl Carpenter, N. G. B. Dexter, L. W. Ballou, Samuel Wesson, Zebulon White, William Spink, *laity*.

MAINE.—J. Kelsey, *laity*.

CONNECTICUT.—L. C. Browne, T. J. Greenwood, H. Burr, G. W. Quinby, *clerical*;—J. A. Smith, J. Spaulding, I. S. Rice, Daniel Meeker, John L. Andrews, S. A. Kuler, *laity*.

VERMONT.—J. H. Willis, C. Woodhouse, K. Haven, J. Gregory, *clerical*;—W. D. Marsh, Ward Cotten, Hiram Rich, E. B. Rounds, Asa Doty, James Johnnot, *laity*.

NEW JERSEY.—D. H. Plumb, James Gallagher, *clerical*;—Samuel C. Johns, Ira Murnock, William Day, *laity*.

NEW YORK.—J. A. Aspinwall, T. B. Thayer, T. J. Sawyer, P. Morse, *clerical*;—P. Price, D. M. Moore, Ambrose L. Van Duzen, Daniel Brayton, Lewis Seymour, Hiram T. Hyde, *laity*.

PENNSYLVANIA.—Asher Moore, C. C. Burr, *clerical*;—E. Dallett, C. H. Rogers, C. G. Gridley, *laity*.

OHIO.—T. C. Eaton, G. Messenger, M. N. Byington, *clerical*;—D. Brown, L. Frisby, *laity*.

KENTUCKY.—E. M. Pingree, *clerical*.

CANADA WEST.—Daniel Leavitt and Jonathan Striker.

CIRCULAR.

To the scattered 'household of faith,' the United States Convention of Universalists, assembled at Troy, N. Y., Sept. 1846, sendeth Christian salutations of love and peace:—

Again we have met in annual convention, have 'taken sweet counsel together, and walked to the house of God in company.' We have given ourselves to the deliberations of the council, and to the public services of worship and instruction, for the furtherance of the immediate and permanent interests of the cause of Divine Truth, and for the increase of 'patience and comfort of the Scriptures' in our own souls, that we 'might have hope'—the great enlivener of human action, through the grace of God in Jesus Christ our Lord. All our business was conducted in harmony of spirit, and several important steps were taken for the attainment of most desirable objects, especially a uniform system of Fellowship and Ordination, and the endowment of the 'Clinton Liberal Institute' that it may be erected into a College. As a plan of operation in behalf of the latter will soon be submitted to the Universalists in the several States, it is most devoutly to be hoped that the trial may be made to test what can be done, since enough has been said upon the subject. 'The Lord loveth a cheerful giver,' and let each do as he has the ability to do, and not wait for the action or example of another.

The Convention was favored with the agreeable presence of two brethren from Canada West, who bore to us the welcome tidings of the good success of our cause there, and desiring Christian fellowship. The reason of declining any disciplinary subordination to the Convention, as referred to in the minutes, did not arise from any jealousy in reference to the use of power by the Convention, but from a discreet caution to prevent any harm to the Gospel cause by any seeming alliance with an organized body in the United States, while political affairs,—feelings and jealousies,—are as at present in the Canadas. The Convention extended Christian fellowship in the heartiest manner, and expressed its willingness to receive future delegations as honorary members. May the blessing of our God and his Christ rest upon our Canadian brethren, and give success to their labors in promoting the spread of Gospel Truth.

It was a source of deep regret to the Convention that not one out of the many committees appointed by State Conventions to make reports to this body, had sent in, or were ready to present the same. Such similar neglect of duty is disrespectful to the appointing bodies and to the General Convention; and it is also an injury to the cause of our mutual love, by depriving the Universalist public of the intelligence they look for, and the historian of documents which he will need. Careful and accurate reports from the various States would be of great value.

But we were not without some means of estimating the progress of the great cause the past year, inasmuch as from the speech of the brethren we learned the success which has attended well directed labors. Reverses and discouragements have been felt, but yet there are abundant reasons why, in the most reverent manner, we should 'thank God and take courage.' The labors of the departed Jones and Rogers, and others who have wrought for Christ and humanity, and gone to their rest, are with us, and let us see to it that we enter into them with a like earnest and devoted spirit. The mighty forces which are combined against us, require us to awaken all our energies, and to be careful that we waste no strength by disunion. Let us be tolerant among ourselves, remembering that 'there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the spirit is given to every man to profit himself,—working that one and the self same spirit.'

Our friends in Troy kindly received and hospitably entertained the ministers, delegates, and visiting friends, as far as it was in their power to do, and many hearts will remember and desire to reciprocate their Christian attentions. May the great Head of the church soon grant

to them a faithful minister of the word and pastor of the flock.

And now, ye of 'like precious faith,' to whom this greeting may come, bear the word of exhortation, which we desire to heed with you,—Awake, put on thy strength! with a determination to 'quit yourselves like men,' 'strong in the Lord and in the power of his might.' 'Walk wisely in a perfect way,' with a serene faith, and pure love, a broad charity, and an increasing and harmonious zeal.

'Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.'

Per order, HENRY BACON.

We copy the following from the semi-weekly Tribune of the 25th ult., by which it appears that our friends who attended the United States Convention, at Troy, thought they could not have too much of a good thing, and so held another meeting on board the steamboat while on their way from the Convention. Among other things the treatment of prisoners was introduced, when opposite Sing Sing Prison, and good speeches made, and a good resolution adopted! But here is the article.

ACTION IN BEHALF OF PRISONERS.

Some three hundred of the persons who had been attending the Universalist Convention at Troy took passage on board the steamboat South America this morning, which with the other passengers, made one of the largest freights of the season. About ten o'clock a meeting was organized on board, which was interspersed with singing and speaking. In the afternoon, when opposite Sing Sing, the subject of the 'Treatment of the Prisoner' was introduced, and a number of good speeches were made by clergymen and laymen, urging the necessity of a greater interest being felt, and manifested in the government and condition of our Penitentiaries, by Christians and society at large. Rev. L. C. Browne of Norwich, Ct. and Rev. T. J. Greenwood of New-London, Ct. spoke at considerable length on this point, and we have no doubt a good influence was sent abroad by the meeting; and in conclusion the following Resolution was unanimously adopted:

Resolved, That we approve of the efforts now being made in different parts of the country to ameliorate the condition of the prisoner, and in providing the discharged convict with employment and a home on his release.

A vote of thanks was passed to the Captain for his kindness in granting the privilege of holding this meeting, and for his courtesy and attention to the passengers generally.

B.

NEW BOOKS.

We have just received the 'ROSE OF SHARON' for 1847. It is got up in the usual beautiful style, and embellished with seven fine engravings on steel, including the vignette title page. The contents are varied and excellent, and of which a more extended notice will hereafter be given. Price \$2.00. Call soon, as we have received but a limited supply.

'BALLOU ON FUTURE RETRIBUTION.'—This is a neat 12mo volume of 212 pages, from the pen of that well known and excellent writer, Hosea Ballou. To be had at this office for 50 cents.

REGISTER AND ALMANAC FOR 1847.—We have received a supply of the Register for next year, and shall be happy to supply cash orders at the earliest notice. The Register and Almanac is got up in style similar to that for the current year, but contains 12 more pages, and is sold for the same price. Six dollars and a half per hundred, one dollar per dozen, and twelve and a half cents, single. Send in your cash orders early.

'The COLUMBIAN MAGAZINE' for October is out with its usual compliment of interesting contributions and engravings. Price 25 cents, at Beesley's.

We have the second number of the 'TALISMAN AND ILLUSTRATED ODD FELLOWS' MAGAZINE' This is the August number, and rather late in the day for that. It is nevertheless handsomely illustrated, and printed on good paper, and altogether neatly got up. A pretty engraving (on steel) of Flora prefaces this number. The Talisman is owned and edited by Theophilus Fisk, and we job-

serve that some of the contributions are from the pens of some of the best literateurs of the day. Monthly, at \$1 per year. Address T. Fisk, Philadelphia, Pa.

The NEW YORK ILLUSTRATED MAGAZINE for October comes to us with the usual (4) number of engravings, and quantity of varied and interesting reading matter. 'The Flight' is the first plate, and an exciting scene. The second is a pretty rural scene on the Hudson. The third is the 'The North Foreland,' a picturesque view on the shores of England. The fourth, 'The Water Carrier.' 25 cents, at Beesley's.

Harpers Publications.

A FIRST BOOK IN LATIN, containing grammar, exercises, and vocabularies, on the method of constant imitation and repetition. By John McClintock, A. M., and George R. Crooks, A. M., Professor of Languages in Dickinson college. This is a copious work containing 400 pages well bound in leather, and is no doubt one of the best works extant for the Latin student.

LECTURES TO WOMEN ON ANATOMY AND PHYSIOLOGY with an appendix on WATER CURE. By Mary S. Gove. Fourteen lectures are contained in this book, upon the study of Anatomy and Physiology. The formation of bone, number and position of the bones, Muscles, Eye, Ear, and Nose, Circulation, respiration and ventilation, Anatomy and Physiology of the Stomach, Diatetics, (3 lectures,) Fluids, Nervous System, 2 lectures, Diseases of the Spine, Education, to which is added Philosophy of Water Cure, on the different modes of applying water, cases, with mode of treatment, etc. 300 pages 12mo, neatly bound in muslin.

ALTOWAN: OR INCIDENTS OF LIFE AND ADVENTURE IN THE ROCKY MOUNTAINS. By an amateur traveler. Edited by J. Watson Webb. In two volumes 12mo, containing 500 pages. This work is got up in neat style on good type and paper, and handsomely bound. From a cursory examination we judge it to be a very interesting book, consisting of sketches of Indian habits, and incidents of chase among the wild beasts of the Western forests, by a British officer on half pay.

Nos. 109-10, and 111-12 of the ILLUMINATED SHAKESPEARE, concludes King Henry Fifth and begins King Henry Sixth. At Beesley's.

NOTICE.

We are sorry in being obliged to inform the brethren within the bounds of the CAYUGA ASSOCIATION, that Br. A. G. Clark who has recently been engaged in preaching to them as a missionary, has met with a serious accident by the running away of his horse, which will prevent him from fulfilling the duties of his station for several weeks, perhaps months. We are indebted for this information to Br. J. M. Peebles, who writes in behalf of Br. Clark.

Br. S. R. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street Buffalo.

Br. T. J. Sawyer authorizes us to receive subscriptions or donations to the Theological Institute. Any one who may wish can therefore remit direct to this office, and the receipt of the money will be acknowledged in the Magazine and Advocate.

RELIGIOUS NOTICES.

The EDITOR will preach at Ilion the first Sunday in October.

Br. G. W. VAN VLECK will preach in Sennet on the first Sunday in October.

Br. J. H. TUTTLE will preach in Cedarville on the 2d Sunday in October instead of the first.

Br. T. J. WHITCOMB will preach at Graves Hollow the second Sunday in October, and once in four weeks thereafter the ensuing year.

Br. J. H. HARTER will preach in Mottville, the second Sunday in October, and in Genoa the third Sunday in Oct.

[Original.]

THE PHILANTHROPIST.

BY REV. E. W. REYNOLDS.

The last dim ray

Of heaven's golden sunlight, shining on
Earth's calm and throbless bosom, pierc'd
A solitary lattice, and did streak
With hues transparently beautiful,
The form of one who lay upon
A lowly couch, around which stood
The care-worn, faded forms of Poverty,
Awaiting the last ebb of Life's
Slow-dimming streamlet, when his
Long-struggling spirit would be free,
To seek unbroken and eternal rest!

He whom Death

Held in his cold and iron-strong embrace,
Had been a bright and beaming star
Amid the earth's far-reaching wastes—
Had been a Light, as of pure Heaven,
Shining into a dark, chaotic gulph;
A beacon on a trackless moral deep,
Where barque on barque goes down amid
The wrathful tempest of man's relentless
Passions; *he was*—what every creature
Of Heaven's great King should be—
A lover of the Human Race!

And now

Angels laid their golden harps aside,
All listlessly, for period short,
And left the congregation of the blest,
Past countless orbs to speed on anxious wing,
Down to our distant earth, and here,
Hovering around his last abiding place—
On Time's storm-beaten shore—
To see the good man die, and bear
His rapturous spirit up on wings of light—
Meet offering for the Deity!

The dying Benefactor

Had oft gone forth, in steps of Him who died
A willing death, that Man might see and know
The Eternal Truth, and Holy Light of Heaven,
And Grace of God, pour'd free as nightly dew
On sins of men, their blackness to efface.
He had the dark and rayless prison sought,
Where grief bedewed the pallid cheek with tears,
Where voices of the penitent arose,
In supplications calm and low to Heaven;
Where crime was couched in all its direful forms;
And where Malignity's red eye balls glowed
With fires that burned within a villain's heart!

Though dreadful was the place

Where sights were seen that shocked a Christian soul,
And where the very atmosphere one breathed
Was heavy with Iniquity's hot breath;
He shrink not from the imperative command
Of Son, benevolent and just. Those walls
Though dark and uninviting, still
Enshel'd full many a human form, in
Likeness of the Prince of Heaven created.
Though they had ceased, to Purity's sweet voice,
To 'lend a listening ear,' *they still had souls*
Destined to bask in the effulgent rays
Of Eternity's pure sun-light, when the
Corrupting influences of sinful earth
Should have been swept away, by the strong tide
Of God's eternal and unchanging Love.
Hence he could strive, and toil and suffer for
E'en the far-fallen and debased.

And oft,

While bending low within a dungeon cell,
To pour the balm of sympathy and love
Upon some suffering, and an erring man;
While speaking thus soft words that might console,
And bring the deformed one to rise
And stand unshamed in virtue's spotless robe,
Promising respect, once forfeited, of man,
And more, the approbation of his God
And communion—at such times the warm tear
Of gratitude and penitence, springing
From the broken fountains of a melting heart,
Would course the care-worn, crime-worn dimple down,
That sorrow had e'er been wet by tear before!
Then the tear-dimmed eye, falling upon
This follower of Christ, with grateful gaze,

Told more than volumes would have told of that
Poor erring man's deep gratitude and love!
And then the good man felt himself repaid
For all his toils and sufferings, far more
Than gold; and a great multitude's applause;
Could him have recompensed!

The Orphan and defenceless Widow who,
Steeped in the tears of deep affliction, knew
No help, no comforter, save Him above,
Were welcomed to a home of happiness
By him, who, from sweet experience, knew
It was more blessed thus to give than to
Receive.

Oft when he passed a humble cottage by
And heard within, light voices musical
With their own joy—a joy which he had caused,
He wiped a tear from his fast moist'ning eye,
And thanked his Father in a silent pray'r,
That he had given him a heart to feel
For other's woes, and will and means, their deep
Heart torturing sorrows to alleviate.

But now,

In ripe old age, in calm and summer hour,
Disease had laid his withering hand upon
The Philanthropist. His labors of good
On earth had reached a period, and 'round
The couch of dying nature stood, weeping
In agony of woe, past utterance,
A multitude, whose lot the dying man
Had rendered blessed. But in his soul,
There raged no storm of grief or of regret.
In springs of sacred Peace his spirit drank,
While angel-whisperings around he heard,
That seemed to call him from his suffering bed,
To fly with them the vale of shadows o'er,
And stand beatified in spirit land!

A light,

As of Eternity, beamed on his face—
A moment before all pale and colorless;
It was the light that Faith shed on the soul
In its last moment of painful travail,
And it burst through material covering,
And e'en lit up, angelic brightness with,
The countenance, as through the parted lips,
Fled the last lingering breath!

Sherman, N. Y.

[Original.]
LIFE.

How much is embraced in the short space of
man's existence. Change during that period works
wonders. The whole animal substance passes
away and is renewed ten times during the common
period of human life. Nations rise and fall. Thou-
sands are born and die. The whole world as it
were becomes changed, and yet, how little do we
think of life. We look upon it as a vapor, or as a
dream of the night so quickly does it pass. Yea
we declare with one of old, 'My days are swifter
than a weaver's shuttle.' But although they are
soon told they are long enough. There is a suffi-
ciency of time to form a good character, which is
more precious than riches, and also to tarnish that
character—time enough to surround ourselves
with friends or enemies—time enough for man to
do every thing necessary, if he will improve it—
time enough to perform every duty and thus fit him
to die in peace. But oh, how negligent is man!
How little does he appreciate the value of life!
How great his accountability for time misspent!
and yet we wish for more of life. Let us improve
what we have; and sure am I, that we shall be
satisfied with it. Shall live in joy and die in peace.
Lyman, N. H. A. SCOTT.

THE SAFE SIDE.

Truly friend, you Universalists seem to be very
happy. Your doctrine is pleasing, and to tell the
truth, I should really like to believe in it, and be a
happy Universalist. But I reckon it is always best
to be on the safe side. If you are right, I am safe
enough; but if you are wrong, our system makes
your case desperate indeed. So I think I will keep
my faith and be safe.
Once on a time, as tales usually begin, two men
went fishing. A. had a good substantial boat that

admitted no water, and B. was in a leaky old canoe,
which would hardly sustain its own weight. A.
caught fish in abundance, and had before him the
prospect of a rich repast; but B. had no time for
fishing. It took all his time to bail his crazy boat,
and keep it above water.

Truly, said he, neighbor A. you are very happy
there. To tell the truth, I should like right well
to be in your boat; but I reckon it is best to be on
the safe side. If my boat sinks, I can get into yours,
and I know you have fish enough for us both. So
I will stay where I am. If this boat goes down
yours will save me, but if yours sinks your case
will be desperate. Your fish and boat are gone
—my boat will not hold you, and as for fish, I have
none for myself. The last we saw of poor B. he
was bailing the old boat, and enduring the pains of
hunger for the purpose of being safe. 'Whoso
readeth let him understand.'—[Western Univer-
salist.

GENERAL ELECTION.

NOTICE is hereby given, that at the next General Elec-
tion to be held on the Tuesday succeeding the first
Monday of November next, the followings officers are to
be elected, to wit:

A Governor and Lieutenant Governor of this State.

Two Canal Commissioners, to supply the places of Jo-
nas Earll, junior, and Stephen Clark, whose terms of ser-
vice will expire on the last day of December next.

A Senator for the Fifth Senatorial District, to supply
the vacancy which will accrue by the expiration of the
term of service of Carlos P. Scovil, on the last day of De-
cember next.

A Representative in the 30th Congress of the United
States, for the Twentieth Congressional District consist-
ing of the county of Oneida.

Also the following officers for the said county, to wit:
4 Members of Assembly. A Sheriff in the place of
Palmer V. Kellogg, whose term of service will expire on
the last day of December next. A County Clerk in the
place of Delos DeWolf, whose term of service will expire
on the last day of December next; and four Coroners in
the places of the present incumbents, whose terms of ser-
vice will also expire on the said day.

PALMER V. KELLOGG, Sheriff.

STATE OF NEW YORK,
SECRETARY'S OFFICE.

ALBANY, July 24, 1846.

To the Sheriff of the County of Oneida:

SIR—Notice is hereby given, that at the next General
Election, to be held on the Tuesday succeeding the first
Monday of November next, the following officers are to
be elected to wit:

A Governor and Lieutenant Governor of this State.

Two Canal Commissioners, to supply the places of Jo-
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on the last day of December next; and four Coroners in
the places of the present incumbents, whose terms of ser-
vice will also expire on the said day.

Yours respectfully,

N. S. BENTON,
Secretary of State.

TERMS.

A WALKER, PUBLISHER AND PROPRIETOR.

The MAGAZINE AND ADVOCATE is published every Fri-
day, on a royal sheet, quarto form for binding, at \$1.50
per annum, for SINGLE COPIES or any number less than four.

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EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

VOL. XVII.

UTICA, N. Y., FRIDAY, OCTOBER 9, 1846.

NO. 41.

[From the Universalist Quarterly.]
DIVINE AND HUMAN AGENCY.

We are not unmindful of the personages, and of the place, to which the great poet ascribes the first recorded discussion of this topic, nor of the dubious results to which the immortal fathers of metaphysics came, while they

Reasoned high
Of Providence, Foreknowledge, Will and Fate—
Fixed Fate, Free-will, Foreknowledge absolute;
And found no end, in wandering mazes lost.

If it be true, however, that the question had its rise under such dire auspices, we may reflect that, subsequently, the foul reproach of its origin has been happily removed, by the labors of human philosophers and of grave divines, who have transferred the discussion to our world, and naturalized it even in the church. Still, it must be confessed, they have not cleared away the perplexities in which the original disputants are said to have lost themselves. In this one respect, at least, the ill-omen of that first attempt seems to exert its malign influence down to our own day. After some centuries, now, during which the question of Necessity or Free-will has been argued, on both sides, by the most profound and acute thinkers, what is the result, even with the higher order of minds, as well as with the lower? Two opposite conclusions; each of them held by men of deep and patient thought, who have read, and analyzed, and, as they think, fairly solved, or superseded, all that has been brought forward on the other side! The controversy is now as far from an 'end' as ever, and apparently farther than formerly.

We confess, in the outset, that we have no expectation of putting the matter at rest. Indeed, we have no expectation of laying it open to the bottom. If we mistake not, the subject is one that has two sides, both of them running out parallel to each other, as far as the human understanding can trace it. Of course, people, whose minds are differently trained, will see it in different aspects; even the same person will see it differently at different times, accordingly as he fixes his attention more on one side or the other. The most we can hope for, is, to contribute something towards guarding against an exclusively partial view on either hand, and to bring people to look at both sides in their mutual relations. But as to the ultimate point, which terminates and solves the question, it is not to be reached by such powers as we have; much less is it to be explained to any general satisfaction. A glance at the history of argument and opinion on the subject, for the last two centuries, is enough to show how arrogant would be the hope of success in this respect.

We say, for the last two centuries; for, until that period, the metaphysical question between Necessity and Free-will appears to have been but little agitated in the church,—the ancient controversy between Augustinism and Pelagianism, having turned on another point, as did likewise the controversy between Calvinism and Arminianism, in its early stages. It is true, that Calvin himself, and the *Supra-lapsarian* party, asserted, though in general rather than philosophical terms, the absolute government of the Divine will over the human, in all its exercises, both before and after the Fall. But the followers of Augustine, and most of the advocates of Predestination down to the middle of the seventeenth century, held that the human will was at first free, and that it continued so till the fall of Adam, and indeed that it remains so still, in relation to every thing except moral objects. Generally speaking, they had no thought of its original and

universal subjection, in the immutable nature of things; they contended only for its accidental subjection, and this merely to sin, in consequence of the entire moral perversity into which, it was alleged, man had fallen. The great question between them and their opponents was not a philosophical, but a theological, one; namely, Whether the Fall corrupted our nature so completely as to destroy that original freedom, or competency, to choose moral good, as we choose other things,—whether it made us wholly inclined to evil, so as leave within us, no element whatsoever of moral good, and therefore no means of forming a good intention. This was the point at issue; here was the polemical arena. Not but that both parties frequently strayed out around into the wide, dusky, unexplored regions of metaphysics, in order to gather illustrations, and to escape from difficulties. There, however, the light and darkness were to them undivided, and it was commonly the case that they soon returned from their 'wandering mazes,' to the old familiar ground of dispute.

But when philosophical inquiries concerning the will began to enter largely into this theological debate, the ground of contest became essentially changed; though the circumstance was not generally observed. The question no longer was, whether man had lost his original freedom, but whether he ever had any; or, more strictly speaking, whether he ever had a free, purely self-caused volition in respect to anything. Now, it is easy to see, in this change of the question, that the controversy, though still carried on under the same name as formerly, was, in reality, about a very different matter. The term, *freedom*, was unconsciously shifted, from the old theological idea, back to another that lay wholly behind it. In the old dispute, it was merely relative, and meant freedom to choose good in the same sense only that we are free to choose any thing else, whatsoever that sense might be; in the new, it went back of all this, and meant an independent self-determining power of the will in all matters indifferently. No two things could be more distinct; and yet, deceived by the ambiguous term, people have generally confounded them together, and treated them as if they were the same,—as if disproof of the latter was disproof of the former. It is probably the common impression, even at this day, that if the philosophical question concerning the will be decided in favor of its absolute dependence, that settles the point in controversy between Calvinism and Arminianism with respect to the special impotence of fallen man, in the work of regeneration. True, it may do something, indirectly, towards settling the matter; but to a very different result than is usually supposed. Say, that there is no independent, self-determining power of the will, in any case; it may still be true, that man has the same kind of freedom (or whatsoever we call it,) to choose good, that he has to choose other objects. According to the doctrine of Necessity, it was equally the case before the fall as afterwards, that man could will neither good, nor evil, nor anything else, except as he was made to do so by some efficient causes, some adequate motives, that lay back of his will and determined it. Now, grant that man fell; grant that he became totally corrupt, though we of course, believe nothing of the kind. Yet, how could even such a change materially affect the laws of his will? we mean, with respect to this one power of choosing good or evil. Was not his will just as perfectly under the control of causes, as it had been before? of causes, which were still employed, in the counsel of God, as means to determine his volitions? and which did actually determine them as efficient-

ly as ever? According to the doctrine of Necessity, he was no more dependent, or impotent, in the act of choosing good, than he originally was; no more than he still was, in choosing any thing else. He might still be made to attach himself to good, by the same general law as formerly, that is, by the controlling influence of adequate motives. On this ground, there was nothing peculiar, so far as moral impotence is concerned, in his condition after the fall. Such is the way in which the doctrine of Necessity goes to determine this point in the dispute between Calvinism and Arminianism.

We may be told, however, that, even on this ground, there still is a peculiarity in the case, which we have kept out of sight, namely, that when man had become totally corrupt, destitute of every element of moral right, he could not, of course, turn his will to good. But, in what sense is this pleaded by the advocate of Necessity? Does he mean that God could not still make man's will turn to good, by the power of adequate motives? No; but that man, of himself, could not do so. Very well; could he before? Why, then, effect to limit his inability to the state of total depravity? And, even now, can he, of himself, turn his will to any object whatever? Why then say, to moral good, as if that were an exception to the general rule? If we mistake not, there is no room for any essential peculiarity here, according to the doctrine of Necessity. It may indeed be said, that in order for a motive to act efficiently to good, on man when totally depraved, the motive must be of a different kind than would otherwise be requisite; that is, it must be such as is adapted to the exigency. This is true; but not the whole truth. To express it fully, we must generalize the statement, by adding, that every different condition of man's mind, and every different act to be produced in him, require likewise corresponding differences in the governing motives that are presented. So that, after all, there is, in this respect, nothing peculiar to the case of total corruption, since it only comes under the universal law, of appropriate means to given ends.

It is an essential object, with the believers in total depravity, to make out some peculiar impotence of the will, in that condition. For this purpose, they availed themselves, at length, of the doctrine of Necessity, as demonstrating their side of the question on philosophical grounds. It was a sad mistake. That doctrine overthrows their own favorite position; it destroys the alleged peculiarity, by making it universal. To all practical intents, it establishes the utmost extreme of the Arminian hypothesis on this point, namely that man still has the same freedom to choose good, that he ever had, or that he now has to choose any thing else,—no matter whether he be totally depraved or not.—It will be found, sooner or later, that the Calvinistic party could not have selected a more fatal ally, in their cause, than the theory, on which they have so much relied, of the universal and absolute dependence of the will. Here we have one example, out of many, how the respective doctrines of Necessity and Free-will appear frequently to shift their bearings over to the opposite side, as they are carried out towards their legitimate results.

Enough, however, as to their particular bearing on this theological point. Let us now return to a general view of the case itself. We think it safe to say, that ever since the metaphysical question concerning the will began to be discussed in any thing like a thorough manner, it has been generally felt that the advocates of Necessity had the better of the argument in point of mere logic. And yet, people could not, for the most part, feel satisfied with their reasoning; they would not be convinced

by it. There always has been, and there always will be, a repugnance, of a moral kind, against receiving its rigid process as complete, and its iron conclusion as final. The human soul instinctively repels every suggestion that may seem, in any way, to confound it with a machine. We must observe, however, that there is, on the other hand, a similar repugnance, though of the religious kind, against admitting any sharply defined conclusion of an absolute Free-will, such as excludes the superintendence of God. It is a curious fact, that in proportion as either of these points is distinctly presented, and urged in its nakedness, is the revolt of our moral or religious nature, in spite of all that logic can do. The reason why this revolt has been more obviously excited by the doctrine of Necessity, than by the other, is perhaps in the greater acuteness with which this point has been defined, the more precise form it has worn, and the superior vigor with which it has been forced home on the understanding.

At first the objections to it were urged, not so much on the ground of any perceivable defect in the process of its argument, as on the ground of the consequences it involved. It contradicted the testimony of our consciousness—so it was said,—and annihilated virtue and vice, merit and demerit, responsibility, and all moral distinctions. These absurdities, which were deduced from it, were held sufficient to set the doctrine itself aside, though it were proved ever so clearly, and to show that something must have been overlooked in the analysis, whether the oversight could be specifically detected or not. It must be acknowledged that this was rather a blank protest; nevertheless, the moral sense of Christendom sustained it, for want of a better. At length a more complete and far more acute analysis of the question was carried out, particularly by Edwards and Priestly, who fairly met all the common objections, unless we except that which was founded on moral responsibility.—Their reasoning seemed to go to the bottom of the case; it was so thorough, so straight forward, and so closely, so firmly linked, that it had the form and texture of absolute demonstration. For a while the doctrine of Free-will seemed utterly exploded from the fields of philosophical argument; but with how much practical success? The number of believers on the victorious side, has not been very sensibly increased. The minds of men retained the same scruples as ever: people felt the same difficulties in the way of conviction, as before they were solved. They could not refute the argument; but they could not believe. Other metaphysicians, however, soon came forward to point out material errors, as they were deemed, in the boasted analysis of the Necessitarians. The present century, especially, has been characterized by attempts of nearly all the leading philosophers to carry the investigation down under the whole course of demonstration which Edwards and Priestly pursued, and to convict their party of having mistaken the real facts in our consciousness, and of having disregarded the peculiar laws of mind as distinguished from those of matter. It is not for us, here, to assume the right of pronouncing summarily, whether all this has been truly made out. There can be no question, however, that the tide of opinion, among philosophers, as well as among others, is now setting more strongly than heretofore towards the doctrine of Free-will, in face of all that has been demonstrated against it. The movement is very sensibly felt even in the religious world. Many of the divines, whose prejudices, both philosophical and theological, ran in favor of the Necessitarian doctrine, have already been carried over to the opposite side, notwithstanding the struggles of their brethren to retain them. The question will doubtless have to be argued anew, since the old arguments, whether sound, or unsound, do not suffice for the demands of the human soul. The parties have, as yet,

found no end, in wandering mazes lost.

What if we should give up the expectation of finding the end, and be content to ascertain what may be known on both sides of the subject, with-

out aiming, for the present, to reconcile the facts with each other, or to complete the circle of ideas into which we run.

There are two ways in which, as Christians, we may consider the subject. We may inquire into the purely scriptural view, which we shall also call the moral and religious view; or, we may enter on the philosophical analysis of the question. It appears to us, however, that these two methods, which have sometimes been coupled and pursued together, ought to be kept distinct and apart, for the following reasons: The Scriptures very seldom, if ever, treat subjects in the philosophical method. On most topics, their language is not to be interpreted as the precise language of science, but rather as that of common life. It is not so in the case now before us? Neither do they commonly enter into abstractions, nor follow their own doctrines out into the metaphysical subtleties in which all speculation at length loses itself. They pass over nice points, as a plain, unsophisticated man passes over them in his ordinary mood of thinking; they deal with great truths under such broad aspects only as may be recognized by the most common minds, and applied to practice. In these circumstances, if we attempt to follow their premises to their philosophical results, we are pretty sure to wander out of the circle of thoughts that belong to the purely scriptural view. We go either beyond, or aside from, the simple intent of the writer, and implicate him in meanings he did not distinctly embrace. They may appear to us legitimate and necessary inferences from his positions; but this is the same as to say that they are not his naked positions themselves, nor what he thought of,—they are only our inferences. We must be careful, therefore, to look through his medium, instead of our own, and to limit ourselves to the circle of ideas he had in his mind.

What view, then, do the Scriptures take of our subject? Obviously, a two-sided view. While it is their habitual practice to speak of man as willing of himself, choosing of himself, changing his mind of himself, &c., in the same way as they speak of his doing any thing else of himself, they also, on all proper occasions, recognize the divine agency, or counsel, as supreme over the human mind and actions. Men are always regarded, as we regard them in the practical relations of life, as free agents, we mean in the common undefined acceptance of this term; and yet God is represented as making them voluntarily disposed to such ends, as he pleases, without infringing the laws of their volition. He sometimes awakens discord in the counsels of men, disheartens them in their purposes, turns them from their course, and make both individuals and communities subservient to his will. He beckons to the nations from afar, and they, unconscious of his agency, come in battle-array to execute his judgments on his people. It is he who sends Joseph into Egypt, hut through the voluntary doing of wicked brethren. Not, however, that he made them wicked, in the view of the sacred historian, since they were already so; but he turns their wickedness to his own ends, and eventually to their good. He superintends and directs those complicated processes, in which thousands of men are the immediate and component actors; as, in the deliverance of the Israelites under Moses, he hardens the heart of the already perverse Pharaoh, gives the Hebrews favor in the eyes of the Egyptians, &c., &c. In the times of the New Testament, he blinds the already rebellious Jews, but chooses a remnant of them according to an election of grace, and effectually calls the Gentiles to believe. His counsel is recognized as underlying, in some sense, the whole mass of transactions, good and bad, by which the 'kingdom of heaven' was established in the hearts of men. Even in the crucifixion of Christ, he but accomplishes his own 'determination,' by means of 'Herod and Pontius Pilate with the people of Israel.' At the same time, all this does not impair men's responsibility to God for their disposition and conduct; in the very cases referred to, they are condemned and punished, or approved and rewarded, according to their own deeds, without respect to the purposes they have

unconsciously subverted in the higher economy of God. On the other hand, men rebel against their Maker, refuse to hearken to his voice, disobey his commands, resist his spirit, and walk contrary to his will; and, in all these cases, the act is regarded as their own. They also follow his precepts, receive the truth, put off the old man and put on the new man, or change their characters; and here, likewise, the act is regarded as their own. Again: it is man who is everywhere called upon to repent, and blamed for not repenting; and it is God who gives him repentance. It is man who is required to believe, and condemned for not believing; and it is God who gives him faith. It is man who must 'work out his own salvation with fear and trembling; and it is God who works within him both to will and to do, of his good pleasure.' It is man who is required to cease from evil and to do good, to purify his mind, to conform himself to the divine law, to love God and his neighbor; and it is God who is entreated to give us these dispositions, and who is thanked for the bestowment of them, when they have been attained. But we need not go on with the exemplification of this double view. If the two elements in the case appear more sharply contrasted, here, more antithetically expressed, than they commonly are in the Bible, it is only because we have been obliged to set them in closer juxtaposition, in order to bring our abstract into convenient space. We presume that no one, familiar with the Scriptures will think we have at all heightened the coloring which they give to either side.

Now, make as much abatement as we please for supposed figures of speech, oriental hyperboles, for every thing that respects the mere style of expression, and still two things are clear: The inspired writers did habitually regard man as having an agency, a responsible volition, of his own, in all his conduct, in the same sense that he had a personality of his own; and, again, they did habitually contemplate the divine counsel as lying back of that agency, and affecting it, in some way, to sure results without disturbing its laws, or relieving it of its accountability. Even in the case of sin, if they do not distinctly bring the beginning of it, in a person's mind, under the divine direction, they do the subsequent operation of it, and its eventual results. And here they stop. They do not enter into the *philosophy* of the matter, at all; they never attempt to define the precise distinction between the divine and human, or to fix the point where these coalesce. Probably, they never thought of that question; it certainly was a long time before their successors, in the Christian church, appear to have thought of it, in any of its nicer metaphysical forms.

Such, then, is the two-fold state of the matter, as it stands out, unsolved, on the face of the inspired page. We must now add, that it stands the same, and equally unsolved, in our moral and religious nature. No man can suppress the consciousness that the himself performs his own acts, whether of body or of mind; that he thinks his own thoughts, wills his own intents, makes his own resolves, as much as he makes his bargains or his fences; that he checks or indulges his own inclinations, and thus far forms his own character; and that he is responsible in all these respects. And if he is a religious man, he must, at the same time, recognize the divine power as supreme over his own, in relation even to these personal exercises. He does not, indeed, regard his sin as the work of God, unless he has come to such a conclusion by some process of reasoning; but he does, at once and instinctively, regard it as subject to the divine control. By the spontaneous impulse of the religious sentiment, he looks to God for 'every good and perfect gift,' of a spiritual as well as of a physical nature. He prays to God for a true heart, for wisdom, for moderation, for courage, for a right choice, for repentance, for moral strength to withstand temptation and to overcome evil desires. He asks the like blessings for others, entreating God to convert sinners, to reform the vicious, to keep the tempted from yielding, to dispose the hearts of men to virtue, to direct the counsels of rulers. He sees the hand of

God in all the movements of communities, of nations, and of the world. No matter whether, as a speculatist, he holds the doctrine of necessity, of free-will, or of neither; *these* are the spontaneous suggestions of his moral and religious nature; and he gives utterance to both trains of thought, without stopping to inquire how they may be reconciled with each other, or how they bear on the metaphysical conclusions he may have adopted.

Doubtless, the metaphysicians, on each side, are now ready to show us how the whole case legitimately resolves itself into their hypotheses respectively; into absolute, uncaused self-determination, at the turning point, according to some; according to others, into the absolute determining of the will, in all its movements, by causes out of itself. Be it either way, then; but each party should remember that the conclusion is their own, not that of the Scriptures. The Bible lays down no such definitions. Never does it pursue the subject out to these attenuated lengths, but leaves it where our moral and religious sense leaves it. Every thing beyond, is matter of mere speculation. Though, when once proposed to us, it will indeed excite our intellectual curiosity; still the decision of it, in either way, would be of no consequence to our hopes, our moral development, or our practice, did we, at the same time, but hold sacred the broader views which the Scriptures present. There is enough, here, to satisfy our religious faith, to afford admonition of our duty on one hand, and assurance of the results of the divine government, on the other. Not, however, that the attempt at a metaphysical analysis of the question is at all objectionable, if it be kept on its own ground; but it is important that the margin, between this and the field of Scripture doctrine, should be distinguished as clearly as possible, that we may know where we stand on the authority of revelation, and where we must take to our own speculations.

Before passing over this margin, we would, with all deference, offer a reflection or two, from what has been shown. It would appear, that any method of instruction, which goes to set aside either of the two grand elements we have pointed out, must be unscriptural in its purpose and general character, whatever partial selection of texts may be urged in its behalf. A course of teaching, which directly or tacitly paralyzes our own agency, and explains away our accountability in the conduct of life, is thus unscriptural; and must it not be injurious in its influence? To say the least, its hold on human nature must be brief; and but partial even while it lasts. For men will, in spite of themselves, reckon on such an agency and responsibility, in all common affairs, though they should deny them in theory; and to suppress the same ever-present ideas, in relation to our higher concerns, costs a perpetual effort, which exhausts us in the end. It is also apparent, on the other hand, that any course of professedly religious teaching, which excludes every thing but human agency in the conduct and destiny of life, or which recognizes no directing power of God over the mind, and even over the will, is equally unscriptural, as well as repugnant to the religious sense. It will always be found, on trial, incapable of sustaining, permanently, an earnest spirit of piety and devotion. If these reflections be true, it becomes all ministers of the Gospel to give both elements of the case free scope. We can not conceive of a greater absurdity, than a *Christian* doctrine which leaves man and his destiny to his own independent determination; unless it be one which denies that he forms his own determinations, or is responsible for them.

There is also a reflection, that we would here present, with respect to the work of regeneration. It has been seen that the inspired writers habitually recognize the divine power as ordering man's ways. Even in common affairs, 'the preparation of the heart and the answer of the tongue is from the Lord.' Indeed, it is 'in him we live, move, and have our being;' and 'of him, and through him, and to him, are all things.' Now, it is evident that, in ascribing our spiritual regeneration to the agency of God, the Scriptures only apply, to this particular work, the general principle they are accustomed to

assert in respect to other operations of our minds, and which they sometimes assert in relation even to Christ himself: 'I can, of mine own self, do nothing,' said he. 'The words that I speak unto you, I speak not, of myself; but the Father that dwelleth in me, he doeth the works.' And yet, it was Christ who did these works, in every personal sense in which men do any thing. So, in our conversion, we ourselves are, in the same sense, the actors, though the divine power is to be acknowledged in this operation, as in the whole of our lives. We are as active in that change, as in any other; we work in it, and are moved to work in it, by the same laws that direct our volitions in the ordinary course of our experience. Appeals are made to us, and motives affect us, in the same way as in other enterprises; our own efforts are no less necessary, and are no more impotent, than in all the transactions of life. In these respects, neither the Scriptures nor our consciousness recognizes any essential peculiarity in the process.

[Conclusion next week.]

[Original.]

EXTRACT OF AN ADDRESS PREPARED FOR A SABBATH SCHOOL.

* *—We who attend a Universalist Sabbath School, should evince by the humility of our hearts, and the veneration of our whole beings, for the universal Father, the improvement we make of the Scripture readings and expositions furnished us, tending, as do such exercises, to the edification and instruction in righteousness, of those who are exercised thereby. It would be mortifying indeed, to any sincere Christian, blessed with 'the fullness of the blessings of the Gospel of Christ,' to know that children in attendance on a **UNIVERSALIST** Sabbath School, were a whit behind the most exemplary scholars at a *partialist* school,—and why? Because in the former, the Divine character is displayed in all the loveliness and glory pertaining to Him who is Love; while it *can not consistently* be said that any other teaching than that of the ultimate universal reconciliation, does inculcate the **FULL—TRUE** character of God! By as much, then, as Universalism is superior in doctrine and in tendency, to the vain traditions, and unscriptural creeds of men, by so much should scholars at a Universalist Sabbath School, be impressed with **REVERENCE** for our Father in heaven, even the Father and Friend of all.

We can easily ascertain for ourselves, whether we entertain this reverence for the Blessed One.—Do we read His Word with attention; and in humility and prayer strive to become wise unto salvation? If we do, we have reverence for that Sacred Name, and so, are exemplary scholars, even sincere disciples of the Lord Jesus Christ. If we do not, we are strangers to God by reason of irreverence and faithlessness; 'aliens from the commonwealth of Israel,' it remains for us to forsake the evil of our ways in reliance on Divine Grace, and pray to be conformed to the reasonable and joy-promoting requisitions of the law of God. * * Who will believe the individual who says he is a Universalist, when his heart and life are so far traitors to his or her profession, as that he or she in irreverence uses the Divine Name, thus grossly violating an all-important item in a table of the Decalogue: 'Thou shalt not take the name of the Lord thy God in vain'? It is by bigots and hypocrites slanderously affirmed of Universalism, that its legitimate tendency is not to devotion, and to holiness of heart and life; will not the uninformed credit even so weak and wicked an assertion, and will not the gain-sayer, 'infidel,' or 'partialist,' as the case may be, be encouraged in opposition to the truth, if children in attendance on Sabbath Schools are not **REVERENTIAL**? * * Never read the Scriptures in a careless or inattentive manner, but remembering that they reveal the glorious Gospel of Universal Redeeming Grace, seek to be conformed **IN HEART**, to the principles of the kingdom of Heaven. We should be unspeakably thankful to our Father in heaven, that that gracious kingdom has come to us, and we should harken to the ad-

monition which Paul gives to the Hebrews in the 12th chapter of his letter to those brethren: 'Wherefore, we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably, with **REVERENCE** and **GODLY FEAR**!' Waiting upon the Father of mercies, in such a frame of 'reverence and godly fear,' we are not likely to fail of being benefited by attendance on a Universalist Sabbath School. J. L. C. G.

Williamsburg, Va.

'The history of the world, as well as the biography of those who have played a prominent part in its concerns, teach one great lesson, worthy of everlasting remembrance. It assures us that it would matter but little what form of danger may assail a man, if he be true to himself. Poverty may lay his chilling hand upon him, and freeze up the fountain of his brightest hopes—disappointment may meet him at every step—affliction may strike down those who are nearest his heart—the breath of slander may attempt to sully his name, and tarnish his reputation—still let him be true to himself; let him maintain a stout heart and a clear breast, and he will eventually outlive the storm. Let those who are struggling with 'low birth and iron fortune,' remember this truth; and let them remember too that no man can be destroyed by others without fault and weakness in himself.

KILLING THE DEVIL.—At the close of the French and Indian war, between the years 1760 and 1770, the town of Litchfield was, with the exception of a few settlements on the river, where now is the finest interval land that can be found on the banks of the Merrimac, almost entirely covered with a forest principally of pitch pine; which was resorted to in the summer season, from many of the neighboring settlements, for the purpose of procuring turpentine, which was found on the high sandy plains that approach within a mile of the river, in greater abundance than any other place in the vicinity. It was customary for a number of persons to go together on these expeditions, with conveniences for spending some time in the woods, and withal well armed. For the time had not become so settled as to leave no fear of a lurking savage, when at a distance from the settlements.

It was about this time, that a party was thus raised in the town of Dracut, among whom was a son of the minister of the settlement, whose name was P—. Proceeding up the river to their place of destination, they commenced boxing the old pine trees, setting their barrels, &c., and every thing being fairly under way, P. thought he might as well take his gun and look about to see if any game could be found for supper. Leaving his companions, he strolled off into the thick woods, looking carefully for small game, when suddenly casting his eyes upward, he beheld what almost transfixed him with horror. In the lofty limbs of an old tree, there crouched a terrible animal with eyes like live coals, licking his long teeth, and apparently just ready to spring on him. The man saw that his only chance was to fire, and raising his gun he let fly at him, and not waiting to see the effect, took to his heels as fast as possible. His comrades hearing the report of his gun, seized their own, and made towards the spot in a body. They had not proceeded half way, however, before they met P., all out of breath, and nearly exhausted with running. It was some time before he could find breath to answer their hurried inquiries as to what was the matter; but at length gasped out that he believed he had 'shot the devil.'

'Well done, my boy,' said an old veteran of the party; 'your father has been trying to kill the devil with the gospel these forty years, and now you have beat him with an old fuscue.'

They proceeded to the spot to examine his majesty, but instead of the devil, found an enormous catamount as dead, 'as a door nail.'

Good intentions will never justify evil actions—nor will good actions ever justify an ill intention; both must be good, or neither will be acceptable.

[Original.]

AN APPEAL,

To the People in and about Newark, Wayne Co., N. Y.

Our appeal is to the world—but more particularly to the people above designated, in the statements and observations we propose now to make. Hear us, we pray you, with candor, and judge with Christian fidelity, of the matters about to be presented. We entertain unkind feelings toward no one; but we have in our possession facts, concerning which we wish you and the world to judge.

We believe that denominations, as individuals, are responsible to God, and the world, for what they say and do; we believe that God's judgment will be upon that denomination, which does wrong itself, or sanctions it in others, by denying the rights of any other denomination; and we believe also that the good sense and correct feeling of the world, will not sustain a wilful disregard by one denomination of the rights of another. Thus believing, we wish to present for the calm judgment of the world, what has already been subjected to the judgment of God.

Some few weeks since, by vote of the Universalist Sabbath School of Newark, a committee was appointed, for the purpose of conferring with the Methodist Episcopal and Presbyterian churches, on the subject of a joint Sabbath School celebration. Our committee, having learned that the Methodists were intending a celebration, while the Presbyterians were not, proceeded at once to the work assigned them. We succeeded in bringing the matter before the committee of the Methodist Sabbath School—who promised to meet us at a certain time and place, confer with us, and give us their answer. Our committee were at the place appointed, and at the time; but the committee of the other School—where were they? It becometh not us to answer; we only know where they were not—they were not where they had promised to be! We waited a day or two, wondering why we were not met, with *gentlemanly promptitude* if not *Christian fidelity*, when a written reply was handed us, declining the proposed union.

Our object in the desired union, and the benefits to be derived therefrom, were previously talked over with minuteness between members of both committees, and were fully understood. We had no desire for compromise in matters of doctrinal faith; we wished not that others should surrender a single point; neither could we. But we wished to extend and deepen among us and others the Christian spirit, which is recognized the same among all professed Christians; we wished that our children and others might be purified of all party feeling, and made to love each other; and we wished to break down the wall of sectarianism between denominations, and cause the hearts of the members to be bound together in love. Was not our object a holy one? We believed that a union of feeling (for such there may be without a union of views,) between Sabbath Schools and sects, would disarm the world around of that jealousy, which naturally enough exists in the minds of many, because of denominational quarrels. We also believed that indifferent parents and children might be enlisted in the Sabbath School cause, for the purpose of spiritual advancement, whenever they should see union and harmony existing between the churches and Sabbath Schools of all denominations. And we did not wish to say nor do a single thing, in our celebration, that could by any possibility cause injury or offence to the most sensitive feeling. Such were the benefits talked over and distinctly understood at the time; and we are happy in being able to state, that no less than two of the three Methodist committee men conversed with, concurred fully with us relative to the benefits, which must have resulted from a union celebration—one of the two being the Superintendent of the Methodist Sabbath School. But there was a power back of the committee, the presiding genius of the church, which must needs be consulted; and with what result, the following letter, handed us a day or two after their failure to meet us as agreed, will show.

'Messrs. Of the committee of Universalist Sabbath School:

Your proposition for the Sabbath School of the M. E. church to unite with yours in a celebration, has been duly considered by the committee of arrangements for said school.

The undersigned, as such committee, after having considered the proposal, and consulted the feelings of those interested, deem ourselves unauthorised to accept your proposition.

HIRAM CLARK,
FENNER PALMER,
JONAS PHILLIPS,
JOHN L. LOTT, } Committee.'

Newark, August 26th, 1846.

Our committee, having the best reason to believe that the above letter was based upon the known difference in sentiment between Universalists and Methodists, which difference led them to regard us as anti-Christian, addressed the following in reply.

'To the committee of the Methodist Sabbath School, Newark, N. Y.

Brethren:—Your written reply to the verbal proposition we made you, with the view of bringing about a union Sabbath School celebration, is before us; and we take the liberty of addressing you a brotherly epistle on the subject.

You say that our proposition 'has been duly considered.' Of that we are happy to know; as you are aware that we view the proposed union of great importance, having for its object the promotion of Christian affection. Its full consideration was desirable, surely, that you might act understandingly, and in full view of the consequences of such action.

You also say that, after having 'consulted the feelings of those interested,' you deem yourselves 'unauthorised' to accept our proposition. The understanding we have of these statements is, that you wished to represent the wishes of 'those interested,' of your people, in the course you should take; and that their direction was, that you do not accept our proposition. Do we understand you as you intended? If so, we see the position you occupy toward us. If not, you will please correct us at your earliest convenience.*

The position your people seem to have assumed is, that they can not unite with us in a matter so laudable as a Sabbath School celebration. You did not assign a reason; but we presume it to be, that we differ with you in points of faith. Such difference does exist, upon some points; upon others, and those more essential, we believe that Universalists and Methodists are fully agreed.

But are you justified in refusing, because of the difference between us? Do you not differ as much with us, as we with you? Can we not manifest Christian feeling toward each other, although we do differ in points of faith, and thus cause the world to believe that we are Christians in spirit?

The ground you take seems to be, that Universalists are not Christians, because they do not cherish what you call the Christian faith. But would we be justified in denouncing you as anti-Christian, assigning the same reason? The Methodists, you know, were once pushed beyond the pale of Christian charity, because of their innovations upon established creeds. Have they learned nothing by their experience? Will they do the same thing they once condemned?

We believe that every denomination of professed Christians is responsible, for the position it takes toward other denominations, to God, and to the world. You are responsible to God, for the position you have taken toward us; and unless you have really done His will, by proscribing and denouncing a professed Christian people, He will surely cast you aside, as He did the ancient Jews. You are also responsible to the world; and the course you have taken needs only to be known, to bring upon you its severest judgment.

Do you not know, that the laws of the land acknow-

* As we have not yet been corrected, although members of both committees have met frequently since, the presumption is that we did not misunderstand them.

ledge us entitled to all the privileges of a Christian denomination? Do you not know, that your position does violence to legal decisions? And have you yet to learn, that intolerance among Christians can not, will not, be sustained by the wise and good of the present age?

But perhaps you will tell us, that you have the right to do as you please in this matter—that you can accept or refuse our proposition—take what position you like toward us, and be answerable to no one—least of all, to us. But you can not escape the judgment of God; for He knows the truth or falsity of your position. Neither can you the judgment of humanity, if your ground be only brought before the world; and you know full well that it can be. And you are, in a certain sense, responsible to us; for the generous candor of the world would dictate, that you give us the reasons for your course—and how much more the kindness of the Christian spirit!

We have no more to say to you at present. Should your people, from a reconsideration of the proposition, be induced to join us, happy will we be to receive you, and extend to you every Christian civility. Believe us, we entertain none but the kindest feeling toward you. Please lay this epistle before those you represent. And may God of His infinite mercy bless you.

DANIEL KENYON,
J. J. AUSTIN,
GEO. ALLEN, } Committee.'

This letter undoubtedly exhibits the real position of the Methodist church toward us. It will be seen, that they have done by proscription the very thing they once condemned. And of the truth or falsity of their position, we leave the world to judge.

Time passed on, and brought about a union of the Methodist and Presbyterian schools, notwithstanding their present differences, and ancient persecutions. Of that we were happy to learn; because it proves that both are susceptible of Christian influences. And we believe that the time will come, when the trammels of partyism will entirely be broken, and scattered on the winds of heaven. A favorable omen may be seen in the fact, that the Methodist Superintendent dismissed his day-school, attended himself, and urged his scholars to attend, the Universalist celebration.

We touch now an unpleasant point, and one that should call the blush of shame to the cheek of every lover of Christian kindness. A respectful notice of our celebration was prepared, and handed in to the several churches to be read before the people. The Methodist clergyman read it, and by so doing did well. The Baptist and Dutch Reform clergy probably read it, though we have not as yet learned. But the Presbyterian clergyman not only refused to read it before the people, but refused to take it even, though handed by one of his own church members! Comment is unnecessary. The naked fact, bearing so plainly the mark of 'the beast,' can meet with no approval, in an enlightened and virtuous community, but must receive a decided condemnation.

A few words more, and we close. It is a matter of common observation now, as it was when the Saviour and his followers were denounced by the Jewish Hierarchy, that Universalists are denied the Christian name, and the Christian fellowship, by other sects; and that now, as then, few of the members of the self-styled evangelical churches, have the temerity to break the fetters of party, that are drawn as closely about them as is possible without awakening suspicion, and hear and think and judge of truth for themselves. There is a deep and settled policy in all this. The clergy are fearful of their influence, and their faith. They dare not trust the people out of their sight, though with the Bible in their hands. Oh, what a bondage is that! It is the parent of proscription; it would ever keep the world in ignorance; it advises the people, with a solemn look, not to hear, lest they be deceived; it has not confidence in the omnipotence of truth; it blindfolds and fetters both mind and heart, and it chills the soul with exclusiveness and illiberality. Look well, ye people, to your own freedom of conscience, and beware, oh, beware, of the dogmatical despotism of the clergy!

We close with a few questions, which we wish to have carefully considered. Is there one of the professed Christian churches, that may justly claim infallibility in faith and practice? If not, where is the church that may justly denounce another as anti-christian, because of a difference in faith and forms? If any one presumes to do so, does it not prove itself wanting in the genuine spirit of Christ? What test of the Christian character may safely be substituted for that which the Saviour gave—'By their fruits ye shall know them'? And who that possesses a free mind and noble heart, is willing to submit to spiritual arrogance in the church of God?

We leave these questions with the people. We are not actuated by ill-will in propounding them; for we entertain none but the kindest feelings toward all. But, as a denomination of professed Christians, we have rights, upon which the genius of our free civil and religious institutions will allow no denomination to trample. Believing those rights to have been virtually invaded, we have spoken out plainly in their defence. And now, relying with confidence upon God, and Truth, we submit these matters to the judgment of a candid world.

DANIEL KENYON,
J. J. AUSTIN,
GEORGE ALLEN.

Newark, Sept. 28th, 1846.

THE THREE FRIENDS.

Two sisters, named Amy and Anna, were once sitting together upon a grassy bank, when a large dog came between them, and thrusting his nose familiarly into their hands, snuggled down, as if desirous of making one of the party. The two girls caressed him fondly, and called him 'good Dash' and 'pretty Dash'—and many other titles of affection they bestowed upon him. At length the younger of the girls said, 'Amy, I have heard that Dash once saved my life; will you tell me how it happened?'

'With pleasure,' said Amy; and accordingly she proceeded as follows:

'About five years ago, Anna, when you were not more than two years old, we were living in Vermont, near one of the streams that empty into Connecticut river. The snow was very deep that winter, and when it came to go away in the spring, it made a great freshet. The melted snow came down the hills and mountains, and filled the rivers, which overflowed their banks, and overspread the valleys and swept every thing before them.

'The little river near our house suddenly rose above its borders, and came thundering along, tearing away trees and bridges and mills and houses. At last it seemed to threaten our dwelling, and father and mother began to prepare to leave it and fly to the neighboring hills for security. In the preparation for flight you was put into a large basket with some clothes stuffed around you, and set down upon a little bridge of planks near the house while our parents and myself were gathering together a few things to take with us. As father put you on the bridge, he noticed that Dash seemed to look on with interest and anxiety, for the waters made a terrible roaring all around us; and he observed also, on looking back, that Dash had taken his seat on the bridge by your side.

'You had not been left more than ten minutes, when we heard a frightful noise, and on going to the door, we saw, with terror and amazement, that the water had suddenly risen and surrounded the house. Nothing could save us but instant flight. Father took me in his arms, and mother clinging to him, he started for the bridge where you had been placed; but he soon perceived that the bridge had been carried away by the rush of the waters, and neither you nor Dash was to be seen. It was no time for delay or search, for the waves were rising rapidly, and it was with the utmost difficulty that father was able to take mother and me to the hill. There at length we arrived, and leaving us to take care of ourselves, father went in search of you. He was absent nearly four hours—and I never shall forget the anxiety with which we waited his return. We were without

shelter; the earth was damp and the air chill; but we were so absorbed in fear for you that we thought not of our own sufferings. At last we saw father coming, at a considerable distance. He had you in his arms, and Dash was leaping and frolicking at his side. I never was so happy; I shall never, never be so happy again, as I was when I saw father coming, and saw that you was safe!

'At length father reached us; though it was a matter of some difficulty, on account of the water, which had choked up the valley. I need not tell how heartily mother and myself kissed you when we got hold of you. We shed a great many tears, but you only laughed, and seemed to think it all a pleasant frolic. When we could compose our feelings, father told us the story of your escape.

'It seems that the waters rose suddenly while we were in the house, and lifting the planks of the bridge, carried you and Dash and the basket upon them, down the stream. The current was very swift, and you must have sailed along at a terrible rate; but faithful Dash kept his place at your side. You had gone about two miles, when the dog and basket were seen by some people standing on shore. Dash saw them at the moment, and he set up a very piteous howl, but they did not understand him.

'When he saw that there was no relief to be had from them, he leaped into the water, and seizing one end of the planks in his mouth, began to swim with all his might, and push the planks towards the land. He was so powerful and so skilful, that he very soon gave them a direction toward a little island which was not distant, and in a few moments they struck the shore, and were held fast by running between some small trees. The dog again set up a howl, and the people before mentioned, now thinking something was the matter, entered a boat and went to the island, where they found you fast asleep in the basket, and dry as a biscuit!'

When Amy had reached this point of her story, Anna put her arms around the dog's neck, and, with her eyes swimming in tears, kissed him over and over again. She said nothing, however, for her heart was too full.—Star in the West.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, & Co. Editors.

UTICA, FRIDAY, OCTOBER 9, 1846.

HANGING—REPLY TO THE SATURDAY EMPORIUM.

In this paper of the 11th ult., our readers will recollect we copied an article from the N. Y. 'Saturday Emporium' on the suicide of Burke, and added some remarks upon that singular production. The editor of the Emporium subsequently noticed our article, copied the last half of our first paragraph only, leaving all the rest of our remarks out, and unnoticed; (which we hope our readers will re-examine, that they may see how fearful the advocates of the gallows are of grappling with arguments.) On the meagre extract he made from our article, he makes the following comments:

Our view of the hanging principle is, not that it is done from the mere spirit of revenge, but for the sake of making an example of the criminal. We do regret that Burke committed suicide, and so should the editor of the Evangelical Magazine, for he can not have forgotten what the Bible says in relation to suicide. In another portion of his article, he speaks of the wretch Freeman, who murdered a whole family, as a 'poor, demented negro.' Demented, 'fiddlestick!' It has been for years the only plea advanced by murderers of the deepest dye, and many, we regret to say, have escaped through its means. Only a few days since, in this city, a man murdered his wife, (to whom he had been but a short time wedded,) in the most diabolical manner; cutting her throat from ear to ear, and otherwise mutilating her. We suppose he is a 'poor, demented' unfortunate being also! Now our views of the present judiciary system are precisely these: As society is at present constituted, we think that some decisive action is necessary to check the great increase of crime. Mere imprisonment will not do it. There are

many who, for the sake of revenge for some insult offered, would commit a murder, if they thought their own lives would not be taken in return. Had Burke not killed himself, he might have ultimately repented, and died in the hope of a blessed hereafter. The editor of the Evangelical Magazine evidently thinks that hanging is practised only out of a spirit of revenge. He must learn to think differently.

And what, Mr. Emporium, does the Bible say 'in relation to suicide?' The word *suicide* does not occur in that sacred volume; so, instead of having 'forgotten what the Bible says,' we were never informed. Will you please to give us a little light on the subject. It is true, the Bible contains one or two accounts of self destruction, as for instance the case of king Saul, but it is totally silent respecting the future destiny of such individuals, any farther than may be gathered as touching the destiny of all men. And if the editor of the Emporium has any new light to impart on the subject, we shall be duly thankful in receiving it.

His crying out, 'Fiddlestick!' at the mention of the poor demented negro, Freeman, is an indication of any thing but seriousness on his part, or an indication that he is more familiar with fiddlesticks than with the Bible, or the subject under consideration.

We are aware that the plea of insanity may be set up in behalf of murderers when there is no just ground for it. But we nevertheless believe that it should in many cases be interposed where it has not been; and that any unprejudiced man who will read the evidence in the case of Freeman, will be convinced that he is, and was at the time of the slaughter of the Van Nest family, a poor demented being.

But why is the plea of insanity, and other unauthorized means of clearing murderers so often interposed? Obviously because the penalty is so awful, so severe, so unnecessary, so irremediable, that many jurors will not convict, and every means is resorted to to prevent conviction, when the penalty is death; whereas, were it imprisonment for life, or any thing but death, convictions would be far more certain than now. The severity of the law defeats its aims.

But the editor of the Emporium advocates the death penalty because he thinks 'that some decisive action is necessary to check the great increase of crime.' Precisely so: and this is the very reason why we oppose the death penalty. He allows that crime is greatly increasing. Now, as the death penalty is, and always has been in force in this State, and crime increases instead of diminishing under it, we are for trying something else more efficient. Universal experience and observation prove that, wherever the death penalty has been the most frequent; crimes have proportionably increased and been most frequent; and on the other hand, that whenever and wherever the death penalty has been abolished totally, crime has diminished. Let us then try some other method of restraining crime, when it is allowed, even by the advocates of capital punishment, that the death penalty does not produce this effect. The editor of the Emporium says, 'mere imprisonment will not do it.' Try it and see. Imprisonment has more terrors to many minds even than the gallows; and especially imprisonment that is *certain for life*, than the gallows that is so *uncertain*, as it ever must be when men sit as jurors who have read and duly considered the solemn command of God, 'Thou shalt not kill!'

D. S.

ANDREW BERNARD SMOLNIKAR.

The above named individual has several times called on us during the past year. He calls himself the 'Messenger of Peace.' He is a singular individual—an 'Austrian by birth'—educated a Catholic Priest, a man of extensive learning, once at the head of a celebrated Theological Catholic School in Austria—now a plain homespun clad pedestrian in America, living in the plainest, simplest manner; but zealously bent on the promulgation of his new views of reforming the church and the world, and bringing about universal peace. He has published a number of volumes, both in German and English, and has

another prepared when he can get funds, or find any one to furnish them, for its publication. He is now in Cincinnati, O. At his request we give place in our columns to the following communication from him, announcing the publication of a pamphlet more fully explaining his views and object.

Ed.

FOR ALL PAPERS ON THE GLOBE.

'The Friend of Truth, or the True Catholic; recommended to a careful perusal of all who are able to make use of their reason. By Andrew Bernard Smolnikar, Messenger of Peace, formerly Catholic Priest, and ordinary public Professor of Biblical Studies. Freely translated from the German by the author himself. (42 pages German, and 24 pages English text, 8vo.

After a careful perusal of this pamphlet you will be convinced, that all things are now providentially prepared, which people need to enable them to shake off in a peaceable manner, the chains by which the Roman Pope and other tyrants and oppressors have fettered them, and to establish as one family of God, universal peace on earth. It contains events very important for every person, and especially facts sufficient to open the eyes of every Catholic who is guided blindly by Priests. Therefore we expect that not only Protestants but also enlightened Catholics, who are desirous to find a suitable remedy for their blind companions, will apply all their diligence to spread copies of it. We have stereotyped both the German and the English text, and are able to furnish copies very cheap: 100 copies for \$3, and 1000 copies for \$25, at the same price, either all English, or all German, or a number of them English and the remainder German, as may be ordered. Any person may send any sum of money, from six cents to fifty dollars for printed writings, by postmasters; and therefore those who have means, can not excuse themselves, that they could not do somewhat towards disseminating copies of this pamphlet, as they can send money for it without danger. And therefore we exhort most earnestly rich persons to distribute largely copies of it amongst the poor; because we are poor and not able to do so. But if those who are able, will not neglect their duty, they will soon see that they never had applied money in so profitable a manner as this. But on the contrary, when means are providentially prepared to save the oppressed those who will make no use of them, are themselves in fault, if they will be stripped of their property and oppressed. You will easily understand this after the perusal of the Pamphlet.

Since it would be very proper for Publishers of Newspapers to take a lively interest in this matter and collect money for copies of this Pamphlet, those among them who will publish this article without delay and send money for 1,000 copies of the Pamphlet as soon as convenient and a copy of the number containing this article, will receive 1,100 copies. All money for this Pamphlet and an exact direction of the person to whom copies are to be sent, is to be directed to:

A. B. Smolnikar, care of Benjamin Bosinger, Printer, Cincinnati, Ohio.

As we can print in a few days thousands of copies from the stereotyped plates, it will be done as soon as possible after orders will be received. You will get in the Pamphlet information respecting a work of about 600 pages, which the author of the pamphlet is now preparing for print, and after it is printed, a Convention of the true Messengers of Peace will be held. But in this pamphlet of 24 pages as many points have been touched upon as necessary, that every body might perceive what he should know, to be moved for a co-operation to effect universal Peace.

A. B. SMOLNIKAR.

'OUR COUNTRY, RIGHT OR WRONG.'

It is an ancient adage that 'one extreme follows another; nor is the old lady's version of it—'one stream follows another'—any less true; as the numerous articles on the above subject seeking an *embouchure* through the same channel abundantly prove. We thought the accounts on both sides settled and squared when we admitted Br. Bianchi's article. Shortly after we received a *very brief* article of about twenty lines, touching the matter, from Br. Smith (which was probably written before he saw Br. B's) and at the same time another of about a column from Br. Gibson, disclaiming it to be a 'reply' to Br. B. but at the same time, as the latter complains, giving him sundry cuts and thrusts, &c. Well, though we did not intend the account should again be opened to 'stand open,' we concluded to put them both in, as about 'even change,' and thus 'square the accounts' a second time on the two sides. But we find neither party is sat-

isfied—both want to speak again, and 'open a new and running account,' to ran, the Lord knows how long. As the two parties are *equally dissatisfied* we think the account is just about *even*; and so we choose to let it remain *in statu quo*. If the brethren will find a new channel for their streams they may let *one stream follow another* as long as they please.

EGOTISM.

If there is a disposition to be despised by the sensible mind, it is a puffed-up, overbearing, swaggering, and low-lived egotism; and yet how often do we meet with it in wending our way through the world. The age in which we live; the influences which surround the minds of men; the present direction of public opinion; all are productive of, and strengthening to this vicious and vain disposition. Show and noise are the orders of the day. It matters not how much knowledge one may have gathered by many long years of laborious toil. It matters not how worthy he may be in moral conduct and ability. It matters not how persevering and industrious he may be in his calling. No! If there appears in his character, a diffidence becoming a man of *sense*, he is forthwith thrust aside to make room for the ignorant and egotistical coxcomb, in whose mind there are but two ideas, and one of them a *stolen* one! Give him 'the gift of gab,' senseless, though it may be, and the multitude are ready to run to and fro to gaze at this wonderful prodigy in the shape of a man; this walking monument of greatness, in their estimation, but in reality, a standing specimen of vanity!—a breathing apology for a man! In his own estimation, all are fools, excepting of course, his honorable self; or if not fools, at least he views them as endowed with far less wisdom than has fallen to his share; they are members of the degraded multitude, while he and a few choice spirits of the same drift, are far in advance of the age!—lights of the world!—redemption offerings to save the intelligent creation from the darkness of ignorance and folly!

But no marvel, for this is the age of inventions.—Steam drives the thundering car in its flight along the valley's bed. Steam speeds the proud vessel in its course over the rolling billows of the mighty deep. And why may not steam be applied to man, urging him forward to the temple of renown? We see no reason why it should not, unless he steams too much and with the wrong kind of material! If this may not be so, at least there are not a few who sail by wind! Instead of the slow and ancient mode of conveying intelligence, now 'down with your dough,' it may be sent in the 'twinkling of an eye, from the Queen of the West to the far-famed city of Bosting! An age of inventions! and why may there not be improvements to facilitate the formation of that character, which may gain the confidence, respect, and esteem of the world? Verily there are.

We may take as huge a piece of corruption as ever graced the sink of pollution; place him in the hands of the tailor and barber, and—*jerk!* there is a *man* for you, and 'such a nice young man! That there is an *outward* man, may well be known, for he may be seen in all places of public and fashionable resort. At the 'watering place,' in the airy saloon, the crowded theatre, and the popular church, arrayed in the most costly and glittering habiliment, and upon his countenance an expression which bespeaks him one of *earth's* nobility. But of the existence of an 'inner man,' there may be some reasonable doubt; or if such a being exists, he is a slave to him who lords it without. The body first and after that the soul. Dives and Lazarus; the one, faring sumptuously every day; the other getting but a crumb! But this matters not; egotism can make ample amends for all deficiencies in qualities and acquirements of mind, and gain the admiration and applause of the multitude.

Young man, a word for thee. Get a smattering of some dead language—no matter about your knowing any thing of the living—patronize the tailor and the barber; array yourself in broad cloth, and support a pair of gentlemanly whiskers, and then ride right over every

body that stands in the way! But remember that there is a God in heaven, from whose all-seeing eye nothing can be veiled; who looks down deep into the human heart, and whose scourging rod shall be upon the follies, the vanities, and the corruptions of men S. J. G.

[Original.]

MINUTES OF THE CAYUGA ASSOCIATION OF UNIVERSALISTS.

Met in Kelloggsville, Sept. 23d, 1846. Called to order by the Moderator of the last meeting. United in prayer with Br. J. M. Austin.

Chose Brs. A. G. Clark Moderator, and D. H. Strickland Clerk.

Read and approved the minutes of the last session.

Received a letter from Br. H. L. Hayward the Standing Clerk, tendering his resignation of that office; whereupon the council passed a vote of thanks to Br. Hayward, for the faithful discharge of the duties of his office.

Elected Br. J. M. Peebles Standing Clerk of this Association.

Adjourned to Thursday morning, 7 1-2 o'clock.

Met pursuant to adjournment. United in prayer with Br. J. H. Harter.

Voted, that the proceedings of the previous session be approved.

Committee on discipline report, no complaint,—accepted, and committee discharged.

Committee on fellowship and ordination reported as follows:—

Your committee report that they have received no application for fellowship or ordination during the time since our last meeting. Your committee further report, that at the last session of this body, H. A. Goss and W. Y. Bliss, signified their intention or desire, to receive the fellowship of this body; but as they are neither of them present, and as there is a difference of opinion with your committee, whether they ought to report in their cases or not, they therefore request the council to receive this matter, and act upon it as in their wisdom they shall deem best. Your committee further report, that at this meeting they have received application to confer ordination on Br. J. M. Peebles, and would recommend that said application be granted. Also that Br. J. H. Harter has signified his desire to receive the fellowship of this Association at its next session.

Signed

J. M. AUSTIN,

D. H. STRICKLAND,

H. HOLDEN.

Report accepted.

Voted that ordination be conferred on Br. Peebles.

Voted that a Letter of Fellowship be granted to Br. W. Y. Bliss.

Brs. I. Curtis, J. M. Austin and S. B. Gaylord were appointed a nominating committee. After due consultation they reported as follows:—Committee on discipline—Brs. Harvey Holden, James Tibbals, and A. G. Clark. Committee on fellowship and ordination—Brs. D. H. Strickland, C. S. Brown, and Luther Fuller. Br. Strickland declined serving, and Br. S. B. Gaylord, was nominated in his place. Report accepted and the committee discharged.

Brs. I. Curtis, L. Fuller, and J. M. Peebles, were appointed a committee to nominate a preacher of the next Occasional Sermon, and delegates to the next State Convention. Reported Br. J. M. Austin to preach the next Occasional Sermon. Br. Bustin having declined, Br. J. M. Peebles was substituted. Reported as delegates to the next State Convention, Brs. Samuel Lockwood and Heman Holden, lay,—and J. M. Peebles and A. G. Clark, clerical,—with power to appoint substitutes. Report accepted and committee discharged.

Brs. J. M. Austin, S. Larnard, and H. Holden were appointed a committee on adjournment. Reported in favor of adjourning to Howlet Hill. Report accepted and committee discharged.

Br. J. M. Austin introduced the following resolution:—*Resolved*, That the Constitution of this Association be amended as to provide, that hereafter, its annual ses-

tion shall be held on the first Wednesday and following Thursday in June.

Voted, that when this Council adjourn, it adjourns to meet at Howlet Hill, Onondaga county.

Voted, that the thanks of this Association be tendered to Br. Strickland, for his occasional sermon, and that he be requested to publish it in the Magazine and Advocate.

Voted, that the thanks of this Council be tendered to the brethren of Kelloggsville, and especially to the friends of other denominations, for their liberal and Christian kindness in administering to our temporal wants during our spiritual feast.

Resolved, That the Standing Clerk of this Association be authorised to appoint Conferences of this body at such times and places during the ensuing year as the friends in different towns within our bounds may desire, and as he shall deem advisable.

Voted, that the Standing Clerk prepare for publication in the Magazine and Advocate the proceedings of this council; and that Br. J. M. Astin accompany the same with such remarks as he deems proper.

Voted, that the minutes of this council be approved.

Adjourned to meet at Howlet Hill, the 1st Wednesday and following Thursday in June, 1847.

D. H. STRICKLAND, Clerk.

REMARKS.—The Cayuga Association held a very pleasant, and we trust, profitable session at Kelloggsville.—The weather was delightful—two most lovely days smiled upon us. The societies were quite generally represented in the council, and by able and devoted delegates, whose love for our cause, has long been known and tried. There were not so many clergymen present, as could have been desired; but enough to conduct the exercises of the occasion, and give each one a due proportion of the labor.—The absence of Br. H. L. Hayward, (removed to another Association) who has for some years met with us in annual session, and taken a deep interest in the affairs of our Association, was deeply felt and regretted. But our hearts were cheered with an assurance that his place will soon be occupied by a well known and highly valued brother in the ministry, from a neighboring Association.

During our meeting the Cayuga Missionary Society, held its annual session. Measures were adopted which it is anticipated, will soon result in sending forth an able and faithful Missionary, to labor in the waste places within the bounds of the Cayuga Association. It is greatly to be desired that the brethren in our borders, will observe the movements and measures of the Missionary Society, and be ready to co-operate with it, in such steps as it shall adopt to spread the light and truth of the Gospel in the dark corners of the land.

Sermons were delivered during the session, by Brs. A. G. Clark, D. H. Strickland (the occasional—an excellent one)—H. Slade, of Woodstock, Conn., J. H. Harter, late of Clinton Theological Seminary, C. S. Brown, N. Brown and J. M. Austin. On Wednesday evening, after the sermon, (by Br. Harter) a very pleasant Conference meeting was held, in which several brethren took part. On the afternoon of Thursday, Br. J. M. Peebles was ordained to the work of the Gospel ministry. Introductory prayer by Br. Harter—Sermon by Br. Austin—Ordaining prayer by Br. C. S. Brown—Delivery of the Scriptures and charge by Br. Strickland—Right hand of fellowship by Br. Clark—Address to the Society by Br. Austin.—the labors of Br. Peebles are divided between Kelloggsville and McLean; and it was gratifying to learn that he has been highly successful in both places.

There was a very large gathering of the brethren on the occasion. The church was crowded to excess in every part, by devout listeners to the preached word. All seemed happy—all seemed to enjoy to a high degree, 'the feast of fat things,' which was spread before them, in the rich provisions of the Gospel. Our friends at Kelloggsville, greeted us with a warm and cordial reception, and ministered to all our temporal wants, in that abundance, and with that liberality and generosity, for which they have long been well known. At the close of our meeting, a liberal contribution was taken up, at the suggestion of Br. A. G. Clark, for the benefit of Miss Laura Eggleston,

of Western New York, a well known writer in our periodicals, who is reduced by misfortunes to indigent circumstances. May we not hope, that all our Associations in the State will 'go and do likewise'?

Per order,

J. M. AUSTIN.

Harpers Publications.

The Harpers have issued Nos. 4 and 5 of the STATESMEN OF ENGLAND, comprising the life of Oliver Cromwell (with a portrait.) The last number contains an index, and concludes the work. The five numbers (inclusive) contain 642 double column octavo pages of reading matter, and at 25 cents per number is very cheap for such a valuable work. G. N. Beesley, Periodical Agent of this city can furnish the work at the publishers price.

No. 8 of that excellent work the PICTORIAL HISTORY OF ENGLAND is published, and discourses of national industry, literature, science and the fine arts, and the manners and customs of the inhabitants during the period succeeding the Norman conquest. Profusely illustrated with representations of implements of agriculture, architectural decorations for buildings, costumes, games, &c. 25 cents at Beesley's.

Nos. 113-14 of the beautifully illustrated edition of SHAKESPEARE, contains Part I of King Henry VI, with notes. 25 cents.

No. 4 of Sue's tale of MARTIN or the Foundling. 6 cts.

TO CORRESPONDENTS.—We feel deeply grateful for your kind favors and—if—but—why the long and short of it is, that our copy drawer is getting as dry as a 'contribution box'—hate to beg—but will you fill it for us? 'that's the question.'

ANOTHER NEW PREACHER.—We learn from the Watchman and Repository that Br. Orlando D. Miller, a graduate from Norwich University, and cousin of Br. I. D. Williamson, has lately commenced preaching the great doctrine of a world's salvation in Vermont to good acceptance and with fine promise of success. May he continue to preach successfully and go on prosperously, and especially avoid the errors into which some of his relatives and brethren in the ministry have run, in getting unnecessarily into debt, beyond his means, or beyond his disposition to pay.

CHANGE OF EDITORS.—We learn by the last number of the 'Primitive Expounder,' published at Jackson, Michigan, that Br. J. Billings, late one of the Editors and Publishers of that paper, has retired from his post in that establishment, and Br. J. H. Sanford, late of Detroit, takes his place as joint editor and publisher in connection with Br. R. Thornton. The Expounder is a small but very good and spirited paper, published semi-monthly, at \$1 per annum in advance to which 25 cents is added for every three months delay of payment. We wish it abundant success.

The first side of the Magazine goes to press on Saturday, and the last side on Tuesday—therefore, articles of much length, intended for immediate insertion, should reach us at least one week before the day of publication, and short articles, religious notices, marriages, deaths, &c., should be received as early as the Monday previous to publication day. Will our corresponding brethren and friends notice this, so as to prevent disappointment,—especially on their part.

ONTARIO ASSOCIATION.

Notice is hereby given that the Ontario Association will meet at the Universalist meeting-house in Lima, N. Y., on the second Wednesday and Thursday in October next, agreeably to adjournment. The delegates composing the Council at its session in June last, together with such as may be elected from societies not then represented, we trust will bear in mind the importance of being in attendance at the opening of the Council, at 7 o'clock, on Wednesday morning. A cordial invitation is extended by the North Bloomfield society, to all the brethren

and sisters who may wish to enjoy the meeting, and they will find a Universalist welcome during their stay.

C. HAMMOND, Standing Clerk.

MARRIAGES.

In Auburn, by J. M. Austin, Mr. ALEXANDER TILDEN, to Miss ELIZABETH HARKNESS. Mr. RALPH V. CORNELL, to Miss ANGELINE KEELER. Mr. GEORGE ABBY, to Miss MIRIAM D. BRINKERHOOF. Mr. MOSES C. HAIGHT, to Miss NANCY A. ANDREWS. Mr. JOSEPH HAND, to Miss CHARITY FLETCHER. Mr. WM. C. RHODES, to Miss NANCY LOVELESS.

In Clarkson, Monroe county, on Sabbath evening August 16th, by Rev. A. B. Copeland, Mr. PHILANDER HOSNER, and Miss ABIGAIL LEACH, of the same place.

In Geneva, on the 28th ult., by Rev. J. J. Austin, Mr. WM. M. CROSBY, B. A., to Miss NANCY C. PRESCOTT, both of Geneva.

DEATHS.

In Victor, N. Y., Sept. 18th, 1846, Mrs. CECILIA DRYER, wife of Truman Dryer, aged 23 years. The deceased was constitutionally feeble, and before her death she was confined to her bed for some three weeks, which affliction she bore without ever uttering a groan or complaining of a pain. Sister Dryer was a very amiable woman—kind hearted and pleasant—and a regular attendant at our house of worship. She was held in high estimation in community, ample proof of which was given on the day of her funeral, by the very large congregation in attendance. Thus, death spares not the young and the good. Our brother has indeed met with an irreparable loss, and our citizens deeply sympathise with him. May the blessings of divine grace cheer his heart, and comfort all her mourning friends, with the hope of again meeting on the shores of a happy immortality.

J. R. JOHNSON.

RELIGIOUS NOTICES.

Br. M. N. BYINGTON will preach at Frankfort, on the second Sunday, inst.

The editor will preach at Oran, on the 3d Sunday inst., and lecture on the Saturday evening preceding, (i. e., 17th inst.,) in Christ's (Episcopal) church in Pompey, at early candle lighting.

Br. J. H. TUTTLE will preach in Cedarville on the 2d Sunday in October instead of the first.

Br. T. J. WHITCOMB will preach at Graves Hollow the second Sunday in October, and once in four weeks thereafter the ensuing year.

Br. J. H. HARTER will preach in Motville, the second Sunday in October, and in Genoa the third Sunday in Oct.

CLINTON LIBERAL INSTITUTE.

The Fall Term of this well known School, Male and Female Department, will commence on Wednesday, the 2d of September, proximo. It will continue under the same government and teachers as during the year past, with the exception of teacher of Mathematics.

Rev. T. J. SAWYER, M. A., Principal of the Male Department, and Teacher of the German, and the higher branches of the English language.

J. A. ROUND, M. A., Teacher of the Greek and Latin languages.

Mr. P. A. TOWNE, Teacher of Mathematics and the Natural Sciences.

Miss M. RICHARDS, Principal of the Female Department, and Teacher of French.

Miss J. E. BARKER, Assistant and Teacher of Music.

A Course of lectures on Chemistry will be given by an approved and competent Lecturer: and should it be required, a Primary Department for boys will be opened under the immediate care and instruction of a competent Teacher.

The Executive Committee mean to spare no pains to make the Institute sustain a high rank among the best Academies of the State.

Tuition, including room rent and incidental expenses per term of 14 weeks, for \$4.50 to \$7.50.

Board, including lodging and washing may be had in private families at from \$1.50 to \$1.75 per week; exclusive of lodging and washing at \$7 1-2 to \$1 31. Many students board themselves at an expense varying from \$7 1-2 to 75 cents per week.

The Winter Term will commence one week after the close of the Fall term.

[Original.]
WAWANOSH.

Superior's waters ceaseless beat
O'er the bleached sands beneath my feet;
I hear as 'twere the mimic roar
Of Ocean on its surf-beat shore;
Far o'er the waves I gaze, as we
May gaze upon a Summer's sea;
Yet though no lands distract mine eye,
Or thoughts, from Ocean's majesty,
Still feeble fancy strives in vain
To picture this the boundless main.

Old Ocean's billows onward roll
Unceasingly from pole to pole,
Or, dashing on the rocky shore,
O'er spent, they sink to rise no more:
Though lost to us yet still they flow
And mingle in the depths below;
Still form a portion of the deep,
Where restless waters never sleep.

Turn we from thoughts of ocean's pride
To this small inland mimic sheet,
This Summer lake, extended wide,
Beyond where sky and waters meet,
We'll trace what is, and what has been
Reflected in its placid breast,
And call up many a vanished scene
Whose actors now in silence rest.
Beneath yon forest trees, which wave
In solemn grandeur o'er the grave
Of chiefs and warriors buried there,
The fleet in chase, the brave in war,
Their sons still dwell along this shore
But not the hardy race of yore,
Who in its bosom plied the oar;
They long, long since have passed away,
And 'neath yon shade their bones decay.
In every murmur of the wave
And every whisper of the breeze,
A sigh is uttered for the brave,
And echoed by the moaning trees.

For Wawanosh's brave battle cry
No more is heard o'er hill or dale,
And none of his proud race are nigh,
To echo it unto the gale.
But once he ruled, known far and near
By many a deed of death and fear,
Sprung from a race of sires whose fame,
Added fresh honors to his name,
With courage matched by naught beside
A fierce indomitable pride,
His sturdy bow and sinewy arm,
Swift as the wind propelled the dart,
Which drank the flowing life blood warm
From the pierced victim's quivering heart.

But yet the hatchet and the knife,
Were still more fatal in the strife,
And foemen fled before his form
As ships before the tempest's storm.
But now the chief had reached the age,
When warriors sink into the sage,
To younger, sprightlier forms resign,
To guard the eve of their decline.
He dwelt upon a rising ground,
The wigwams of the tribe around.
Before them far as eye could reach
And gently sloping to the beach,
An open space of native green,
Relieved the wildness of the scene.
Behind, and upon either hand,
The monarchs of the forest stand,
Beneath whose wide extended boughs,
Were heard the Indian lover's vows;
Beneath whose leafy canopy
There reigned a sweet tranquility,
And wild flowers in their native bloom
Dispelled the deeper shades of gloom,
The lightning's shock, the tempest's blow
Have failed to lay the old oaks low;
With sturdy front, and unbleached brow,
They've stood for centuries as now,
Long may they stand, fit relics they,
Of former ages passed away.

To grace the chieftain's dwelling rude
And cheer life's evening solitude,

Was one, the fairest, sweetest flower,
That e'er reposed in leafy bower,
A maiden of as graceful mien,
As e'er in palaces was seen.
And cupid with relentless dart
Pierced many a dusky warrior's heart;
Love seldom strives with equal speed;
To cure the wounds that inward bleed;
Yet one of all the many found
A healing balsam for the wound.
She cared not for her father's pride,
But loved, and longed to be a bride—
The bride of one whose youthful name
Had never filled the trump of fame.

Olga, the hunter, well repaid
With love and truth, the trusting maid,
And oft with love lit smiling face
He brought her trophies of the chase,
And many a thrilling tale he told,
Adventures of a huntsman bold.
Oft would he linger by her side
At Summer's pensive eve-tide,
Or near her dwelling list her song,
Borne by the gentle breeze along;
Echoed by spirits of the gale,
It seemed a melancholy wail,
Foretelling sorrows soon to be
Though shadowed in futurity.
Yet in her presence this would seem
As memory of a painful dream,
And every doubt would flee before,
The happy smile the maiden wore.

The aged chieftain sat alone,
A despot, yet without a throne
Or regal state, the chieftain's fare
Was flesh to eat, and skins to wear;
Both furnished by the shaggy bear.
No robe of state enwraps his form
But that may brave the winter's storm.
A pile of furs beneath him spread,
Served him as table chair and bed.
At his right hand his sturdy bow,
Which once struck terror in the foe,
Was ranged with arrows none could wing
Like him with death's unerring sting.
Another sight, which might appal,
The faint of heart, hung by the wall—
The blackened scalps of hundreds slain,
Whose life blood long had dyed the plain,
And the gay plumage which he wore
Upon his head, thus nodding o'er
And mingling with his locks of grey,
Seemed to contrast the sad and gay,
But yet a glance within his eye,
Revealed a pride which could not die.

Olga now met him; trembling spoke,
Chilled at the words which silence broke,
Till warming by the blissful theme
On which he dwelt, his love's pure dream,
He poured forth the wild eloquence,
Impassioned, easy, and intense,
Which doth distinguish their free race;
The dignity and manly grace
Which every action brought to view,
Spoke courage, pride, and virtue too,
The chieftain heard the thrilling tale
Of love he told, he marked the tone
In which 'twas said, the flashing eye,
And lips compressed, and features pale,
And last of all the closing sigh;
It sounded as the hollow moan
Of Autumn winds through leafless tree
As though, like Autumn leaves, had flown
The last fond hope his heart had known
Of virtuous love's felicity.

[To be continued.]

The great secret of success in life is never to give up. If we were to leave a legacy to our children, and nothing better, we should bequeath to them as their motto, "persevere." More is lost than people suppose by want of well directed energy—we do not mean that energy which comes by fits and starts, but a ceaseless tenacity of purpose, assisted by sound common sense, in the affairs of life. Your weak-minded

men who give up at the first rebuff, are good for nothing. Great souls only gain immortality by dint of untiring perseverance. Look at Columbus, he was seventeen years in procuring the fleet which discovered a world. See how Washington toiled year after year amidst constantly recurring disappointment, laboring too, under the want of money, and the suspicions of Congress; but he persevered, and our independence was achieved. John J. Astor says it was more difficult to earn his first thousand dollars, than to amass all the rest of his twenty-four millions. He means, really, that the habits of enterprise, activity and perseverance, which he found necessary to earn his first thousand dollars, remained afterwards with him as a habit; and assisted by capital, easily achieved his enormous fortune. Most of our rich men have been poor like him. Do not despair, therefore, Let your watchword be, "never fail!" Rise superior to your fortunes, and you will be great and rich.

GENERAL ELECTION.

NOTICE is hereby given, that at the next General Election to be held on the Tuesday succeeding the first Monday of November next, the followings officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State.
Two Canal Commissioners, to supply the places of Jonas Earl, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

A Senator for the Fifth Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of Carlos P. Scovill, on the last day of December next.

A Representative in the 30th Congress of the United States, for the Twentieth Congressional District consisting of the county of Oneida.

Also the following officers for the said county, to wit:
4 Members of Assembly. A Sheriff in the place of Palmer V. Kellogg, whose term of service will expire on the last day of December next. A County Clerk in the place of Delos DeWolf, whose term of service will expire on the last day of December next; and four Coroners in the places of the present incumbents, whose terms of service will also expire on the said day.

PALMER V. KELLOGG, Sheriff.

STATE OF NEW YORK,
SECRETARY'S OFFICE.

ALBANY, July 24, 1846.

To the Sheriff of the County of Oneida:

SIR—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected to wit:

A Governor and Lieutenant Governor of this State.
Two Canal Commissioners, to supply the places of Jonas Earl, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

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Yours respectfully,
N. S. BENTON,
Secretary of State.

A WALKER, PUBLISHER AND PROPRIETOR.

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EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

VOL. XVII.

UTICA, N. Y., FRIDAY, OCTOBER 16, 1846.

NO. 42.

[From the Universalist Quarterly.]

DIVINE AND HUMAN AGENCY.

[Concluded.]

We now approach the task of a philosophic analysis; but we do it with a feeling of our incompetence to give any thing worthy of that name. We shall, therefore, only set down some thoughts on the subject, and perhaps offer some remarks on its treatment by others, without repeating on either side, the arguments which are already familiar to every one who has surveyed the ground.

It should be observed, in the first place, that the two doctrines of Necessity and Free-will agree, when properly stated, to a much greater extent than is commonly supposed. We must confess, however, that when they are developed independently of each other, when each one is argued out straightforward, 'through thick and thin,' without regard to the corresponding facts on the opposite side, they do run far apart, and end in very different results; Necessity in Pantheism, and Free-will in egotistic Atheism. But such a reckless course of argumentation, though it may seem very straight logic, is utterly unphilosophical, and indeed self-destructive. Both doctrines in their philosophical form, may agree so far as this, namely, that man has an agency of his own,—free agency, in the common vague acceptance of this phrase; that he makes his own choice and makes it just as he pleases, never against his will, but always by his will; that he forms his own character; and that he is guilty or approved according to his character; also, that whenever he wills, it is in view of motives, and under influences from within and without. The only point on which they must differ is, barely, whether man does all this under government of the law of causality, or, on the other hand, independently,—whether there are efficient causes behind his will, by which it always acts with certainty, or whether its movements follow from no such causes, but are strictly self-originated. This is the point at issue,—so sharp, so attenuated. The whole is, in a great measure, but an attempt to analyze the common vague notion of Free-agency, and to express it with scientific precision and completeness.

We must add, that in proportion as the two doctrines have been more and more carefully defined, they have always been found less and less to diverge. Is there a point in the yet unexplored depths of the subject where they come together?

It should also be observed, that in tracing them out, their bearings, even within the scope of our vision, often appear to shift sides, so that Free-will seems to turn into the most frightful necessity, and Necessity into the highest rational freedom. Freedom, let it be considered, is never liberation from law. This is anarchy, the worst of all tyrannies; though it is often mistaken for the former. Perhaps this suggestion will be enough to illustrate the principle upon which the two doctrines appear so frequently to counterchange their bearings. It may be well, however, to give some examples.—Now, if the movements of the will are self-originated, in such a way as not to be produced by causes operating upon it, what is the use of commands, appeals, exhortations, inducements, or motives of whatsoever kind? These are always meant to act on a man, as causes, and through him on his will. They are used for the very purpose of moving his will to a certain determination.—Have they legitimately any force on his volitions, or not? For, if he determines his will *independently*, or if, at the ultimate turning-point, his will decides itself by pure contingency, these motives

are an absurdity,—they have nothing to do in the case. And, moreover, the man is not responsible in his act, since it is motives which give moral character to all acts. It would be a strange kind of freedom, in which motives did not govern the choice. No matter if it be said that the man chose his motives, in the case; for the inquiry would still follow, Was his choice of them, in turn, governed by motives—other motives that lay farther back? and so on. Again: the very notion of such a freedom (pardon the misnomer!) as exemption from the law of cause and effect, in man's determinations, involves the idea of mind in a state of perfect chaos; we do not say, of madness, for madness falls far short of the confusion. A distinguished writer has well remarked, 'Ought not, then, this freedom from causation to be termed rather a necessity of the most dire and formidable sort? and he whose prerogative it should be, would become an object of as much pity, as the wretch who lives in the grasp and keeping of a madman. This power or prerogative, of contingency (by the hypothesis,) obeys no motive, adheres to no connection of truth with truth, is not to be calculated upon, or foreknown, is not governed by relationship to any actual existence or abstract principle. But it is manifest that, to an intelligent being whose welfare is committed to himself, and who provides for that welfare *by calculating upon the known order of nature*, the liability to contingency, whether in the external or internal system, must be a pure curse, by deranging every position and thwarting every purpose. A liability to sudden frenzy would not be at all more fearful than a liability to sudden contingency. The unhappy being, so privileged to live beyond the circle of nature, and so distinguished as an outlaw from the orderly system of causation, would be justified in making for himself such an apology as this: Whenever, and as long as, my conduct is governed by reasons and motives, I cheerfully consent to be treated as a responsible agent, and am willing to receive the due consequences of my actions. But not so, in those dark moments when the fit of contingency (my fatal glory!) comes upon me. Then, and in those portentous moments, I am no longer master of my course, but am hurried hither and thither, by a power in the last degree capricious, whose freakish movements neither men, nor angels, nor the Omniscient himself, can foresee. Fain would I surrender this fatal freedom, and take my place among those who enjoy the benefits of the laws of nature and reason; but it is the unalienable condition of my existence to be governed by a power more stern and inexorable than Fate herself. . . . Now, could we deem it a perfection, in the constitution of a rational agent, that his power should operate like a vague and brutal violence, taking its course this way and that, with the blind vehemence of a hurricane? Or, is not rather the idea of rational perfection filled up by the supposition of power related on the one hand to its subject, by the bond of uniform and unfailing efficiency; and on the other to the knowledge and emotions of the agent by the tie of infallible determination or direction? Whatever is deducted from the constancy or invariable sequence of these connections, makes a proportionate deduction from the excellence and *true* freedom of the agent. The agent whose power is not thus *necessitated*, in the most absolute sense, is, to the whole extent of the want of necessity, not free. A deficiency of necessity, in the *higher* sense of the word, is an increase of necessity in the *lower*. And here, once more, we must note the synonymous import of the words, liberty and necessity, when the highest perfection is spoken of.

It appears to us, in the second place, that reason, common sense, and even our consciousness itself, plainly recognize the grounds on which Necessity (so called,) is argued; and that the dissent, which there is in our nature, from the ultimate conclusion of that doctrine, relates to nothing in the several stages of its analytical process, but to something that may be supposed to lie deeper than the process goes. As to reason, we need not show that its deductions from general principles are in favor of Necessity, since this is commonly acknowledged; with the exception, perhaps, of what is inferred from the fact of human responsibility, and the reality of moral distinctions. We shall, therefore, proceed at once to the testimony of our consciousness, which is commonly supposed to be wholly on the other side. Now, the question on this one point, may be reduced to a very simple form: Are we conscious that, in willing or choosing, we will or choose independently of causes? we mean, independently of causes in the previous and existing state of our affections, habits of mind, &c., as well as independently of causes in the world of circumstances around, and in the considerations and inducements that come to us from without. We scarcely need say that, if we are conscious at all, in the case, it is of the very reverse. Observe, the question is not, Whether we are conscious of *doing* freely, what we already will to do; it is the will, not the consequent act, that we are now concerned with. Let the two be kept distinct; for it is by confounding these, that most of the blunders are made, which are current on the subject. Neither is it the question, Whether we are conscious of willing without the sense of compulsion, violence; for, whatever it be, that turns the will, it can not, in the nature of things, be felt as violence, since the turning must be voluntary,—that is, must be the turning of the *will*. But are we conscious that we will without any cause, good or bad, to make us do so?—this is the point. Sitting here in my study, this quiet afternoon, the thought occurs, to rush out, bare headed, into the street, and to cry *Fire!* at the top of my voice. Now, there are two things, here, of which I am distinctly conscious: 1. That I can do so, *if I please*,—all which, however, has nothing to do with the question. 2. That under existing circumstances, and with my habits of mind, I can not *will* to do so,—nor *please* to will so,—and for this reason only, that there is nothing to move me to the determination, and much to restrain me from it. I am conscious that my will is as the causes in the case. I can, indeed, conceive of some *other* conditions in which such a will would be, not only possible, but certain; as, for instance, with my present habits of mind, let a fire actually break out, and the alarm be needed; or, let my habits of mind be thoroughly bent to the practice of all kinds of ludicrous, boyish mischief, and then let this wild freak be suggested to me, &c., &c. Or, change the case to one of a purely moral character: There is my good neighbor over the way,—I am conscious that I can injure him, *if I will*; and I am equally conscious that I can not, now, *will* to injure him, nor even try heartily to form such a will. I have the capacity to hate him, *were I so disposed*; but, just now, I neither am, nor can be, so disposed. I am conscious that I can neglect to visit yonder family in distress, *if I will*; and I am conscious, that as things are, I can not *will* to do so at present; though a new circumstance may occur, in the next half hour, or the next minute, which will determine me to that effect. And so, in all cases of the will, as distinct from the consequent act.

We have intimated that we are, indeed, conscious

of *doing* freely what we already will to do. Yet there is no dispute between the two parties, that, here, the consequent 'doing,' or act, follows by strict necessity, so called. It is produced by the will; it is governed, from beginning to end, by the will; and nevertheless, our consciousness recognizes it as free,—we do not mean as uncaused, but as free. This is a very significant fact, letting us at once into the real character of conscious freedom. I will to take up that instand; forthwith my hand, arm, &c., are moved by that volition, and directed by it, and all the process is regularly evolved out from it, by the law of cause and effect. Indeed, some metaphysicians hold that our first idea of causation, as distinguished from mere sequence, comes from our consciousness of thus producing effects by our will. Here, then, is an unquestioned case of what is called necessity; and still it is one of conscious freedom. In it, we see all the *fact* that is expressed, in common usage, or that is intended to be expressed, by this latter phrase. The two ideas become identical; not, however, the two ideas involved in the metaphysical question under review; but the two ideas of acting by causation, and of acting freely. Indeed, we do not naturally conceive of freedom as exemption from law, but from oppression; we naturally conceive of it, not as opposed to what is here termed necessity, but as government by such law as is congenial with the nature of the case.

It is important to remark, by way of digression, that the term, freedom, is not the proper one to be set in contrast with necessity; or, rather, that neither term is fitly chosen. In the strict use of language, the will is actually free, in all its determinations, even according to the doctrine of Necessity; and so is the act which is produced by it.—The question in debate, instead of being framed thus, Are our wills determined necessarily or freely? should have been stated in some such form as the following, Are they determined by the law of causation, or by contingency? are they governed, or not governed? &c., &c. We will not, however, dispute about words, but leave the old technical terms in their place, from which it would, now, be so hard to dislodge them. At the same time, the reader can not guard too carefully against being misled by them, and by their associations. He must look through them, and fix his eye on the ideas for which they here stand.

But let us return. Had we proposed in the outset, to show that the plain common sense of mankind habitually recognizes the principles of the Necessitarian doctrine, it would perhaps have been regarded as an extravagant paradox,—a sort of advertisement that we were about to enter on a game at ingenious quibbling. But at this stage of the development, it is needless to do more than just to refer to the facts which illustrate the position. Now, all social confidence stands on the universal persuasion that men's minds are regulated by certain laws, of which we have some general knowledge, and which, when known, may be depended on.—All our calculations with respect to men's conduct, are made on the same ground. We all believe in the control of the human will by causes. We strive to turn each other's wills; and we actually do govern them, with quite as much success as a physician controls the course of a fever, or other disease. A man's practical influence in society, is but the hold he has on the wills of his fellow men. Whoever has charge of others for discipline, whether moral, intellectual or physical, is required by us to govern their wills to a corresponding extent; and if he fails, we cashier him for incompetency, or neglect. If a schoolmaster does not govern the wills of his pupils, within the prescribed limits, we censure him, turn him off, and get one who can govern them; for we know that such are to be found. How would he succeed, before practical committee-men, with a plea that his pupils were free-agents, and therefore not to be governed by man or God? The human will is, indeed, a very delicate subject, and the elements that go to make its particular determinations, in a given case, are so numerous and complicate as often to baffle our calculation; just as the causes that will combine to

determine the blowing of the wind, at a given hour, are too various to be anticipated with certainty.—But 'if we knew a person thoroughly, and knew all the inducements which are acting upon him, we could foretell his conduct with as much certainty as we can predict any physical event.'

Such appear to be the facts in relation to the movements of the will. All men recognize them, and act upon them. It is curious to observe, how perpetually disputants themselves betray their consciousness of them, even while arguing against necessity, or asserting absolutely independent volition.

At the same time, however, we ought also to remark, that all men evince an equally irrepressible consciousness that our wills are not determined for us, as the doctrine of Necessity in its grosser form, might seem to imply, but that it is we who immediately determine them; that it is we who must resolve, must settle the confusion of conflicting motives within ourselves; and that we must do it by putting forth efforts of our own, by exerting our own power of self-control, and thus ruling the chaos. In short, we are conscious that we are not machines, waiting passively to be put in motion; we are not impelled by any thing like mechanical forces. No man ever acts on this idea, even when he pleads for it; no man can act, but on the persuasion that we are living agencies, instinct with power of our own, having the spring of action in ourselves, and that we are umpires amid surrounding influences,—all this, in every sense that we are personal beings, and not mere sections of a Pantheistic whole. The facts we have adduced, in favor of necessity, must be interpreted within limits circumscribed by these considerations; and these, again, must be held in consistency with them. A difficult problem, indeed! which we do not attempt to solve. We only bring together the facts on both sides.

There are two sides. Were we to take the doctrine of Necessity as adequately expressing all there is in the case, and stop at the conclusion that every volition of ours, every movement of our minds, every act, is but a fixed link in the chain of causes and effects, which runs forth from God, and constitutes the universe,—let this be regarded as the *whole* of the matter, and we are brought to Pantheism at once. In this case, God is the sole agent, moral, intellectual and physical. He does all the willing, he does all the thinking, through us; he makes our characters for us, does our labor in the field and workshop, loves for us, and hates for us, eats our dinners for us, perpetrates our crimes for us. Or, rather, he being the sole agent, the only life of the whole, we do not exist as persons, but merely as integral parts of him; and it is he alone who acts in us as, literally, his members.

It is unnecessary to add, that, at this point, all moral distinctions would obviously cease, both in God and in man, if we might still use this latter term. There is another consideration, however, which is more likely to be overlooked: Even in its most guarded form, the doctrine of Necessity, if taken for the *complete* statement of the subject, legitimately resolves all moral principle into a mere notion or prejudice. For example: The universal chain of causes and effects, in its straight-onward process, evolves out certain actions in us, and evolves them altogether by the will of God, or by the unalterable constitution of the universe. These actions, in turn, have indeed their effects, of pain or of pleasure; but they are neither right nor wrong, we mean in respect to any absolute, eternal law. For this law simply is, that they *are to be*; never, that they *ought* to be different than they are, nor indeed that they *ought* to be even as they are.—There is no 'ought' in the case. They are simply bald facts, produced by the regular development of the universal mechanism. There is no moral element in them, in relation to the great First Cause; though it is wisely provided that we should feel as if there were something of the kind. But this feeling itself does not reach beyond ourselves, and is found to be erroneous when judged by higher laws. We have, however, discussed this point more largely, in a former volume of our work.*

* Universalist Quarterly, vol. i. art. vi.

The doctrine of Necessity, then, appears not to cover the whole ground, at least in any form in which it has hitherto been defined. Though it be true, as far as it goes, there are principles and modes of power it does not embrace. Man is not only acted upon by causes within and without, but, in some mysterious way, he does, at the same time, really act from himself, even distinct from the action of God, in the same sense that his personality is distinct from the personality of God. In both cases, the sense must indeed be a limited one; but who shall tell us where the boundary lies! It may be said, that we are now following the subject into mystery. Well do we know this. There is mystery all around us, from the spire of grass that grows beneath our feet, up to the secrets of the invisible world; and are we so greatly astonished at finding it here? Before we explain the ultimate grounds of the human will, it might be instructive to try our skill at explaining the mysterious power of vegetable life in yonder flower. The power of the will is the life of the soul. Have we fathomed the depths of our own being, and laid them all bare, so as to name every element within us, as we name the wheels in a machine? Have we descended to the very bottom of our spiritual existence, found out the primordial germs of the soul, and traced every vital filament that connects it back with the existence of the Creator, so that we can tell, in clear scientific phrase, just how it operates? or have we seen through all the laws by which we live, move, and have our being, as separate personalities, but still in Him? When all this shall have been thoroughly done, we may expect to have a complete analysis of human agency in its relation to the divine; and certainly we can not have it till then. For, be it observed, our agency goes down the entire depth of our personality; the springs of our action are in the lowest foundations of our being. Who, but God, has looked in upon them!

To use the nomenclature of foreign metaphysicians, the subject is inextricably involved in the question concerning the passage from Psychology to Ontology; and that is a question we never can lay open, while we remain finite creatures.

H. B. 2d.

UNIVERSALIST HISTORICAL SOCIETY.

This body held its annual session, (agreeably to adjournment from last year,) in Troy, N. Y., on Wednesday the 16th September, 1846, and proceeded to business in the following order, viz:

1. The meeting was called to order by the President, Rev. W. S. BALCH, of New York, when

2. Rev. THOS. J. GREENWOOD, of Connecticut, was chosen Secretary.

3. Voted to proceed to the choice of officers for the current year, and the following gentlemen were chosen, viz:

Rev. HOSEA BALLOU, D. D., of Mass., *President*.

Rev. PITT MORSE, of New York, *Vice President*.

Rev. T. J. SAWYER, of New York, *Permanent Secretary*.

LEWIS SEYMOUR, Esq., of New York, *Treasurer*.

4. The following gentlemen were chosen as Corresponding Secretaries for the year ensuing, in the respective States, Territories, &c., to which they belong, viz:

Maine, Rev. Calvin Gardner; New Hampshire, Rev. Moses Ballou; Vermont, Rev. Kittredge Haven; Massachusetts, Lucius R. Paige; Rhode Island, Henry Bacon; Connecticut, T. J. Greenwood; New York, O. A. Skinner, S. R. Smith; New Jersey, J. Gallagher; Pennsylvania, A. B. Grosh, Nathaniel Stacy; Maryland, J. Shrigley; Virginia, R. T. Wicker, Esq.; North Carolina, Dr. D. G. C. Marchant; South Carolina, Rev. Allen Fuller; Georgia, D. B. Clayton, Esq.; Alabama, Rev. S. J. McMorris; Louisiana, Rev. Theodore Clapp; Kentucky, E. M. Pingree; Tennessee, N. M. Gaylord; Ohio, A. C. Thomas, J. G. Forman; Indiana, E. Manford; Illinois, S. P. Skinner; Missouri, L. C. Marvin; Iowa, J. Robinson; Wisconsin, C. F. LeFevre; Michigan, E. M. Woolley; England, David Thom, J. R.

Beard; Canada West, J. Leavitt, Esq.; Canada East, J. Ward, Esq.; New Brunswick, Oliver Smith, Esq.; Nova Scotia, D. M. Knapen.

5. The following resolution, offered by Rev. O. A. Skinner, was adopted, viz.:

Whereas, This Society has been given to understand that the Unitarians of England generally believe and preach the doctrine of the ultimate salvation of all men. Therefore

Resolved, That we appoint a committee of three, to correspond with the Unitarian clergy of England, for the purpose of obtaining more definite information respecting their views on this subject, and of ascertaining how far they sympathise with us as a denomination.

6. Revs. T. J. Sawyer, H. Ballou, D. D. and E. H. Chapin were appointed said Committee.

7. On motion of Rev. T. Whittemore, it was

Voted, That a collection be taken up at the close of the religious services to-morrow morning to aid the funds of this Society, and that notice thereof be given this evening.

8. *Voted*, To adjourn, to be assembled by call of the President.

Wednesday, 2 P. M. The Universalist Historical Society met agreeably to adjournment, when

1. Rev. T. J. Sawyer, Permanent Secretary of the Society made a verbal Report which he was desired to write out, and publish, together with the translation of a Letter referred to by him from Dr. Credner, of Germany.

2. *Voted*, That Rev. T. J. Sawyer be added to the 'Book Committee.'

3. The Treasurer of the Society made no Report.

The collection taken up, agreeably to vote, amounted to about *Fifty dollars*.

The business of the Society being thus transacted, *Voted*, That the Society adjourn to meet in New York city on the first day of the meeting of the General Convention of Universalists in said city, in 1847.

Attest, T. J. GREENWOOD, Secretary.

REMARKS.—1. Sufficient importance is not attached to the *Universalist Historical Society*, by our ministering brethren, generally.

2. Sufficient time is not devoted to the transaction of its ordinary business.

3. No TIME is given to the discussion of matters of grave moment, whereby its doings might greatly advance the well-being of our cause.

Who shall devise a plan by which existing inconveniences shall be remedied, and the extended influence be given to the Society, which, properly attended to, it is calculated to exert?

He who does this, will be entitled to the grateful acknowledgements of the Society, at least, in the opinion of T. J. G.

MEETING OF TRUSTEES OF THE THEOLOGICAL SCHOOL.

The Board of Trustees of the Clinton Theological School, appointed by the Universalist Convention of the State of New York, held their first meeting in Troy, Sept. 17, 1846. Present, Stephen Van Schaack, of Albany; Rev. D. Skinner, of Utica; Rev. J. Moore, of Troy; Rev. T. J. Sawyer, of Clinton; Rev. J. M. Austin, of Auburn, and Rev. O. A. Skinner, of New York. After a statement of the principal objects of the meeting made by the President, the following business was transacted:

1. Rev. Otis A. Skinner was chosen Clerk of the Board.

2. The Clerk was appointed a Committee to draft a Circular, in accordance with the suggestion of the United States Convention of Universalists, and send it to every Universalist minister in the United States, asking him to take up a collection for the benefit of the 'Universalist Theological Seminary at Clinton,' in the society or societies with which he is laboring, at his earliest convenience.

3. The President of the Board having stated that he found his labors too arduous, and that he earnestly

desired to resign the charge of the Theological School as soon as a successor could be obtained, the following preamble and resolutions were unanimously adopted:

Whereas, Br. T. J. Sawyer has signified to this Board that he finds his labors in Clinton Liberal Institute so great that he has neither the time nor strength to continue his charge of the Theological School.

Resolved, That we appoint Rev. Hosea Ballou, D. D., of Medford, Mass., as Principal of the Theological School, at Clinton.

Resolved, That if he accept the appointment, he be requested to enter upon the discharge of his duties, as soon as the funds can be raised for his support.

The foregoing Preamble and Resolutions were adopted with the understanding, that Br. Sawyer shall retain his present connexion with the Theological School, until Br. Ballou can succeed him.

4. The Clerk was appointed a committee to solicit the funds requisite to carry the foregoing resolutions into effect.

5. *Voted to adjourn.* T. J. SAWYER, Pres.
O. A. SKINNER, Clerk.

REMARKS.—From the above proceedings, it will be seen, that Br. Sawyer has expressed a desire to resign his office as Principal of the Theological School at Clinton, and that Br. H. Ballou, D. D., has been appointed his successor. But before he can accept the office, he must have secured him a salary of at least \$800 per year. How is that money to be raised? We answer, there are three ways. 1. By donations to the theological School, the interest of which shall be appropriated for the support of the Principal. 2. By subscriptions running for five or ten years, guaranteeing for that time so much per year. 3. By collections in our churches. In these three ways we think the money can be raised with ease. There are many men who can give \$500 or \$1000 to the School, and never feel its loss. How many of them will now come forward with their donations? Br. Ballou has labored long and faithfully for our denomination, and no man is more deserving of favor than he is. But it is not for him we ask these donations, so much as for our denomination—for our religion. In fitness for the office to which he has been appointed, he has no superior; and what a blessing it would be to us as a people to have him at the head of a School for the education of ministers!

What can not be raised by donations can be raised by subscriptions and collections. There are hundreds who can pay five or ten dollars a year without the slightest inconvenience. How many such subscribers will now come forward? The churches will no doubt cheerfully give a collection, and if necessity requires, an annual collection.

It will also be seen by the above proceedings that I have been appointed a Committee to solicit funds. I shall enter upon my work as soon as Br. Ballou signifies his acceptance of the appointment. And as I can not be absent long from my Parish, I shall hope to have the co-operation of all my ministering brethren. What time I devote to the work will be given. About \$350 have been subscribed to compensate Br. Sawyer for his services. This amount will be transferred to Br. Ballou, so that we have only \$450 to raise—that is, \$450 per year for five years.—[Christian Messenger.

A. O. SKINNER.

[Original.]

IMPORTANT QUESTIONS.

1. If the doctrine of endless misery, endless death, and endless punishment, be true, why are not those sentences found in the revealed word of God?

2. If, as Partialists tell us, *one sin* merits endless misery, when shall the sinner receive punishment for the remainder of his sins?

3. If Christ, and his disciples, taught the doctrine of endless misery, and if the same doctrine had been taught for five centuries previous to the Saviour's

advent, how could it have been truly said of Jesus, and of Paul, they taught a 'new doctrine'?

4. If, as Partialists admit, the *Pharisees* believed in endless misery, and if *Jesus* taught the same doctrine, why did he warn his disciples to 'beware of the doctrine of the Pharisees'? Would he have warned them to 'beware' of the doctrine that he himself was laboring to impress upon their minds?

5. If a faith in such a *tremendous devil* as the Partialists hold to, be the *apostolic* faith, why were not the satanians, of the third century, (of the same faith) called Christians?

6. If the doctrine of *endless misery* is the doctrine of *Christ*, why were not the *monicheons* of the second century, called Christians?

7. If the doctrine of *endless misery* is the 'only sentiment moralizing in its tendency, why did it produce so *immoral* an effect, during the 'dark ages'?

8. If the doctrine of *endless misery* is *Christianity* in *America*, what is it in *heathen lands*? (For example *Africa*?) and if it is *heathenism* in *Africa*, what is the same sentiment in *America*?

9. If God will *endlessly torture* the wicked in the world of *spirits*, why did the wise man say, 'Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner'?

10. How can it be true, that one is *not* three without the addition of *two*, and *three* is *two more* than *one*, and still *one* is *three*! and *three* is *only one*?

A. M. WORDEN.

** The Watchman will please copy.

Nicholville.

PARENTAL GOVERNMENT.

Rev. Dr. Sharp, of Boston, a man of more than three-score, and who has brought up a large family of children, lately preached a discourse on the subject of Parental Government, extracts from which are given in the Boston Christian World. We copy two paragraphs, which seem to us to embody much sound sense, and to furnish a very proper answer to those who are forever quoting Solomon in defence of the rod:—

'In most instances corporeal severity is unnecessary—scarcely ever, if there be a rational, uniform, affectionate, and firm system of parental government. Where there is much correction, it is the hand taking the place of judgement; it is the temper supplying the place of reflection; it is haste taking the place of patience; it is doing what requires no thought, in preference to sober protracted inquiry. How can I reclaim my child from his waywardness, and bring out the better qualities of the mind and heart? And let it never be forgotten, that corporeal severity generally fails of its purpose. The most turbulent and unruly children you can find any where, are those who are beaten most frequently and most unmercifully.

I grant that in the age of Solomon, when the vast multitude of human beings could neither read nor write, and of course there was but little just thinking—the hand was necessary in maintaining order and authority. It supplied the place of reason and argument to those who were incapable of exercising either. But another—a better rod has been discovered—one better adapted to the present state of society. I mean the rod of moral power. In other words, parents and teachers now feel the importance of governing their children and scholars, more by touching their minds than their bodies. They now exercise authority by instructing their children—by creating a good family opinion, as to what is proper or improper, right or wrong, and especially by enlightening the individual conscience, and by training up to right habits. This is the most effective and elevating kind of discipline. It is astonishing how many generations have passed away, without any other thought than that evil tempers and refractoriness were to be rooted out by lacerating and bruising the bodies of children, rather than by informing the minds and consciences.'

A few copies of the *Rose of Sharon* for 1847, for sale at this office.

[Original.]
EXHORTATION.

BY MISS LAURA EGGLESTON.

Rise, sisters in Zion,
Attune the sweet lyre,
And chaunt for your pean,
The praise of our Sire.

O, shall we be silent,
And tuneless our tongues,
While the wild harps of terror,
To sadness are strung?

While Error is chanting
Her favorite air,
Of endless perdition—
Of sin and despair?

Our Partialist sisters,
The friends of our youth,
Join in the sad chorus,
And slander the truth.

Ye can not be silent;
The foe is abroad,
Proclaiming the vengeance
Of an angry God!

Oh, no! from the willows
Our harps let us take,
And the glad songs of Zion
In harmony wake.

On Zion's fair mountain,
Our hearts free from thrall,
We'll sound the sweet anthem,
Glad tidings to All!

German, N. Y., July, 1846.

We copy the following pretty tale from the Talisman and Odd Fellows Magazine, for August.

FLORA.

BY AUGUSTINE J. H. DUGANNE.

Was there ever a sweeter creature than dear little golden haired Flora Campbell, with her light, fairy footstep, and rosy cheeks, and violet eyes? How lovely she looked, as she bounded over the green braes in the morning, or lingered by the loch-side at the still gloaming! Her heart was all sunshine, and her thoughts pure and fresh as the flowers that she twined in her shining tresses.

It is a beautiful story they tell in the Scottish valleys, of a poor idiot (*innocent*, as they call him) who, when a sunbeam fell across his sight, as he sat in the church, threw his cloak across it—and it hung there. Faith, they said worked the miracle, and Heaven would not disappoint the idiot's trust.

Sweet Flora Campbell—she might have thrown her mantle over the sunbeam; aye, and walked the glittering path with her delicate feet till she reached the bright heaven above—for her young heart was all Faith, and Hope, and Charity. She prattled with the flowers, and the streamlets, and the birds; and her clear, ringing voice was heard at day break amid the heather, when the shepherds led forth their flocks, O, sunny, and joyful, and happy as the day was long, was dear little Flora Campbell.

All loved the gentle girl—and why should they not? Did not her tender hands bring fresh flowers to the sick wife of Robert the ploughman? And did not her low voice tremble softly in prayer, at the bedside of old Elspie, the blind beggar woman? O, who would not love the angel-hearted little maiden!

But where is Flora? The twilight is falling over the mountains, and shutting in the vales like a grey curtain. One by one, the bright stars steal up into the summer sky, and twinkle amid the evening clouds. The tinkling sheep-bell sounds nearer and nearer, as the flocks return to their folds, and the lowing of the kine in the farm yards tell that the labors of the day are over. But where is the golden haired Flora Campbell?

She was not used to linger so long from her grandfather's dwelling, for now the evening meal was spread, and the cottage lamps were lighted. The aged man

clasped his hands together, and murmured a prayer, while his daughter, the mother of Flora, looked anxiously out of the window, yearning for her child's return.

But Flora came not.

The shadows crept fast and faster around the valley—the old peasants sat at their cottage doors, and the young men and maidens gathered upon the village green—some to walk and talk of love under the broad chestnut tree—some to play the pipe, or dance to its merry music, and some to hurl the quoit, or wrestle in the ring.

But all was hushed when Gaffer Campbell came hurriedly from his cottage, and inquired of the villagers if they had seen his grandchild. Yes, indeed had they.—One had beheld her far up in the mountains, plucking the wild-flowers and weaving them into a garland of heather—another had met her upon the path to the Moss Glen, sitting upon a way side stone, and plaiting a willow basket for her grandsire—and a third had received some forest fruit from her hands, as he met her seated with her basket of flowers in her hand, near the head of the loch.

'Ah, we must seek Flora,' cried the youths immediately, 'the dear child—no harm can surely come to her.'

'Ah me, Gaffer Campbell,' said a white haired old shepherd, shaking his head. 'I fear something—for the youngest lambkin of my flock was lost to-day, and it is a bad sign, they say.'

'Heaven grant that my poor child be safe,' said Gaffer Campbell, solemnly.

'Amen,' murmured the white haired peasant.

The villagers now dispersed in the various paths leading to the mountains, the forest, and the loch, and soon torches gleamed upon the heights, and glimmered among the trees, and flashed brightly over the water. Up and down, along the stream and through the woods, went the young men, calling upon the name of 'Flora—Flora.'

But no Flora answered.

Gaffer Campbell leaned upon his staff, and spoke no word. He could not weep, but a heavy sorrow weighed upon his heart. But the mother of Flora was lost in her grief. She wept and beat her breast, and called aloud the name of her child.

The aged pastor now approached. He had heard at the manse, of the disappearance of Flora; for every house had been searched within the hour; and he came now to comfort the bereaved ones. 'Fear not, daughter,' he said, 'Flora will return.'

'Ah, she is lost—she is lost to me,' cried the mother.

'He who tempereth the wind to the shorn lamb will protect our sweet child,' said the old pastor, 'Fear not!'

And as the reverend man spoke, the loud barking of a dog was heard in the depths of Moss Glen, and lights passed quickly from the mountain to the valley.

'Trust in Heaven,' said the minister, 'and follow me.'

With trembling, yet hurried steps the pastor and Gaffer Campbell took the way to the deep glen. But the mother of Flora passed them, and flew wildly down the narrow path. Louder and louder sounded the bay of the dog, from the thick gloom that shrouded the valley.

They reached the brink of the wild ravine, or chasm, commonly known as the Deer's Mouth, and paused near a group of the villagers, who, with torches in their hands, were listening eagerly to catch the baying of the hound. Again it came, low and deep, seemingly from the chasm beneath them. They bent their torches over the edge of the precipice, and looked down; but all was dark and silent, save only the barking of the dog, now quick and sharp.

'We must descend,' said a young man pressing forward—'That's Luoth's bark, and Luoth knows Flora, as well as we do. Run, Donald, for ropes.'

A half dozen lads started together at this bidding, and soon stout ropes were brought and held by strong men, while the youth prepared to descend.

'Take heed, Christie,' said the white haired old shepherd—'Remember the omen my lad, the youngest lambkin of my flock was lost to-day, and I fear more evil.'

'Fear nothing, father,' cried the young peasant, swinging himself from the edge of the precipice; while the loud bark of the dog sounded again from the chasm.

Down, down, the youth was lowered, startling the wild birds from their nests under the cliffs, and brushing the twining ivy from the sides of the rocks. At last he reached the bottom, and the noble dog Luoth sprang upon him and barked loud and joyfully.

The glare of the torch which the young man held, flashed around, and lit up every object. There upon a thick bed of wild heather, lay the sweet Flora Campbell, holding in her white arms and close to her bosom, a young lamb.

Christie stooped, and gazed at her. She breathed calmly, and he knew that she was sleeping. He glanced at the little lamb, and saw that one of its legs was tied with ribbons from Flora's hat. Then he looked up and shouted aloud—'She is safe.'

This shout was echoed so loudly and so gladly that it woke the young maiden from the slumber which had held her. She glanced around with a bewildered gaze, and recognized the youth. 'Dear Christie,' she said, 'I am so glad you have come. Now we will save your father's lamb.'

Christie and the villagers soon learned all. How Flora had beheld the young lambkin where it had fallen, at the bottom of the 'Deer's Mouth,' and saw that one of its delicate limbs was broken—how she had descended from ledge to ledge of the chasm side, clinging to the ivy, and thinking not of danger—how she had bound up the broken limb with her ribbons, and held the young lambkin in her arms—and how, at last, weary with her exertion she had fallen asleep, and heard not the cries of those who searched for her.

Joyful and happy the villagers were, when they learned the safety of Flora, and the little lambkin she had rescued, was given to her by Christie's father. And Flora was often seen afterwards bounding over the braes, with her pet frisking beside her—and often as she appeared, the old villagers would smile, and say, 'God bless her.'

[Original.]

MORALITY—RELIGION, &c.

CHAPTER II.

From the conclusions, as based upon the premises and causes established in chapter first, we are under the necessity, either to seat religious impulse with the inferior faculties of man, (the animal,) or include it in, and identify it with the morals: which, [morals] are undoubtedly and unequivocally the highest and most dignified faculties of man, and the only connecting link, by which earth and Heaven are united; the only medium through which man breaths forth heavenly kindness, or receives spiritual instruction. The motive power, by which man is influenced in his religious feelings and exercises, is based in, and flows through the moral medium.

We will now make some little inquiry into the nature and meaning of the term—*religion*. And first—What do we learn from authors generally, and conclusively? Here I shall only give the ultimatum or substance, without quoting all they have said, or giving every author's name. It matters but little what they have said; since they neither possessed the knowledge, nor the means of such knowledge, by which they could come to legitimate conclusions upon the subject.

Most authors define it as—'A system of divine faith in God'—founded in reverence to the Supreme Being.—Mr. Barclay, the prototype of most others, says—'Religion, [*religio* Latin,] that worship which belongs to the Deity, when considered as our Creator, preserver and benefactor. Any system of faith and worship.' Cicero says—'Religion is derived from *relegere*, to consider.' But Servitus, and others—say—it is from *religare*, to bind fast. Mr. Buck says—'The foundation of all religion rests on the belief of the existence of God.' The most of the foregoing authors, seem to give some of its effects; but it is clearly seen by their variations, that they had no correct rule, or definite means by which they

could come to direct, and certain conclusions. [The Bible overlooked.] All appears to be vague, mistified, and in the dark. Many identify it with godliness; but give the same explanation. Mr. Saurin has said—'It is difficult to include an adequate idea of it, in what is called a definition.' Still we might go on, to give authors and opinions; but still to the same, and no better purpose. Dr. Dodridge perhaps has come as near the truth, as any one who has acted without correct data. He says—'Religion consists in the resolution of the will for God, and in a constant care to avoid whatever we are persuaded he would disapprove, to dispatch the work he has assigned us in life, and to promote his glory in the happiness of mankind.'

To be religious among the Romanists, was to be 'bound by the vows of purity, chastity and obedience, and to a monastic life.' Finally, various factions of bigotry, vice and idolatry, have all claimed to be religious:—as with the Monks, Pagans, Mahometans and others. So we see, that agreeably to the vague notions of men, *religion*, may be almost any thing, and every thing:—good, bad, or indifferent. And agreeably to the general course of interpretation, one has as good a claim to define and establish his own religion as another. And all, thus blinded and in the dark, have most lamentably run astray. Aside from cause and effect,—as founded in the nature and constitution of man, I deny all, and every possible rule of interpretation. All who understand and follow these laws and principles, whether in Europe, Africa, or America;—will come invariably to the same conclusions. All have the same starting point, the same guide, and consequently, all happily arrive at the same end.

2. But what instruction does the Bible give on this subject? The term *religion* is seldom used in the New Testament. I am not sure that Christ used it, even once, in his whole ministry. Yet he taught that which comprises all that can properly be called true *religion*. He strictly implies a full prohibition of all the abuses of man's faculties, the subjection of his inferior sentiments and propensities to his moral faculties, and finally and fully, he sets forth the heightened principles of equity—mercy—truth and benevolence, which only have their origin and birth in the moral fountain of man's nature. This conclusion is so plain to me, that I refer to his general precepts, and there leave it. Consequently, the religion of Christ is purely and strictly moral. And as soon as I would undertake to show to the contrary, I would undertake to create a new order of constituted rights and things. From these unavoidable conclusions it follows that ninety nine one hundredths of all that has been called religion in the world of man, has been wrongly and falsely named. It is not religion, but its opposite, irreligion. The apostle James, in doing as we sometimes do, taking for granted what others say, calls such religion, 'vain.' And having his testimony at hand, we will see, whether it will harmonize with the foregoing conclusions. He says—'Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' Now, what should we correctly infer, from this definition? He does not say, that *religion* consists in any particular system of faith or worship,—in making any formal claims to what is called religion,—or in claiming great reverence for God. No! But he says—the act of visiting the fatherless and widows, (i. e. the lonely, the disconsolate and needy,) in their afflictions, is, 'pure religion.' In this operation, which the apostle calls pure religion,—we find, (either directly or indirectly,) the concentrated force and beauty of every moral faculty, which man possesses. So much, and no more! Any more we do not wish. Science and the Bible go hand in hand in this matter; and surely, who should find fault?

3. As there are many in our world who claim religion, but possess it not, even so, on the other hand, there are many who actually have religion, notwithstanding their neighbors deny it, call them infidels—opponents of God, etc. And how is this? Why, 1. It may clearly be understood by bearing in mind that there is but one correct principle of religion, and but one legitimate means of ar-

iving at, or possessing that principle. 2. That men, aside from these principles, form systems of religion for themselves, and, right or wrong, proscribe all others, (who do not conform to their standard,) as heretics and infidels. And 3. that when the mass is tried by the golden rule, or weighed in the true moral scale, they will certainly be found—*minus*, (wanting,) while many of those whom they have proscribed will as surely come out—*plus*, wearing the white garment. But there is another difficulty:—The Atheist—of whom it is said, 'he neither believes in, nor worships any God.' It matters not what is said of him, aside from the established rule. You may call men atheists, infidels, or what you please; if they are under the impulse which is approved by the moral standard, they possess the religion of Heaven, and are approved of God. And undoubtedly, there are thousands in our world, that are such. But how can one that denies God, be a Christian? Here again, the interrogator appears to be in the fog. We forget the rule, which both science and the Bible establishes. That the only way we can venerate God—show faith in, and love and obedience to Him—is, to make it manifest by acts of kindness, goodness, love, veneration, benevolence, hospitality, respect and sympathy, towards his creatures. To remove pain and misery, and produce the greatest possible happiness, for ourselves and others. This is the only way we can obey God—do justice to ourselves, or to our fellow beings. We have already seen that the proscriptions of the one, for each, and every other sects, matters nothing. Shall we now say, that any little difference with regard to the *modus*—form, shape, part or parts of God, will exclude a person? If so, then we fall back into the same obscure difficulty. All would be right in their own estimation, but condemned by each, and all others. 1. The *Trinitarians* must be infidels; because they believe it actually takes three Gods to make one: which would be no God at all. 2. The *Unitarians* must be infidels; because they deny the former. 3. The *Deists*, (properly called *Theists*, from the Greek *theos*—signifying God,) must be infidels; because they neither believe it takes three Gods to make one, or that the one, has any special son to aid him in any of his plans or purposes. 4. The *Atheists* must be infidels; because they, as it is said, believe in no God at all. And yet it is acknowledged that many of them are as good citizens, good neighbors, kind, hospitable, benevolent, honest, and in every way, (excepting their views of God,) are as desirable as any others could be. Finally, it is allowed, that such have a good intellect, and all the moral impulses predominately active.—Consequently, are not to be condemned; for the reason that such as we have defined, (be called what they may,) do believe in a supreme power, principle or being, which others call God. They differ from others in their views, as to the form, quality and parts of that Being, rather than deny his power. They believe in the God of nature which fills all things, surrounds all—moves all—and 'whose body, universal nature is, and (he) God the soul.' They, (as well as other classes of people for other reasons,) have been misrepresented and abused, by being accused of not believing in any God, as the Framers and Governor of the universe, with all the beauties and glories it contains. This is a mistake. They believe matter to be eternal; but, that there is a primeval intelligent principle therewith identified, as the great first Supreme cause of motion, governing, beautifying and crowning the whole.

They, with the Deists, deny all special revelation; but believe that God reveals Himself and his requirements, his laws and his perfections to his creatures, in all the formations and operations of nature. They inherit veneration in a greater or less degree, and they venerate nature and nature's God. They nominally deny Christ; but they virtually obey his requirements, by 'doing unto others, as they would that others should do unto them.' They visit the sick, feed the hungry, clothe the naked, and kindly and affectionately administer to the wants of the needy:—while many others, who claim to be all that is religious—Christ-like—Heaven-born, 'pass by on the other side,' and with an iron grasp and furtive look, prove to all, that, though they profess to know God, yet,

in works they deny him. Who is our neighbor? 'If we love not our brother whom we have seen, how shall we love God whom we have not seen?' Which of these two characters is the most desirable; the upright infidel, or the hypocritical and cold hearted Christian? (so called.) Who the most vilified, or denies the Supreme Being?—Those who believe in one good, never varying principle of right, which administers comfort and happiness alike to all; or those who believe in a fickle, malicious, revengeful and cruel being—as God? For one, I would infinitely prefer the former to the latter. Yet, irrespective of the views of God—his form—shape—mode or parts, (mere vaguery,) when we find the one or the other, conformable to the moral rule, we are bound to receive them. 'By their fruits ye shall know them.' 'Not every one that saith unto me, Lord, Lord, but he that doeth the will of my Father which is in Heaven.'

People differ from each other, and call each other by different names; but agreeably to the only definite rule of Bible and science, all human freaks (as we have seen) amount to nothing. Religion has its origin and rise in human soil; and those who possess it (like vessels of glass) will show what they contain: such, and such only, are adjudged as right, without respect to grade, rank, wealth or poverty. Such are the 'chosen ones'—the salt of the earth—'a city set on an hill which can not be hid.'

Let all remember that real merit, is of much greater value than a mere empty name: and to succeed in Christian merit and purity, we must first succeed in giving an exclusively moral reign to an enlightened intellect.

L. HYATT.

REMARKS BY THE EDITOR.—We admit the above article, not because we think it has any great merits; for we can not discover any thing in it of that sort, although it has some very good things; not because we agree with the author in all the views he advances; for this is far from being the case; but because he desired its insertion in order to carry out some of his views which he had commenced in a former article and left unfinished.

Br. Hyatt thinks those who can not understand how an *Atheist* can be a *Christian*, are very much in the fog. But really, if any of them are more foggy than he is upon this subject, we pity them. An *Atheist* a *Christian*!—Away with such nonsense! We would as soon try to prove that he is a mermaid or a centaur, and think we could make it appear much more plausible! We think neither Deists nor Atheists will thank him for attempting to prove them Christians; for they have never claimed nor coveted the name—nay, they utterly contemn and despise it. They would not be proud of their company when thus associated; and certainly we should not, by having them so associated. True, they have a right to their opinions, the same as we have a right to ours. Let them enjoy them, and their name too; and not seek to foist them into a class whom they contemn.

It is true, the Atheist, from early habits, associations, or self interest, may practice Christian morality—that is, he may outwardly conform to the usages of Christians and do those outward acts which Christ and his apostles enjoined; and so may a Protestant, in a Catholic country, cross himself and kneel at cathedrals, uncover in the presence of a Pope or priest, go to mass, pay outward worship to the host, &c., &c., for the sake of personal gain, or personal safety, without being a Catholic; and yet he is as much a Catholic in all this as the Atheist who outwardly conforms to the morality of the Gospel is a Christian.

Br. H. seems to forget that religion, however important and essential *practice* is and ever must be to its genuineness, has any thing *else* connected with, or essential to it, but practice—he seems to forget that *faith* has any thing to do with the Christian religion. As we understand St. James' definition of 'pure religion,' he defines the *effects* or *fruits* of the uncorrupted religion of Christ. Religion is both *theoretical* and *practical*. He gives the *practical*. We would have both the theory and the practice; just the tree and its fruits. It is true, if we could have but one, we would prefer the practical to the theoretical.—But what hinders our having both? Theory without

practice is a barren tree. Practice without theory, is unstable, without any permanency, and like a building without foundation, liable to be overturned by every wind that blows.

As we read our Bible—that good old book which we take as the ‘man of our counsel,’ *faith* has much to do with the Gospel, and is a very essential part of Christianity. ‘As a man thinketh, so is he.’ And if a man *thinks* there is no God, he thinks as a fool—if he thinks he is an Atheist, he is one; and all the blarney and sophistry of Br. H. and others can never prove him a Christian. On one occasion, (see John vi: 28, 29,) the disciples inquired of Christ, ‘What shall we do that we might work the works of God?’ Jesus answered and said unto them, ‘This is the work of God, that ye believe on him whom he hath sent.’ And good old Paul said, ‘Therefore we conclude that a man is justified by *faith*’—[a faith that works by love and purifies the heart] ‘without the deeds’ [ceremonial observances] ‘of the law.’—Abraham believed God, and it was counted to him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not [or conforms not to the ceremonial law] but believeth on him that justifieth the ungodly, his faith is counted for righteousness.’ Rom. iii: 28. iv: 3-5. Abraham had a strong faith, and his faith was counted to him for righteousness and was the ground of his justification. It was a *living and active* faith, and its fruits were in accordance therewith.—That it was prolific of good works is abundantly proved from Heb. vi: 10-15, and xi: 8-19, and numerous other passages.

We do not believe Abraham’s works would have been what they were without any faith in God. And we can but marvel that a professedly Christian minister in this 19th century should attempt to prove that because *practical* religion is necessary, therefore *theoretical* is useless—that, because certain social duties are enjoined, therefore *faith* is unnecessary—and that the Atheist is a Christian if he practices them, though he disbelieves in God and ridicules Christ and the doctrines which he taught.

D. S.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, OCTOBER 16, 1846.

HYMNS FOR CHRISTIAN DEVOTION.

Especially adapted to the Universalist denomination. By J. G. Adams and E. H. Chapin. Boston. Abel Tompkins, Publisher, 1846.

Such is the title, (labelled on the outside, ‘Universalist Hymns’) of a new and beautiful hymn book just received from the enterprising publisher. If a large collection of well assorted and excellent hymns, ancient and modern, selected and original, well adapted to all occasions and circumstances occurring in our denomination, got up in very neat style, and executed with great mechanical neatness, entitle a new work to a favorable reception in our denomination, then is this Hymn Book justly entitled to such favor; and we shall not be surprised if this shall prove, among other works of the kind, a troublesome competitor for denominational favor.

The book contains 642 pages, and 1008 hymns, arranged under different heads, according to the nature of the subjects, with a general index of subjects, an index of first lines, and a particular index of subjects. The following general index will show the number of Hymns under each subject:

‘Introduction and Close of Worship, 1 to 100. Character, Attributes and Providence of God, 101 to 148.—General Praise 149 to 167. Religion of Nature, 168 to 183. The Scriptures, 184 to 197. Christ, his Character and Offices, 198 to 256. The Gospel and its Invitations, 257 to 323. Triumph of Christianity, 284 to 322. Repentance and Reformation, 323 to 338. Christian Character and Life, 339 to 421. Devout Exercises, 422 to 513. Life, Death, and Futurity, 514 to 565. Mourning and Consolation, 566 to 605. Submission and Reliance, 606 to 635. Religious Exultation, 636 to 652.—The Church and Ordinances, 653 to 695. Dedications, Ordinations, Installations, 696 to 718. Associations, Conventions, and Missionary Meetings, 719 to 737. Early Religious Culture, 738 to 763. Philanthropic Subjects, 764 to 824. Seamen’s Hymns, 825 to 835. National Hymns, 836 to 850. The Seasons, Annual Occasions, &c., 851 to 901. Social and Domestic Worship, 902 to 934. Morning and Evening Hymns, 935 to 960. Miscellaneous, 961 to 1005. Doxologies 1006 to 1008.’

In their preface the compilers return thanks to the friends who have kindly aided them by suggestions or contributions for the work. They say in reference to the design and character of the work:

‘Although evidently designed in one sense for a denomination, they have also intended that it shall answer in some measure the demands of a *liberal and progressive* Christianity—a Christianity under whatever name or pretension found, that would diffuse Christ’s spirit and do his works of truth and love amongst men.

‘We have sought to give variety in these Hymns; to have the number ample enough; and while cautious in relation to their literary character, to select those of a devotional tendency, rather than those chiefly commendable for their poetical excellence. We have intended also to pay due respect to the old hymns so justly familiar with those of every age among our worshippers, while we have not been unmindful of the new claimants of public favor.

‘It will be perceived that there is a greater variety of Hymns on several topics than in most Hymn books now in use among us; especially in relation to the philanthropic nature of our religion, and the peculiar indications of this nature in the present age. In the department of the book entitled the ‘Triumph of Christianity,’ faithfulness in representing this great truth is designed.’

There have been a great number and variety of Universalist Hymn Books published for the use of our denomination, considering the time of its existence as a distinct denomination. We need not here enumerate them all. There was one compiled by Kelley, another by Winchester, and, we think, one by Murray. Then there was the old Universalist Hymn Book, compiled and published by authority of the ‘General Convention of the New England States and others.’ Subsequently Ballou and Turner’s Collection was published, and had a somewhat extensive sale.

In 1829 the New Universalist Hymn Book by Revs. S. & R. Streeter, now in so wide and general use by our denomination, was published. This was an excellent work, and well deserving the extensive circulation it has received. It has passed through a large number of editions—something over forty, we believe. It has its defects, however. Many of its old and familiar hymns were altered, as many of the lovers of the good old spiritual songs of their fathers believed, not for the better; and there were hardly a sufficient number and variety of hymns for all subjects and occasions; and to congregations holding two or three or more meetings every week for many years, there was a want of something more, while many of the Hymns had been read and sung so many times as to seem stale with age and usage.

In 1837 the ‘Universalist Collection’ compiled by Rev. H. Ballou, 2d, and published by B. B. Mussey, made its appearance. It is an excellent collection; but from some cause, to us unknown, and which we can not imagine, unless it be the extensive sale, and world-wide popularity of Streeter’s collection, it never obtained very general notoriety or favor.

The ‘Hymns of Zion’ by Br. A. C. Thomas, a small work of about 200 pages, with music attached to each Hymn, next appeared in 1839. It was designed more for private circles, families and conferences than for general use in the church; and for that reason, though it is good and has passed through several editions, it has never taken the place of others in the church.

The late Rev. George Rogers, of Cincinnati, came out with the next in 1842. This we have never seen; but from what we have heard from others, and the well known character of the compiler, we believe it was a very reputable Hymn Book.

This brings us down to the present work named at the head of this article. The compilers, Brs. Adams and Chapin, are abundantly competent to the task they have

undertaken to perform. And though we would disparage the claims of none, nor make any invidious distinctions, where so many meritorious works of the kind are claimants on the public favor, we think the present work, considering the great number, purity, and variety of its Hymns, and its adaptation to all occasions and circumstances, pre-eminently entitled to notice and favorable consideration. D. S.

MOHAWK RIVER MISSIONARY SOCIETY.

‘To be or not to be?—That is the question?’

It will be recollected that at the June session of the Mohawk River Association of Universalists, the subject of a Missionary society was introduced in the council and in the assembly and urged with considerable earnestness upon the attention of our friends as an important step towards disseminating more widely and successfully the great doctrine of the Restitution. A committee of three was appointed to report on the subject—did report in its favor—and were directed to take measures for organizing such a society. In August a meeting of that committee was called. But two out of the three met; and wishing to have a fuller attendance of the friends of the enterprise in organizing, and to know what amount of funds could be relied on, those two drew up a Circular and the form of a subscription, got it printed and sent it out to some twenty five or thirty individuals, scattered over the Association, whom they considered among the most active friends of the cause, appointing them Trustees for the time being to carry out the design, and requesting them to circulate the subscriptions to the extent of their ability, and be sure to meet on Thursday, Oct. 1st, at 10 o’clock A. M. at the Village of Herkimer, to complete the organization. Well, the day and hour came—we took the cars and were on the spot at the appointed hour. But what then? The Trustee appointed for Herkimer had left home that morning—neither of the other committee men appeared—not a single Trustee appointed was on the ground—and we wandered about the village like a lone pilgrim on Zahara’s desert, till about 12 o’clock, when, to our great joy, we found Br. Mason, a Trustee appointed for Middleville. But owing to the effort being made at his place to sustain local preaching, he had not succeeded in raising any amount of funds, and we two could do nothing alone about organizing—so we adjourned *sine die*.

Learning that the Herkimer county Agricultural Society held its annual Fair at Little Falls that day, we proceeded thither, to see if we could hunt up any of the stray members (that should have been) of our council. We were lucky enough to encounter two or three of them—among them Br. Hicks, who said he had visited Herkimer after we left—but nothing had been done. Every body was, like Martha, ‘careful, and troubled about many things,’ but not the things pertaining to our organization. Well, what was to be done? No one knew. Another call and another meeting was talked of, for the last week in this month—the first in the next—or the week after election—or the first of sleighing, could we know when that would be—for some place not known. A Conference meeting for one or two days, at some time and place, was talked of, under the supposition that such a meeting, if its objects were understood, would induce an attendance of the friends of the Missionary cause. But nothing was agreed upon. And so the matter *stands*—still!

Now, if the brother who introduced to the council of the Association the project of organizing a Missionary Society, and at the time seemed the most anxious about it of any one present, and who was put on the committee for completing the organization, ‘can not come’ to attend a single meeting, either of the committee or of the Trustees *because he has married him a wife*, then we must think that getting married is a *bad business*, at least for the *Missionary* cause. And if those appointed to act as Trustees, feel no interest in the matter, and the Universalist public, within the bounds of this Association care nothing for it, and do nothing about it, notwithstanding numerous destitute places might thereby be supplied with

the preached word, why, then, both the project and all the good anticipated therefrom, must be given up—abandoned, either for ever, or till ‘a more convenient season.’

Brethren, shall it be so? Will you abandon it forever. If so, then speak out and say so. If not, will you act? Will you say, you’ll act, and then do according to your saying? Or will you be like the servant that said, ‘I go sir, and went not’? Something like \$40 was subscribed for the object at the Association. Shall the matter stop there? Speak, brethren; we wait your decision. We can not do all the *talking, meeting and acting* too.

D. S.

LABOR IN VAIN.

Being at the house of a friend a few days since, we took up a paper purporting to be published in one of the Western States, and bearing for its title these two words—‘The Regenerator.’ From its name and the general character of the various communications appearing in its columns, it must be looked upon by a certain class of community as a publication of no little importance to the world. From its contents however, it is an impossibility to determine the religious faith of the Editor; and were he called upon to ‘define his position’ we have some doubt of his ability to accomplish the feat.

There are many, very many, wise people in this world; many whose powers of mind enable them to unfold laws and principles which have been buried in darkness for ages; many who take such a comprehensive view of the institutions which the great Supreme has ordained for the government of nature; that they are unable to master those which have engaged the attention and thought and inquiry of philosophers whose fame has been wafted afar, and whose names awaken veneration in the minds of those who admire the wisdom, power, and research of the human understanding. We say that there are many such ‘lights’ in the world at the present age, and we remember of having read of one—though perhaps ere yet he has gone to the solitary tomb; if so, sweet be his slumbers—who took such a grand and enlarged view of subjects presented for his consideration; formed ideas of such ponderous dimensions, that there was not room in his mind, sufficient to enable him to turn the idea over and glance at the other side; in consequence of which, his opinions were always *one-sided*? Whether the Editor of ‘The Regenerator’ is one of this stamp, and a descendant of that venerable sage, is a question which we shall leave for his readers to decide, resting assured that so great a man will not fail of having justice done him at the hands of a justice loving community. But to the character of his paper; and let a question from his *standard* device, give the desired information—

Speaking of ‘The Regenerator’ he says: It ‘is devoted to no one idea. Is the servant of no sect; the organ of no party; the defender of no faith; the establishment of no creed; the expounder of no constitution’—and thus onward to the end of the chapter.

A paper devoted to such a purpose, or rather, devoted to *no* purpose, must be made up and present a strange medley of strange things; a batch of contradictions; a heap of inconsistencies, thrown together pell-mell, without order or arrangement, making the publication highly unworthy of confidence or support. And yet in the number before us, a lengthy communication appears from one of the best writers of our denomination. But we presume that the manner in which his communication was replied to, has taught him the fact that in endeavoring to preach truth to ‘The Regenerator’—to use a *figurative* expression of course—he was only casting ‘pearls before swine,’ to be trampled under foot.

It is labor in vain; worse than useless for the writers of our denomination, or those of other denominations, to enter the columns of such a publication in behalf of what they may consider to be the truth. Nothing is accomplished, though they conquer, and instead of endeavoring to enlighten the mind of a man who in his own estimation knows more than every body beside, they can find far better employment for their pens. Pass such publica-

tions by as unworthy of notice; let every friend of man labor for the improvement of the morality and intelligence of the world, and such publications will soon perish for the want of sufficient support, and perish they should for their existence has an influence upon the morals of society highly deleterious in its nature and tendency.

S. J. G.

THE PENNY MAGAZINE.—This instructive and useful work in course of republication by J. S. Redfield, New York, is now complete, consisting of eight volumes of 3 numbers, each volume containing 508 pages, double column octavo, making upwards of 4000 pages. Science, literature, biography, natural history, the arts, &c., &c., are treated of, and present to the reader something instructive on almost any subject that he may desire, and to make it the more interesting, each subject is accompanied by an appropriate engraving—the entire work contains upwards of 2000. Full sets (24 numbers) can be had of the publishers, New York, or of G. N. Beesley, this city, at 25 cents per No.

Mr. Beesley has just received a large assortment of late publications, small miniature gift books, stationary, etc., etc. Give him a call.

TO CORRESPONDENTS.

Floods and drouths often alternate with each other in the literary as well as the physical and spiritual world.—A few weeks ago we got nearly run ashore as to communications, and our drawer was nearly empty. It is now overflowing with *long* articles waiting an insertion in our columns. It is true we have but few *short* articles.—These are and ever will be welcome. They are excellent chinks to fill up corners and interstices, and to give variety.

We have now on hand Br. J. Douglass’ Address before a Literary Association; Br. A. Moore’s Occasional Sermon before the U. S. Convention; our Agricultural Address before the County Agricultural Society which some are calling for; the New State Constitution, proposed by the Convention for adoption at the coming Election; two good length communications from Br. L. Perry respecting Christian connections and treatment; a very long one from Br. J. T. Goodrich in reply to a ‘Country Pastor’; articles from Brs. W. D. Bradford, H. Van Campen, S. M. R., J. S. Kibbe, A. B. Copeland, sisters Lyra, K. J. F. and sundry others for all which we are duly thankful, and will endeavor to give them a hearing as early as possible.

Br. A. Upson, your notice of the Conference in your Association was so carefully (or carelessly) laid aside for the proper time that we forgot it till it was too late instead of being too early, as it would have been if published when received, ‘all of which is most respectfully submitted,’ &c.

REMOVAL.—Br. C. A. Skinner, late of the Theological Class at Clinton, has removed to Dexter, N. Y., and wishes all communications addressed to him, directed accordingly.

RELIGIOUS NOTICES.

The editor will preach at Oran, on the 3d Sunday inst., and lecture on the Saturday evening preceding, (i. e., 17th inst.,) in Christ’s (Episcopal) church in Pompey, at early candle lighting.

Br. T. J. WHITCOMB will preach at Graves Hollow the second Sunday in October, and once in four weeks thereafter during the ensuing year.

Br. J. H. HARTER will preach in Mottville, the second Sunday in October, and in Genoa the third Sunday in Oct.

DEATHS.

In Deerfield, on the 26th ult., Widow MERCY HALL, relict of the late Calvin Hall, Esq., aged 83 years. The deceased was one of the early settlers, and one of the most respected and worthy citizens of this county. Though she had never made any public profession of religion, nor joined any particular church, yet her religion was amine-

ly practical, and consisted in doing good to all men as she had opportunity. She was industrious, frugal, temperate, exemplary and charitable. She has left a numerous offspring of children, grand children, and great grand children, and a wide circle of relatives and acquaintances, by whom her memory will long be cherished and blessed. Her funeral was attended by a large circle of sympathising friends, to whom the Editor of this paper administered the consolations and hopes of the Gospel of peace.

On the first inst., at Preston Corners, Miss MARY T. AVERY, daughter of Hubbard B. and Mary Avery, aged 21 years.

In the death of this young lady, the parents are called to part with a daughter of more than ordinary promise. Her mild and benevolent disposition has endeared her name to a large circle of very intelligent relatives and friends, who testified their respect and heartfelt regret at her funeral this day. The mourning neighborhood offered the silent tribute of their sympathies to this stricken family: This scene will long abide in many a heart; and may God in his wisdom sanctify it to us all.

The opportunities that she enjoyed of becoming acquainted with the spirit and teachings of the Saviour of the world, except by the study of the Scriptures, has been rather restricted; yet it is believed that her faith in Christ sustained her in her dark and trying hour. ‘As in Adam all die even so in Christ shall all be made alive.’

Cease ye mourners, cease to languish,
O’er the grave of those ye love,
Pain, and death, and woe, and anguish,
Enter not the world above.

Preston, October 3, 1846. M. NEWTON BYINGTON.

In Westmoreland, on the 3d inst., Mrs. ANNA, wife of Charles Clark, Esq., in the 73d year of her age. Mrs. Clark was born in Lebanon, Connecticut, and removed with her family to Westmoreland near 20 years since. She has brought up a large family, and her children showed that they deeply felt her loss. She was a good woman, and filled all her social and domestic relations with propriety and honor. Her aged companion now more than fourscore years of age suffered an irreparable loss, though he consoles himself with the thought that he can not long remain behind her. Her funeral was attended on the Sunday following her death in the Presbyterian church in the village of Hampton, and a large audience was addressed on the occasion by the writer.

T. J. S.

UNIVERSALIST BOOKS FOR SALE AT THIS OFFICE.

Paige’s Selections	\$1.00	Ballou on Future Retribution	.50
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[Original.]
W. A. W. ANOSH.

[Continued.]

Upon the old chief's face there grew,
A shade of deeper, darker, hue;
His features changed like Summer cloud
Before the fitful tempest's breath,
Ere lightning's glare midst pealings loud
Have heralded its threatened wrath;
Yet as the tempest dies away,
Ere yet the stillness has been broken,
His spirit owned a brighter ray,
Ere yet the words of wrath were spoken.
Then spake the chief—'Young brave, my sires,
Came from whence yonder sun doth rise,
Its smiling beams beheld their fires
Wafting their incense to the skies.
They left a pleasant valley there,
Rich fields of corn, a quiet home,
And forests fanned by mountain air,
Where erst the huntsman loved to roam;
They left behind the sacred graves
Of sires who sleep by ocean waves
Unwakened by the stormy billow,
And strangers' feet now careless tread,
Unmindful of the mighty dead,
Who slumber in their lowly bed,
The cold damp earth their pillow.
Their sons, my sires, left them, left all,
At the Great Spirit's potent call,
Who led them to this Western bower,
My sires were clothed by him with power
To nourish, shield, protect and lead
Our tribe, and in their cause to bleed,
Long have they ruled and triumphed o'er
The hostile tribes along the shore.
Our line a race of warriors, born
In blood, and nourished by the storm,
Must end their mighty race in one,
The last, and least,—I have no son!
I long to see my daughter wed
To one who has in battle bled,
One who may be a chief in soul,
A warrior, bravest of our race,
Who may assume the high control
Of all I leave; who may replace
Our failing line, with one whose blood
Is as a torrent in its flood.
Go then, before another sun
Shall rise and set, go seek the foe,
And ere another moon hath run,
Her tranquil course o'er all below,
Bring back some trophy that may be
To me a sign of victory.

The sun had sunk behind the hill,
Which rose above the village green,
Yet lighting up the forest still,
Its rays seemed struggling to be seen,
And the lone hour of deep twilight,
Ere day dissolves itself to night,
Had held its momentary sway,
Last relic of the parting day.
Within a bower the maiden stood
And scanned with anxious eye, the wood,
Until her watchful vision caught,
And rested on the form she sought.
He came! his cheek had lost the flush
It late had caught from her warm blush;
Or it may be the forest gloom
Hid from her eye the rosy bloom;
Yet on his brow her eye could trace,
Lines the darkness could not efface.
'Olga,' she murmured, and oppress,
With fear, she sank upon his breast;
'Olga, what means that threatening brow?
Can aught of anger dwell with thee?
There gentleness late beamed, and now,
Thy glance as fiercely lights on me
As though 'twould search my very heart
Which claims to be of thine a part.'
'Icola, fear not, but farewell;
Thy sire would have me worthy thee.
I love thee, and I fain would tell,
Before we part, how tenderly
Ere yon pale orb, whose beams now light
The darkness on the cloud of night,
All bashfully shall shrink away,

Before the rising beams of day,
I must prepare to win thy hand,
By deeds of valor, and the brand;
Yes, even now, I bid adieu.
To all I love, to all that's dear,
And go to meet the fierce Sioux;
Yet deem it not with aught of fear,
Who could not win a hero's name,
With all he loves to cheer him on?
Bring for each smile a wreath of fame,
For thy bright eye to rest upon?
Icola, by thy raven hair
Which floats so gently on the air,
Thy brow, thy cheeks, thy lips, thine eye,
And by those soft and silken lashes
Which partly veil thy eyes' deep flashes,
And by that gentle breathing sigh
Which o'er thy pure lip's ruby glow,
Breathes sweetness on thy lover's brow,
By each, and by thy beauties all,
Which bind my senses in their thrall,
I vow that, ere a moon has told
Her fleeting hours from new to old,
My chieftain, love, and thy proud sire,
Shall own me worthy of my hire.'
Thus said, and with a parting kiss,
A warm embrace, a fond caress,
He darted from her and away;
And ere the rising God of day,
Had lighted with his earliest ray
The gloom which night had gathered 'round,
O'er the stillness so profound
Was broken by the faintest sound
From the dark forest's savage fold,
A youthful band so silently
Had gathered neath a blighted pine—
A withered, shrunk, and branchless tree,
Whose blasted front and dim outline
Defied decay, though worn by time,
And in their village reared its head,
A ghostly tombstone of the dead.
Their shrill war cry, the first that told
Their purpose, and their dance of woe
Was lighted by the morning star,
Without a friend to bid them speed,
Ere they could hear, or hearing heed,
They had departed, and once more
Reigned death-like silence as before.

[To be continued.]

A GOOD HUSBAND.—When you see a young man modest and retiring in manners—who cares less about dress than his moral character—depend upon it, ladies, he will make an excellent husband. If you see one who is kind and attentive to his mother—affectionate to his sisters—industrious in his habits and economical in his business, rest assured, you have found one of whom you will never be ashamed. The ball-room is no place to find a husband; the fashionable assembly is no place; it is in the retirement of home, in the place of business—where you can study character and disposition; and where the best outside is not put on for effect and display.

Many a young woman sadly misses it, who is carried away by a bright look and a splendid dress. The man who makes the most polite bow and is the most graceful in his manners, is not always the most suitable person for a husband. Look at the heart—study the character, and learn the disposition.

There was once a beautiful young lady—beautiful to look upon we mean—who turned up her pretty nose at a shoemaker, refused to acknowledge a painter in the street—finally married a dashing fop, the son of a wealthy man. Poor girl! a few years of misery passed away and her husband became reduced—and she to maintain him actually took in washing. Many a shoemaker's wife and many a painter's daughter has contributed to her comfort during the last few years of her life. Girls be wise, and look to the heart, if you want good husbands.—*Portland Tribune*.

A SHOWER.—A merchant was one day returning from market. He was on horseback, and behind his saddle was a valise filled with money.

The rain fell with violence, and the good old man was wet to the skin. At this time he was quite vexed, and murmured because God had given him such bad weather for his journey.

He soon reached the border of a thick forest. What was his terror on beholding on one side of the road a robber, who, with leveled gun, was aiming at him and attempting to fire! But the powder being wet with the rain, the gun did not go off, and the merchant giving spurs to his horse fortunately had time to escape.

As soon as he found himself safe, he said to himself, 'How wrong I was not to endure the rain patiently, as sent by Providence. If the weather had been dry and fair, I should not probably have been alive at this hour; the rain which caused me to murmur came at a fortunate moment, to save my life and preserve to me my property.'

GENERAL ELECTION.

NOTICE is hereby given, that at the next General Election to be held on the Tuesday succeeding the first Monday of November next, the followings officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State.

Two Canal Commissioners, to supply the places of Jonas Earle, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

A Senator for the Fifth Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of Carlos P. Scovil, on the last day of December next.

A Representative in the 30th Congress of the United States, for the Twentieth Congressional District consisting of the county of Oneida.

Also the following officers for the said county, to wit: 4 Members of Assembly. A Sheriff in the place of Palmer V. Kellogg, whose term of service will expire on the last day of December next. A County Clerk in the place of Delos DeWolf, whose term of service will expire on the last day of December next; and four Coroners in the places of the present incumbents, whose terms of service will also expire on the said day.

PALMER V. KELLOGG, Sheriff.

STATE OF NEW YORK,
SECRETARY'S OFFICE.

ALBANY, July 24, 1846.

To the Sheriff of the County of Oneida:

SIR—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected to wit:

A Governor and Lieutenant Governor of this State.

Two Canal Commissioners, to supply the places of Jonas Earle, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

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Yours respectfully,
N. S. BENTON,
Secretary of State.

TERMS.

A WALKER, PUBLISHER AND PROPRIETOR.

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AND GOSPEL ADVOCATE.

VOL. XVII.

UTICA, N. Y., FRIDAY, OCTOBER 23, 1846.

NO. 43.

AN ADDRESS,

Delivered before the Oneida County Agricultural Society, at their Annual Fair and Cattle Show, at Whitesboro, N. Y., September 24, 1846.

BY DOLPHUS SKINNER, PRESIDENT.

[Published by request of the Society.]

LADIES AND GENTLEMEN—Members of the Oneida County Agricultural Society, and friends of Agricultural Improvement—for as such I trust I may venture to address all present—We are now assembled to celebrate our *Sixth Anniversary Fair* since the organization of our Society. We have come from the East and the West, the North and the South, to bring together, and present to each other and to our fellow citizens, our annual offerings—the various productions of our Farms, our Gardens, our Work-shops, and our Dairy-houses—our Fields, our Stables, our Hog-stys—our Parlors and our Kitchens—our Looms, our Spindles, our Knitting Needles and our Embroidery Needles—in short, the productions of Nature's true nobility of all classes, from those of the sun-browned and hard fisted follower of the Plow, to those of his delicate rosy cheeked daughter.

We have brought them here for inspection, for examination, for trial; to compare them with each other, and with the productions of former years, to see what improvements we have made, and what further improvements are attainable. We have no secrets in our society, and seek no monopoly. We ask no letters patent for the improvements we have made, or may make in Agriculture—in the productiveness of our farms, our orchards, our gardens, our dairy-houses, our domestic animals, or our work-shops.

They are freely offered for the inspection, the adoption of all, *pro bono publico*, for the general weal. And we are happy in the assurance we have, that, in the various productions presented, and classes represented, there is necessarily no conflict or rivalry of interests involved. The interest of each is conducive to the interest of the whole; and the general prosperity of the whole adds to the interest of each. No mutual jealousies, therefore can legitimately spring up between us. The sun-browned, hard-handed tiller of the soil, who prides himself on the largest and best crops of wheat, corn, potatoes and onions, and sleekest and best oxen, horses, cows, sheep and swine, will not object to his parlor's being ornamented by the more delicate taste and skill and needle of his blooming daughter; or if he does, we hope she will keep her ornaments for her own rather than her father's parlor. But if she, or any of her sex, has become so exquisitely delicate as to be afraid of the dairy room, or feel offended at the liberal representation here made of the humble domestic animals so essential to the convenience and comfort of all classes, we hope she will never be so inconsistent as to taste of a piece of *pork* or *beef* or *butter* or *cheese*.

I can not but congratulate the friends of agriculture generally, and the members of this society in particular, upon the growing interest manifested in the prosperity and improvement of our home agriculture—upon the growing conviction that agriculture is the first and most important of all arts, and lays at the foundation of state and national prosperity—that those who follow its quiet and useful pursuits are much the largest portion of our great nation's population—that they form both the substratum and the bone, muscle and sinew of our vast Republic, and furnish both its defence and its nourishment; and that the interests of agriculture are to be regarded as the interests of all classes, throughout the length and breadth of our land.

And I congratulate you upon the exhibition which we have now witnessed. It speaks for itself in regard to the improvements that have been made in the agriculture of our own county—in the in the noble display of animals both of improved and foreign breeds, and those of native origin—in the increased excellency of the products of the dairy, the garden, the orchard, the work-shop and the fireside.

I need not here particularize in regard to the exhibition in any one department, when each is so well represented and so abundantly supplied. The show of animals in nearly if not quite every one of the different classes, the rich production of the dairy, the orchard and the garden; and the variety and excellence, as well as beauty of the articles exhibited in the ladies' department, I think I may safely and truly say, exceed those of any former year since the organization of our society.

I now propose calling your attention to some of the relations, interests and duties of agriculturalists.

I have said that agriculture is the first and most important of all human occupations, and that those engaged in its pursuit form the substratum, the bone and muscle, and sinew of our nation. All other classes depend directly or indirectly on agriculture for their subsistence. The farmer feeds the nation. He constitutes the main defence of the nation. He fought on a hundred battle fields in our revolutionary struggle; he beat back our proud oppressors and watered our soil freely with his heart's richest blood; and he who led our armies to victory, liberty and glory—the illustrious Father of his country—was himself a farmer, a fitting and noble representative of the future inheritors of the soil. The farmer not only feeds and defends the nation, but he also furnishes the material for clothing the nation.

But though these are great and undeniable truths, it is no less true that other professions and pursuits, other occupations and employments are necessary, and in connection with agriculture, largely contribute to the general weal—to the greatness and glory of our country—and to the convenience and prosperity of agriculturalists themselves. True, they are not as essential as agriculture, and could not subsist without it; though agriculturalists could subsist without them; yet in the latter case the farmer would be obliged to unite to a certain extent, mechanical and manufacturing pursuits with that of agriculture—to make his own farming implements and dwelling houses and manufacture his own clothing—thus varying and extending his pursuits much more than at present and to the obvious detriment of his own interests.

While therefore we honor agriculture as the most essential and important of all occupations, we do not, and would not on any account disparage or undervalue any other laudable calling or useful pursuit. Happily there exists no necessity for this. There is not necessarily any conflict of interests between the different useful occupations and pursuits in which our countrymen are engaged.

While the farmer turns over his furrows, tills his fields, rears his stock, improves his soil, and diligently pursues the legitimate business of his profession, the mechanic constructs his farming implements, and builds his house, his barns and his furniture, in a better and more expeditious manner than he could do it himself; and the manufacturer receives his raw material—his wool, his cotton, his cocoons and his flax, and returns him a more elegant and substantial fabric than himself or his family could manufacture, and at less cost; while he furnishes the provisions and means of subsist-

ence both for the mechanic and manufacturer much cheaper than they could produce them themselves. And the merchant accommodates both by receiving and exchanging their various productions, not only with each other, but with foreign merchants and producers, for articles of convenience and luxury not produced in our country, and thus gives existence and employment to the thousands of navigators and ships that plow the billows of the mighty deep. And this last business in turn confers its signal benefits on our race, brings distant nations and continents together, extends the social principle and the discoveries of science and the arts, as well as the blessings of civilization and Christianity, and thus cements the vast family of man into one common brotherhood of mutual benefactors.

He therefore, who would array one class of our fellow citizens against another and set them in hostile attitudes, can be looked upon in no other light than as the enemy of the community in which he lives and of all classes composing it.

But while the general interests of the whole community, the great body politic, are to be regarded and sought by all, and the interest of each is identified with the interest of the whole, each class has its appropriate sphere of action and its appropriate duties to perform for itself and those pertaining to it. And agriculturalists especially, being the most numerous class, and following the most important of all occupations, have numerous and weighty duties devolved upon them which they can not consistently nor innocently neglect. And I desire now to call your attention to some of these duties.

Nor need I here to speak particularly of those duties that are alike common to all men and nations, all ages and all climes, such as the duties of religion, the allegiance you owe to God and conscience, to the laws of your country, and to universal humanity. The pulpit, the church, the Bible, and the statute book, are to be your resort as touching those duties. And I will only add here in general terms, that the 'fear of the Lord is the beginning of wisdom,' that 'righteousness exalteth a nation,' but sin is a reproach to any people.'

Of the important duties specially devolving upon agriculturalists, and to which I now invite your attention, I will first speak of the duty of every one engaged in this calling, of possessing a *thorough knowledge of his business*. A farmer should know what good farming is—how all necessary work on a farm should be done—at what time it should be done—what are the different kinds and qualities of soil constituting his farm—what the best modes of cultivating it, the manures best adapted to make it productive, the best kinds of grass, grain and other productions—the best and most profitable kinds of stock or domestic animals for him to keep—the best method of feeding, sheltering and taking care of them. In short, every department of his appropriate business should be as familiar to him as his A B C's.

It is related of the late Billy Gray, of Mass., a very wealthy individual extensively engaged in shipping and commerce, that once having in his employment a mere pretender, whose business habits were very loose and defective, he reproved him sharply for his negligence and bad manner of doing business, when the offender, somewhat piqued at the freedom of the reproof, tauntingly said to Gray, 'I believe, Sir, you were once a drummer, were you not?' 'Aye,' said Gray, 'but didn't I drum WELL?'

It is not of so much importance which of the many kinds of necessary and lawful business a man engages in, as it is *how*, or in what *manner* he performs it, or that he does the business *well*—even if he be drumming.

'Act well your part—there all the honor lies.'

There are some farmers, or rather some who occupy the place, and bear the name of farmers, who appear to know about various other kinds of business much more than about agriculture—appear to be acquainted with every body's business but their own. They may be called *jacks at all trades, but good at none*. They make a hundred experiments, but bring them to no legitimate, profitable or satisfactory results. They enter into a thousand speculations, but succeed in none.

In order to success in his calling, the farmer must be industrious, prudent and observing. His mind must be stored with a competent knowledge of the theory, and his hands know how to perform the practical part of his profession.

I am aware that since the introduction and more general circulation of periodical publications and treatises on different branches of Agriculture, a certain class of farmers have had much to say against the practice, and decried what they were pleased to call *book farming* as a pernicious degeneracy, an innovation upon former practices that ought not to be encouraged or tolerated.

If by *book farming* be meant the abandonment of long tried and justly approved methods of cultivation—the truly practical of past ages—and the adoption of new and untried theories, or if it mean the substitution of theory for practice, or reading for labor, then I should be as much opposed to *book farming* as any man among you. But if thereby be meant the duty of adhering to all we have that is good and acquiring additions thereto by reading, availing ourselves of the practical experiments and tried results thereof of the best and most observing and successful agriculturists of the age, testing all new theories by experiments, obtaining by these publications the aggregate wisdom and experience of all, then indeed is book farming good, and we could wish the number of *book farmers* multiplied far beyond what it now is. Reading, understanding and applying what is published in these agricultural works, is to the farmer what the reading, understanding and applying doctrines, precepts and practical duties of the New Testament is to the Christian. You would think that a strange Christian community which should repudiate the New Testament and refuse to read it on the ground that their fathers had taught them all they need to know of Christianity, and they had been practicing its duties from their youth up. You would think them far more likely to be true Christians if they often read and had recourse to the New Testament for instruction in theory, and then endeavored in all their practice to carry out and apply all its wholesome duties and sublime truths. So the farmer, who often has recourse to books on agriculture, and applies and carries out in practice all the valuable knowledge he thus acquires will be far more successful than, and far in advance of, the one who never reads nor seeks any improvement from books. The world is advancing and improving in every department of knowledge. The Christian world is becoming better and better acquainted with the principles, precepts and duties of the Gospel. Its spirit is better understood and its power felt far more than during the long dark ages that brooded o'er the Church, when the Bible was a sealed book to the common people. Man is advancing in knowledge, philosophy, science, the arts and mechanical skill.

This is attested by the perfection to which machinery has been brought in our various manufacturing establishments and almost all the arts of life—in the rapidity regularity and power of our steamboats' movements through oceans, seas, lakes and rivers—in the still more rapid flight of the locomotive and rail-road cars through mountains and over valleys the length and breadth of our land—and in the still more astonished invention of the Magnetic Telegraph, by which intelligence is sent with lightning speed for a thousand miles in a moment, so that time and space seem almost annihilated. And I ask, shall agriculturists alone, of all classes, remain stationary and their arts and business unimproved? Forbid it, Spirit of the Age in which we live! Forbid it, ye shades of Mount Vernon and Monticello, of the Hermitage and North Bend!

Let our motto be *Improvement*, and our watch word *Excelsior*.

Secondly. Another important duty devolving upon agriculturists, is that of providing for and properly educating their children—Without this, farmers will never attain their true footing in society, nor maintain the influence and standing to which by their numbers and pursuits they are entitled. All will concede the obvious duty of providing wholesome food and suitable clothing for the body. But not less obvious is the duty of providing suitable food for the *minds* of your sons and daughters—of looking after their morals, their habits, their education, appropriate to their sphere.

By *education* I mean something broader and more comprehensive than mere literary acquirement—or a knowledge of books and science. Your children should be taught good morals, respect for the aged, exemplary habits, habits of industry, purity, neatness, order, frugality, temperance, and charity. For without these they are wholly unfit for any respectable station, and all other acquirements and accomplishments will only tend to make them appear ridiculous. To these necessary and practical lessons add as much other learning as possible without detriment to any of these.

I care not how deeply learned farmers' sons may be in Philosophy, Astronomy, Geography, History, Botany, Chemistry, Mathematics, Language and the sciences generally; or how highly accomplished and refined the education of your daughters, in Horticulture, Botany, Music, Painting, in French, Italian, or other languages: the more the better, if these accomplishments are superadded to the necessary and practical education first mentioned. But if a farmer's son can solve the most difficult problem in Euclid, and talk and write Latin, Greek and Hebrew, and yet knows not how to turn a furrow with a plow, or rear cattle, or fatten swine, or swing a scythe, or how to economize and procure a living, he is but poorly educated, and will make a sorry and contemptible figure in the world.

And if the farmer's daughter can sing and play on the piano never so sweetly, and simper, '*parlez vous Français?*' and '*comment vous portez vous?*' never so gracefully, and yet knows not how to knead and bake a batch of bread, churn a pot of cream, cook a beef-steak, roast a loin of lamb, wash and iron her father's shirt—and mend it too if need be—preserve sweetmeats and pickle cucumbers, she is certainly not half educated—is a useless and cumbersome piece of furniture in her father's house, and will be in her husband's, if she ever gets one, unless she goes into the kitchen to complete her education, and thus *finishes where she should have begun it*.

Let the foundation of the education of your sons and daughters be laid deep, strong and sure, and rear the superstructure as high and ornament it as well as your means will allow or circumstances warrant: but never lay the foundation in gold leaf, silver tinsel, gew gaws and gossamer, and then attempt to finish the building with a ponderous block of granite.

Respect your own calling and business in life and teach your sons and daughters to respect it also. Educate them in and for it, both by precept and example, to the extent of your ability, and furnish them with the opportunity of further improving it according to your means. Encourage them to pursue the same calling, as a healthful, honorable and useful occupation, having less temptation to evil and being a safer and surer road to competence, than most other occupations: but compel them not to pursue it against strong inclinations and peculiar genius for some other. For nature and providence fit different individuals for different stations and pursuits in life. And you can never teach a chicken to swim in the brook, nor a young duck to perch upon the hen-roost. But whatever may be the stations or pursuits of your sons and daughters in after life, a practical knowledge of the arts of husbandry and house keeping can never injure them, but may be of great and lasting utility to them.

Thirdly. There is another duty incumbent on Agriculturists which I trust I shall be pardoned for

introducing to your notice on this occasion—I mean the duty you owe to the government and laws under which you live, and the state and country which you belong—the duty of respecting the powers that be, obeying the laws of the land, and showing yourselves peaceable, exemplary and patriotic citizens:—and especially the duty of being well informed in relation to constitutional and statutory laws, and qualified thereby to exercise understandingly, and prudently the *elective franchise*—and power and influence with which you are invested.

Agriculturists are more numerous than any other class, yea, than all other classes of our citizenry united, and are capable of wielding, and do wield a mighty power in the state and nation, for good or for evil. How important then, Brother Farmer, that we know *how* to wield that power, and wield it only for good!

We are entitled to a representation in our state and national councils proportioned to our numbers. But has that right ever been conceded to us? No, for we have never claimed it. And we may be assured that till we learn to respect ourselves as our rights, others will never respect them. For we have not too often been flattered and wheedled by the honied words and fair speeches of politicians, demagogues, who had no common interests nor feelings with us, into the support of measures and measures inimical to our own and the best interests of the public at large? Have not many corrupt and unprincipled men, who follow no regular and useful business or occupation in life—mere political mountebanks—through false pretensions and flattering appeals to us, by our own unpardonable ignorance and remissness—obtained offices in our legislature and elsewhere, for which they were utterly unfit—who sought them only to fatten on the public bounty—while as a consequence agricultural interests have been depressed and heavy taxes imposed on farmers and other industrial classes of useful citizens?

These remarks are not made for the purpose of exciting jealousy, or ill will, or arraying one class against another. No; God forbid I should do anything of the kind. For I have said there is necessarily no conflict of interests between those of different occupations. The interest of all is the interest of each and *vice versa*. Nor are they made to excite your ambition, or lead you to court office either in the legislature or elsewhere. For I hope none of you will ever seek office for the sake of office or its emoluments; but accept it freely when offered; if you believe yourselves capable of filling it properly—and that you can be more useful to your class, your constituents, and the community at large, than you could in a private capacity. The shades of Vernon were ever more grateful to Washington than either the laurels of Trenton or the chair of the President. But what I wish to impress emphatically on your minds, is, the importance of being well informed on the subject of knowing both your power and your true position—of understanding *where*, for *whom*, and *why* you give your votes—of voting for no man unless he is capable, honest, faithful. If you know him to be such, let his occupation be what it may, give him your support.

It is fortunate that in this country there are always two or more political parties, for they serve as mutual checks upon each other. When either party gets in power and abuses that power, its errors and corruptions are sure to be seen by the eyes and exposed by the trumpet tongues of the opposing party, and thus they are soon called to render an account of themselves. I doubt not that the masses of both the great political parties are equally honest and equally patriotic. They entertain different views of what are the best laws and best policy for the country. And through the wisdom and vigilance of both we generally have very tolerable laws, for which we ought to be thankful.

But though the existence of different and opposing parties is undoubtedly a public benefit, yet has its evils, one of the greatest of which is, the perfect bondage that party often imposes on its members.

[Original.]

UNIVERSALISM IN CANADA W.

BY REV. J. S. KIBBE.

ers. I object to no one being a party man if he choose. But I do object to a man's selling himself so entirely, soul and body, to a party that he dare not support a measure which in his conscience he believes *right*, because his party is generally opposed to it; or dare not oppose a measure which in his very soul he believes to be *wrong*, because his party support it, or the opposite party oppose it. Give me the man that has the moral courage, and honesty, and soul, to go for the true, the just and the right, let which party may oppose, or which may support it. And here I can not withhold what I believe to be a justly deserved compliment, or tribute of praise due to our late democratic Representative in Congress from this county, the Hon. Timothy Jenkins, for his able speech and honest vote in the national legislature on the subject of the total and radical change in the tariff, from 1842 to 1846, wherein I doubt not, though he went against a mighty odds of his party, he expressed and endeavored to carry out, the honest views of at least four-fifths of his constituents.

Finally, my brother Farmers, upon this subject, see that you are well informed—that you are not misled blind-fold by designing men—that you act understandingly, and not from prejudice—that, while you are liberal and friendly to all classes, you understand and maintain your own rights, and faithfully and conscientiously perform your duty. You belong to different and opposing political parties, yet you can act together and in harmony upon the subject of agriculture; and as a means of allaying political prejudice and hostility, I would suggest that each of you take one good political paper and exchange weekly with your neighbor of the opposite party, thus informing yourselves on both sides and being the better qualified to act understandingly, and probably in greater harmony.

In conclusion—having detained you longer than at first designed—I will add but few words more. See to it, ye friends of Agriculture, one and all, that you are well acquainted with your own appropriate business, both theoretically and practically—that you know *what* to do, *when* to do it, and *how* to do it—that every thing be done decently, reasonably, and in order: That your families are all provided for, and especially that your children be thoroughly educated with that substantial and practical knowledge that will enable them to act well their part and pass reputably, usefully and happily through life: And that your own rights and privileges be respected and maintained, while you prove your patriotism and your love of order in all things.

And when you go home from this annual Festival, this Farmers' Holy-day, this interesting Fair, and have gathered in and safely stored the abundance of your later harvest, and the storms of winter shall have whitened the fields you so lately tilled, and its bleak winds shall whistle around your wellings, you may seat yourselves around your cheerful firesides and bid defiance to the raging storm without. Your granaries are all full and unrunning over—your cattle and domestic animals are all safely housed and full fed—your rosy cheeked sons and daughters return from the school, and cheerfully tell over the tales and incidents of the (to them) eventful day.—Sis gently rocks the cradle and sings to little Bub—the good wife spreads the clean table linen and loads the board with plenty—the fire crackles upon the hearth—the cricket chirps merrily from his crevice—the very dog wags his tail in gratitude, and puss paws quietly in the corner—and when it is that your full hearts will go up in gratitude to the great Father of all—your dwellings become vocal with your evening prayers and your morning thanksgivings—your children will rise up and call you blessed—children's children shall praise you. And when, like shocks of corn fully ripe, you yourselves shall be gathered in at the last great harvest, into the garner of endless life, you shall be greeted with the welcome plaudit, 'Well done good and faithful servants, enter ye into the joy of your Lord.'

A Christian profession saves many a good name in this life, but never a soul in the next.

In the month of September I spent three weeks at Merrickville, C. W., where resides our good sister Church, who at times has lifted up her voice in defence of the Gospel of the grace of God which bringeth salvation to the ends of the earth. This place is about 30 miles from Prescott and about the same distance from Brockville, on the Rideau canal. I preached ten discourses to a constantly increasing congregation. On the last Saturday and Sunday a Conference was appointed there, for the purpose of bringing about a closer union, of establishing a greater concert of action between our brethren of the Lower and Upper Province, and for the purpose of devising means for a more rapid advancement of the cause of God's impartial grace therein. At the Conference we had a pleasing and we trust, truly profitable time—one which will long be remembered by many of us. Seven discourses were preached on the occasion and listened to by a truly attentive and respectable audience. The preachers present and who participated in the exercises were Ers. Leavitt of Belleville and H. Roberts of Rochester, and myself. The only thing which was a matter of regret, was the absence of Br. Ward from Canada E., who was expected to meet with us. But we had a good time—a refreshing from the Lord. Some who were present with us, came from fifty to sixty miles and for the first time listened to the preaching of a grace broad enough for the salvation of the whole world. It was to them, as to many others, a time of rejoicing. Their hearts were full to overflowing. They felt as if they had cause to thank God and take courage. And never was it our privilege to address a more devout and listening assembly. The spirit of inquiry was abroad and we believe that there and then was seed sown which will eventually yield a rich and plentiful harvest.

Our friends in Merrickville and vicinity are but few in number, but they are strong in the faith.—And measures are being taken to have the good news of the grace of God in the salvation of entire mankind preached in their midst. If this is done Universalism will live down the reproach which is now cast upon it by the self-styled orthodox Christians of the land. Their opposition is almost without bounds. And they act as if they felt that everything was needed to meet the dreaded foe. Sure it is that many hard sayings are told about Universalist and Universalism. Old stale and worn-out anecdotes which have been uttered and refuted for a thousand and one times, are again and again repeated in the pulpit and fireside circle with all the assurance of a Paul on Mars Hill. But they must be suffered to foam and foam until they have foamed out their shame. Verily the wrath of man shall praise the Lord and the remainder of wrath will he restrain. We were received by our friends with warm hearts and open arms, and our stay was made very agreeable, for all of which may they be abundantly blessed from the storehouse of the Lord.

There was a protracted effort in the vicinity of Merrickville in full operation when I arrived in town, where tribute was being laid upon the records of the past, for low cunning and threadbare anecdotes about Universalists, that precious immortal souls might be born into the kingdom of God. There was much said about the sandy foundation of Universalism and that it was but a school boy's past time to put it into the shades, and how many victories had been gained over Universalists.—When we learned of the boasts of these mighty men in modern Israel so called, Doct. Church and myself addressed a letter to the two officiating clergymen—Pool and Williams, (the latter of whom, some eight or ten years ago, held a discussion with Br. Langworthy, in Augusta, Canada, and last winter, with Br. Leavitt where victory crowned his efforts as he says,) giving them an invitation to discuss the merits of the doctrine of the endless misery of a part of the human family. This letter

was followed up by another after a few days, but these mighty men were too deeply engaged to honor us with any kind of an answer during our stay. We presume that these men felt as if it was just as easy to fight Universalism in their own pulpits where there was none to defend it as it would be to meet one of its advocates. And perhaps we should give them credit for blundering into the right of the matter in this respect.

Before closing this notice I would remark that Br. H. Roberts, of Rochester, is stopping for the present at Brockville, where there is considerable interest awakened and considerable anxiety to sustain the ministry of the reconciliation. We hope that their efforts may prove successful, and that the friends of truth and righteousness may be multiplied as the sand upon the sea shore. Let our friends there and elsewhere take a decided stand, and be active and energetic as other denominations are, and they will prosper. Universalism will live in any and every place where its friends will cling to it, live in it and suffer it to have a living. This is all that is wanting to establish it where it is hardly known and to build up the waste places of Zion.

Constableville, N. Y., 1846.

UNIVERSALIST BOOKS FOR SALE AT THIS OFFICE.

Paige's Selections	\$1.00	Ballou on Future Retribution	.50
Rose of Sharon for 1847	2.00	Juvenile Library	.50
do. Commentary 2 vs.	2.00	Williamson's Argument for Christianity	.50
Universalists Guide	1.00	Exposition of Universalism	.50
do. Book of Reference	1.00	Lectures to Youth	.50
Balfour's 2d Inquiry	1.00	Orthodoxy as it is	.50
Names and Titles of Jesus	1.00	Historical Sketches	.50
Pro and Con of Universalism	1.00	The Preacher	.50
Skinner and Campbell's Discussion	1.00	Biography of Winchester	.50
Pocket Polyglot Bible	1.00	Bacon on Religion	.50
Ancient History of Universalism	1.00	Skinner's Letters to Akin and Lansing	.50
Rogers' Memoranda	1.00	Life of Murray	.50
Practical Hints to Universalists	.75	Adventures of Eld. Taber	.50
Universalist Book	.63	by G. Rogers	.50
Austin's Voice to Youth	.63	Universalist Assistant, by D. Forbes	.50
do. to the Married	.63	Emmon's Bible Diction.	.50
do. on the Attributes	.63	Ellen, or Forgive and Forget	.50
Ballou's Lect. Sermons	.63	Convention Sermons	.50
do. Select Sermons	.63	Duties of Young Men	.37
do. on the Atonement	.50	E. H. Chapin, Vase	.37
do. Notes on the Parables	.50	Duties of Parents, O. A. Skinner	.37
Illustrations of the Parables, T. Whittemore	.75	Floral Fortune Teller	.37
Sybilline Verses or the Mirror of Fate	.75	Chapin's Lectures	.37
Mrs. Scott's Poems	.63	Flower Vase	.37
Causes of Infidelity Removed	.63	Fables of Flora	.37
Universalist Manual	.50	Sacred Flora, by H. Bacon	.37
Skinner's Prayer Book	.50	Memoir of S. W. Fuller	.37
Christian Comforter	.50	Pocket Concordance	.25
Law of Kindness	.50	Biography of Rev. W. H. Griswold	.25
Ely and Thomas Discus.	.50	Streeter's Hymns, (large and small)	.44, .50, .63
Flower Basket	.50	Almanac and Register for 1847	
Washingtonian Pocket Companion	doz. or single.		

NEW BOOKS.

We have just received the 'ROSE OF SHARON' for 1847: It is got up in the usual beautiful style, and embellished with seven fine engravings on steel, including the vignette title page. The contents are varied and excellent, and of which a more extended notice will hereafter be given. Price \$2.00. Call soon, as we have received but a limited supply.

Br. T. J. Sawyer authorizes us to receive subscriptions or donations to the Theological Institute. Anyone who may wish can therefore remit direct to this office, and the receipt of the money will be acknowledged in the Magazine and Advocate.

A few copies of the Rose of Sharon for 1847 for sale at this office.

ELDER L. PERRY AND THE CHRISTIAN PALLADIUM.

BR. SKINNER—As my name has already been introduced to your readers by Br. Worden, and yourself, I shall make no apology for presuming to ask permission to lay before them the following statements, which relate to the treatment that I have recently received from my old friends, in consequence of having embraced and proclaimed the glorious doctrine of the final holiness and happiness of all mankind.

Could I, however, have had the privilege of speaking in self-defence,—had any thing like an open field, and fair play been shown me in the paper where I have been assailed and publicly excommunicated, I should have felt less cause of complaint against my old brethren; and should not have troubled you nor your readers with this exhibition of their faults. I should then have made my defence to them before whom I had been accused.

But, Sir, this just and equitable privilege has been utterly denied me. The privilege which was readily granted unto Paul by king Agrippa, has been refused by a Christian Elder and Editor, Elder John Ross, one of the Editors, and 'Agent' (or more properly speaking, supreme, pontifical, and lordly *comptroller*) of the 'Christian Palladium.' He has pursued a course so false, unfair, dishonorable, and mean, in reference to this matter, that it deprives me of all charity for him as a Christian, and all respect for him as a man.

On hearing that I had become a Universalist, he first wrote me a letter, of which the following is a true copy:

'Charleston, 4 Corners, June 4th, 1846.

'BR. PERRY—I understand that news is rife at the Palladium office, that you have indeed become a Universalist; and have commenced preaching the doctrine which teaches that all men will be saved. I can not inform you from what source the news is derived, as I learned it from Br. William Clarke, verbally, at the late session of our conference at Freehold. Feeling pained at the thought, as I consider the doctrine a dangerous error, calculated to strengthen the hands of the wicked by promising them life, unconditionally, and the preaching it a wicked and unchristian work, I embrace the first convenient leisure moment to write you on this subject. If the report is untrue, we shall expect your immediate disclaimer at the Palladium Office, and shall endeavor to do you justice by laboring to wipe away one of the foulest stains attempted to be fixed upon a Christian minister, and to expose your foul calumniators. If the report is true, and you have thus in an evil hour fallen into the error, you will have the frankness boldly and ingenuously to avow it, and arrange yourself under your proper and appropriate banner. I hope for the honor of Christianity it is not true, that you have thus changed your principles and preaching. If true, I hope you will see your error soon, and forsake it. I want to hear from you. Direct to Charleston 4 Corners, Montgomery county.

'In great haste—yours, JOHN ROSS,
'Elder Lyman Perry.'

To the above imperial, arbitrary and dogmatical production of his royal highness, which I suppose the author considered very modest, charitable and gentlemanly, I had the 'frankness' and most astonishing presumption, to 'avow boldly and ingenuously,' my honest and cheering belief, that all men would finally be saved. It was perhaps rather unfortunate for me that I did so, as it was in part, the cause of his subsequent onslaught upon my character in the Palladium, which met with so just, but dreadful a fate from the pens of brethren Skinner, and Worden. In this article which was the next from his pen, he came down upon me in the language of personal detraction and abuse. To this, I sent a reply which he refused to publish. But his course being disapproved by several Christian preachers and brethren, and feeling conscience smitten when the excitement had abated under which he acknowledges he wrote his unchristian remarks, he writes to me a private letter, intended as a satisfaction by way of explanation and confession. The following is a true copy.

'Charleston 4 Corners, August 18, 1846.

'Br. Perry—Your article over date of August 8, 1846, designed as a reply to mine, published in the Palladium, headed 'Fall into Universalism,' was duly received, and had it contained only corrections of my errors, or castigations for my faults, or a defence of your character, it should cheerfully have been admitted into the Palladium. But it is now inadmissible for the following reasons. It is conceived that it would lay the foundation for a long and unprofitable controversy in the Palladium. For,

'1st. It charges that there are many Restorationists in the Christian denomination. I presume the Christian brethren, as a body, would contradict this, and ask for proof. I have never known one Restorationist among us, unless you are the exception.

'2. It charges the doctrine upon the Unitarian denomination, and I believe that they, as a body, would not avow it.

'3d. It charges Mr. James Kay with being a *staunch* Restorationist; and I believe he would deny the application.

'4th. It charges the doctrine upon Elder Jones, (deceased), and I think his friends would challenge proof.

'5th. It makes Elder Ira Allen fellowship the doctrine, which probably he would disavow.

'Now we do not wish to open a controversy with all these in the Palladium, much less to permit a correspondent to accuse them, and not suffer them to reply.'

This is very conscientious indeed, for a man who can himself publicly slander a correspondent, and then refuse him the privilege of replying.

He continues, 'I confess, that I wrote the article headed 'Fall into Universalism' under some excitement. After receiving your answer to my inquiry relative to your having embraced the doctrine of Universalism, in which I understood you frankly to acknowledge you had, (for you did not in that letter even hint at being a Restorationist or that you believed there was any punishment after death.) I determined to let the matter rest until the meeting of our Executive Committee, and the Book Association, next October. But in the mean time, the Universalist paper containing the swaggering article of Mr. Worden, was put into my hands, and I learned that other Universalist papers were trumpeting the conversion which provoked me to notice it.

'Knowing that you had embraced the doctrine, and connecting this with Mr. Worden's expressions, '*formerly* (not now) *one of the main pillars*,' &c., and '*we do not desire that all Partialists should fall into our ranks*,' (organization,) '*but Br. Perry is just such a man as we want*;' I did conclude that you had become one of that people, and were in their ranks. And I believe that is the fair conclusion that any disinterested person would form on reading that article. And so understanding it, I stated my 'supposition' that it was true. In stating my conviction that your talent and temperament fitted you for the wants of Universalists, I designed only to refer to what I thought, and what I believe society generally accords to you, a love of controversy, or delight in discussions and disputations. I designed no disparagement to your character. I regret that I used the term 'Bumps of self-esteem and combativeness,' though I did not design it as an opprobrious epithet. Forgive me this wrong. As far as any thing that I have said or written is injurious to your Christian character or feelings, I am ready and willing to make honorable restitution.'

The remainder of this letter is unimportant. It is therefore omitted.

Now who can believe that this professed penitent who so humbly asks forgiveness, '*designed* no disparagement to my character,' when he asserted that the 'development of certain bumps of self-esteem and combativeness eminently fitted' me for preaching Universalism, which in his first letter he said he '*considered a wicked and unchristian work*?' Is saying that a minister is eminently fitted for a wicked and unchristian work, no disparagement to his character? And can a man make such an assertion without *designing* any disparagement to the character of which he thus speaks? Tell it not in Gath.

But notwithstanding all this, seeing he declared himself 'ready and willing to make honorable restitution,' wrote to him that I should be satisfied if he would make an honorable retraction soon, as *public*, as was his attack, or the 'wrong' he had committed, even though my reply was not published. But what has been the course since? Hear it, and be astonished at the utter falsity and insincerity of his pretensions.

1st. He has published no retraction.

2d. He has suppressed a statement of Elder E. G. Holland, which Elder H. informed me he had left at the Palladium office for publication, and which he said would me better justice than Ross's article.

3d. He has published a preamble and resolution of the Black River Christian Conference, in which the clerk said Conference is instructed to drop my name from minutes, because I believe in what they term Universalism, but suppressed my statement of facts which develop the inquisitorial proceedings of said conference, at which I sent him in early season, with a request that he would publish them in connection with said preamble and resolution. These have shared the same fate with my answer to his ungenerous and unchristian reply to Mr. Worden. And this is the way this pious penitent 'makes honorable restitution!'

But perhaps he thought these 'facts' as well as my previous response to him, would 'lay the foundation for a long and unprofitable controversy in the Palladium.' Indeed! But there is no danger I suppose of any such controversy from the publication of articles or resolutions ever so 'wrong,' slanderous and abusive, providing reply to such communications is permitted to appear in the Palladium. Go on then, Mr. Ross. I shall look on you no more for even the semblance of fairness or justice. You are welcome if you choose, to make your paper jug-handled, one-sided affair, and the vehicle of personal detraction, and sectarian animosity. Go on, and reap all the laurels you can in this brave and honorable warfare; and proclaim to your readers how triumphant you have succeeded in crushing the man you first intended to sacrifice at the shrine of *sectarian* Christianity. You need have no fears of controversy in the Palladium for nobody will probably attempt to confront you *there* while you remain the exclusive guardian of its columns. After your 'flourish of trumpets,' and the publication of the sublime preamble and resolution of the B. R. C. Conference, your readers may think the catastrophe is completed—Elder Perry is justly excluded—and that he regards it, inasmuch as not a word of protestation—a breath of remonstrance—has yet been heard from him on the subject. And many of them will probably never know that I have protested, and vainly endeavored to present my protestation before them, seeing you are so careful of your way of making 'honorable restitution,' not to publish the fact, or suffer any thing from others in my behalf to reach them.

But why has this Christian Elder delayed rectifying what he has himself acknowledged to be wrong, if he is willing as he asserts, to have his faults corrected. If he flimsy reasons he assigned for rejecting my reply, was the only cause of that rejection, why has he not since published his retraction of these faults, and thus made 'honorable restitution'? But, Sir, the truth is, he is afraid 'to come to the light, lest his deeds should be reproved.' He was afraid to publish my reply for fear of the influence of the *facts* it developed. It is true that many of the Christians are Restorationists, at least, there are thousands of them disbelievers in endless punishment. Many of them have told me so since my rejection of the doctrine. The Unitarians I have always understood to be Restorationists. It is but a short time since I saw an article copied from the Christian Register, a Unitarian periodical, arguing strongly against endless misery. The Christians are at present much in fellowship with the Unitarians. Elder James Kay is a *staunch* Restorationist; his writings in the Palladium are to be relied upon for evidence. Elder Abner Jones, the founder of the Christian denomination in the East, was a Restorationist before he died, if his biography written by his son, and so

among the Christians, states the truth. Elder Ira Allen, of Pottsdam, N. Y., has *baptized* Universalists, and that he will not deny. In view of such facts, as these, I asked in my reply, why it was considered criminal in the view of the Christians, for me to be a Restorationist? Why I should be *disfellowshipped* and others fellowshipped who believe the same sentiments? Especially since the *Christians* profess to make Christian *character* the sole test of Christian fellowship. But enough. With these strictures, Elder Ross must pass for what he is worth, and my notice of the proceedings of the Black River Conference must be deferred until another time.

L. PERRY.

Chaumont Bay, Jefferson county, Oct. 1st.

REMARKS BY THE EDITOR.—We welcome Br. Perry to our columns, both because the *Christians*, so called, are so *unchristian* as to deny him justice, or the opportunity of speaking in self-defence in their paper, and because we know our readers will be pleased to see the traces of his pen in the Magazine and Advocate, and to give his defence, as well as any other articles he may write, a fair and candid consideration. We shall look with interest for his notice of the proceedings of the Black River Christian Conference, in his case. What a generous, magnanimous soul Br. Ross must be! What noble 'restitution' he makes to an injured brother?

[Original.]

THE INVITATION.—NO. I.

BY A. B. COPELAND.

Come unto me all ye that labor and are heavy laden and I will give you rest. Mat. xi: 28,

The above are the words of the blessed Jesus—the Saviour of the world. Already had he given his twelve apostles power over all unclean spirits—to heal the sick, cure the lame, give language to the dumb, hearing to the deaf, and sight to the blind. In short, we are informed, that he had given them power to heal all manner of sicknesses, and all manner of diseases. What a beautiful illustration is here given, by the great Redeemer of the world, of the deep and ardent sympathy he felt for man; and how much he desired the amelioration of the many woes, by which all the low, the degraded, the miserable, the lost, and dependent children of humanity were so grievously afflicted! Jesus beheld these dependent objects, with feelings of the tenderest regard, and the deepest emotions. Though the entire number that composed the mass of people by which the Saviour was at this time surrounded, were not, perhaps, afflicted with physical diseases, that caused them extreme suffering, yet, in a moral and spiritual sense, perhaps, we may safely say *all* were diseased; and the Saviour's whole soul was moved with compassion, toward them; and most deeply did he desire that they might all soon be made to see and believe, embrace and fully understand the principles of the eternal truth, which he had then made known to the world. Though the truth, in its *fullness*, was not then made known to them, yet *enough* of its fundamental principles was already demonstrated, which, if they would believe, embrace, and in all their walk and conversation practice upon, would most assuredly yield them far more transcendent joys than they had ever yet experienced. It was only by an immediate and hearty concurrence with the truths of the doctrine that he taught them, and by allowing the heavenly principles of the same to exercise their benign and saving influence over their lives, that they could be relieved from the extreme severity of the unrelenting tyrant under which they had so long lived. The blessed Saviour of the world received of his Father,—who is also our Father,—the ability to cure all manner of diseases, of which his brethren of the human race were afflicted. Whether it was a physical, moral, or mental calamity, it was subject to his divine power, and for its speedy and entire removal, Jesus had but to speak the words, 'Be thou clean,' or 'Go thy way, and as thou hast believed so be it unto thee.' I say, Jesus had but so to speak, and the suffering mortal was instantaneously restored to perfect health of body, soundness of limbs, or rationality of mind. And

hence, as it was not supposable that Jesus could visit in person, all the afflicted ones, in the whole world, in which the Gospel was to be preached, nor be sought after and approached by the friends of such afflicted ones, that he might heal them, in answer to a request to do so; and to retain this power within himself, alone, did not, and could not, satisfy the benevolent soul of the Redeemer of the world—he conferred the power of healing upon all his apostles—I would not, however, be understood by the reader to say that the above is the only reason why the Saviour conferred upon the apostles the power to perform miracles. But I am inclined to the opinion that it was, at least, *one* of the causes that led him to do so. It, doubtless, was necessary, that the apostles should be possessed of this miraculous power, in order that they might not fail to establish by the resistless force of arguments that could not be evaded nor gainsaid, the truth of their divine mission. It was by the irresistible influence of such arguments alone that they could send the arrow of conviction of the truth of the doctrine they preached into the hearts and the consciences of the doubting, the stubborn and the unbelieving, and cause them to acknowledge that the agency of divine power and grace was most signally manifested by them, in the execution of their mission. Already had the apostles been sent out by the Saviour, to preach the Gospel to all the chosen people of God, who resided in all the land of Judea. That, at this time they were strictly forbidden to preach this Gospel to any other people, or nation, than the children of Israel, is evident, from the Saviour's own words—'Go not into the way of the Gentiles; and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel.' Matt. x: 5, 6.

From Matt. xi: 1, we learn that when the blessed Jesus had given the apostles their commission to preach the Gospel to all the lost sons and daughters of Jacob; and they had gone forth on the execution of this mission, he himself also went out and preached in all their cities;—and, while so preaching it was that he spoke the language of the text to the multitude by which he was surrounded. Though, with few exceptions, great numbers of persons continually followed the Saviour, to whatever place he went, yet, it is highly probable that by far the greater part of them were led to do so by the influence of no higher, nor more honorable motives than those of mere idle curiosity. Hence, though in one sense—an outward sense, they had already come to the Saviour, they had not come to him in that way that could enable them, reasonably, to expect that he would confer upon them any real or lasting benefits. As we have rather more than presumptive evidence to show, is the case with quite too many *professing* Christianity, in the present age of the world, many followed the Saviour more for the 'loaves and fishes' than for any thing else. It was not from a sincere and anxious regard for the truth, nor a desire to obtain a knowledge of the new doctrine he preached, by which the mass of those who followed the Son of God were actuated. And hence, Jesus knowing, as he did, that it was from motives of curiosity only that the multitude followed him, wished to have them understand that before they could expect to receive of him any good thing, they must become more humble in all the feelings of their hearts, and come to him in a lowly, simple, and penitential manner.

Kendall, N. Y.

[Original.]

THE COUNTRY PASTOR'S DEFENCE DEMOLISHED.

I have read the very labored defence of the 'Country Pastor' published in the Magazine and Advocate of September 4th, and should have immediately reviewed it, but the absence of some individuals, and other circumstances not necessary to relate, made it impossible for me to sooner obtain the requisite information. Those who have not attentively perused my articles and compared them with his reply, may be led by it to conclude that his friends have been materially, and he grossly misrepresented. And those who have thoroughly examined all that

has been written may suppose that I was unwarrantably severe, and in several essential respects in error; although they will scarcely fail to perceive that the communication of Mr. Dyer contains no small share of ambiguity, evasion, equivocation, duplicity and misrepresentation.—But when its downright *falsehoods*, (perhaps I should say *errors* when reviewing so kind hearted and clever an author as the Reverend gentlemen; but I prefer to write as I mean,) are exhibited in all their naked *depravity*, you will not wonder that near two months exertions have scarcely enabled him to refute or impair an important feature of my allegations.

He represents me as accusing him of 'standing at the head, and being the 'instigator,' or chief mover in the various plans and efforts set forth, as pursued by sundry individuals in Preston towards their fellow citizens of other persuasions,' and declares that whatever dishonorable measures may have been taken in obtaining funds for the erection of the meeting house now occupied by the Presbyterian congregation in that town, 'he could not have been the instigator'—nor have I ever intimated that he was; and what object he has in vindicating himself from charges never made against him, I can not conceive, without it is to blind the reader to, or divert his attention from, his entire failure to disprove some I have presented. I did not declare that he was the instigator of any of the movements to which I referred. I wrote incidentally of him, that he was '*perhaps* the instigator of the infamous deeds recorded in the preceding communication; alluding to the efforts to prevent our holding meetings in the school house and the attendant circumstances. And yet, notwithstanding his article externally appears so charitable, he frequently misrepresents me, imputes to me language I never uttered, and asserts that I unqualifiedly accused him with what I only intimated *perhaps* he perpetrated. He alleges that he never recommended or in any way instigated or encouraged, 'any individual whatever, to oppose the holding of religious or other meetings in the school house of District No. 4.' Having no reason for doubting that he was the author of the memorial to the State Superintendent, to exclude such meetings from the house, and certain books from, and to substitute others in, district school libraries, I suppose he had at heart *encouraged*, if not recommended and instigated such opposition. But he avers that my statement that he was its author is an unwarrantable assertion, and 'that nothing can be further from the truth.' I rely on the following facts to sustain my assumption. 1st. *He wrote the memorial.* This I can prove and he dare not deny. And I would ask him if he has not acknowledged that he rewrote it, because the first time it did not suit him? 2d. He had previously used the very language of a portion of it in public and in private. 3d. He had published it as *original* in the N. Y. Observer—I subjoin a specimen.

FROM THE MEMORIAL. FROM THE N. Y. OBSERVER.
'Combe on Man,' which MORE SNAKES IN THE GRASS.—'Combe on the Constitution of Man,' the work which infidels themselves profess to regard and recommend as the work of all others best calculated to subserve their purposes.'

4th. The State Superintendent did not direct the reply to the memorial as Mr. D. and the signers anticipated; not to one or all of them exclusively, but to the trustees of the district; and Mr. D. left the Post Office as the Universalist trustee entered and received it, and soon the ringleader of the memorialists was there and requested it, and he, Mr. D., and several others assembled on the evening of that day, and, as afterwards appeared, concluded to suppress it, though he forfeited his word by so doing. 5th. If any of the signers of the memorial knew that it contained any thing concerning certain books, all did not, or one or more of them has been guilty of falsehood. 6th. For at least five years Mr. D. has been a bitter opposer of Universalism, frequently preaching against it in no very mild and amiable language, and assailing it as strongly as he is capable. This he will probably concede. not my first three and the corroborating circum-

my next two reasons, with the last, showing that he was a violent enemy of Universalism, laboring zealously for its prostration, justify me in asserting that 'perhaps,' yea, *probably*, Mr. D. encouraged or instigated that memorial? And I would inquire, if, after the Superintendent's reply was received, upon beholding that the school house was lighted one evening, and learning that it was for a Universalist meeting, he did not say, 'we shall have to give it up after all;' or, 'we are outwitted at last.'

He asserts that he 'never advised to, nor in any way encouraged the signers of that memorial to make an appeal to the State Superintendent.' Did he ever advise or in any way discourage them from making that appeal? This he does not pretend; for he had not even formed an opinion whether the course was advisable or not! Notwithstanding all he had written upon the character of the works specified in the memorial, approving some, and disapproving others, his complaints in the N. Y. Observer against a portion of them; calling the attention of parents and the friends of truth, evidently with a view to their exclusion, he had not *formed an opinion* whether it was advisable or not, to endeavor to have them excluded!—He could write a 'lying memorial,' as we proved it to be, whether he knew its falsity or not, and as will again appear before we conclude; keep it concealed from all opposed to the proscription of Universalist and unsectarian books, so that its misstatements shall not be exposed, and the individuals so scandalously maligned be deprived of a privilege granted even to murderers and pirates, of a defence, meet in secret nightly conclave with those who decided to suppress the reply, because it was adverse to their ungodly designs, and yet be so ignorant of what became of it that he knew nothing about it, save that the individual to whom he handed it is 'said to have signed it,' and 'both in regard to the facts of the case and the expediency of the measure' be in no way responsible!—And yet, had he been consulted, his advice would have been 'not to oppose, but to insist on the right of each religious denomination in the district to occupy the house its due proportion of the time.' But he was not; it was *no inconvenience*, as he resided two or three miles distant; though there was the Post office from which he obtained all his letters and papers, a large proportion of his church and society members, and there he transacted much of his business.

But the leaders of the opposition were not his tools.—Well, we are not difficult to be suited. Concede his statements to be correct, and he was their tool. They were not of his congregation. Name the man who circulated the remonstrance, against opening the school house for Universalist meetings; or upon the failure of that, because its bigotry and intolerance was too barefaced for even Preston Partialism, who obtained signatures to the protest against its occupancy for any purpose but the day school; or who signed the memorial to the State Superintendent, who attends any other meeting if he can? True, but two of the signers belong to his church, for he has *but* two male members in that district; but he was not honest enough to state that five more are its supporters, and their wives communicants; and I believe but five, and not seven, are connected with the Baptists, and the rest with what he terms 'the world's people.'

Mr. D. denies that 'that practical follower of Calvin' who obtained signatures to the remonstrance, 'is a member of any religious denomination.' I never said that he was. And he adds, there is not 'probably the man in Chenango county, more generally and extensively known as the decided and uncompromising opponent of the doctrines held by John Calvin, than he.' I suppose Mr. D. preaches as pure and unadulterated Calvinism as did his fathers, when they burnt witches and hung Quakers; that he is deadly hostile to every innovation that has since been made; and yet this 'uncompromising opponent of the doctrines' of Calvin, so 'generally and extensively known,' is a legal member of his society, and supports no other preacher. But he opposes the doctrines of Calvin. So do the vast majority of the Presbyterians and Baptists. Scarce one in a hundred of them will acknowledge that they believe them. I never affirmed that the individual

alluded to was a doctrinal but a practical Calvinist. His conduct has frequently abundantly proved all I intended to declare that he exercised the same spirit to those who disagreed with him in opinion, that Calvin did when he burnt Servetus. A professed Universalist, Arminian, Presbyterian or even the devil, might cherish it, and be a *practical Calvinist*.

The 'Country Pastor' denies that the memorial intimated that it was only professedly that the building referred to was erected as a school house, and accuses me of substituting 'the word *only*,' knowing it was necessary, 'to make out even the appearance of falsehood.' I challenge him to point to a quotation in my articles purporting to be from him, that was not made 'verbatim, et literatim, et punctuatum.' But he has both misquoted and unfairly quoted me in several instances. And he knows that I did not insert the word *only* in quoting from the memorial; though I then declared, and now declare, that that was his meaning. The memorial says money was raised 'OSTENSIBLY for the purpose of erecting a school house.....which house has been constructed much larger than necessary for the school, WITH THE EVIDENT INTENTION OF OCCUPYING IT FOR RELIGIOUS MEETINGS, so called, &c. OSTENSIBLY for a school house, but constructed MUCH LARGER THAN NECESSARY for the school WITH THE EVIDENT INTENTION OF OCCUPYING IT FOR RELIGIOUS MEETINGS. The defence, the very article that charges me with misrepresenting him, says, 'he felt it to be unreasonable and oppressive that individuals of other denominations should BE HEAVILY TAXED WITH EXPRESS REFERENCE TO THE ACCOMMODATION OF UNIVERSALISTS WITH RESPECT TO A PLACE OF WORSHIP,' and yet he has not intimated they were taxed with express reference to our accommodation; has made no representation but that the tax was ostensibly for a school house. Again, he declares, 'it would be a little remarkable if they (the Universalists, J. T. G.) should not have foreseen and endeavored to provide, (by the erection of such a house, J. T. G.) for the wants of so rapidly increasing a congregation. It is remarkable if they did not provide for their wants in constructing the school house; but he has not hinted that they did! And the State Superintendent was appealed to, to decide that poor men, who, Mr. D. alleges had no moral (had no legal) right, first to vote away the property of others professedly to build a school house, and then appropriate that house to an entirely different object. PROFESSEDLY to build a school house, and then appropriate that house to AN ENTIRELY DIFFERENT OBJECT; and he has not even intimated that it was for any other object! It needs no substitution to brand Mr. D. with the appearances of falsehood. His own contradictions have stamped its reality upon him beyond a doubt. In the same breath he has virtually affirmed that the house was, and was not, built for our accommodation; and the reader will want no better evidence of his guilt, than his miserable sophistry, evasion and deception.

The house was, or was not, reared for our convenience. If not, upon this point there is no controversy between us. That he has several times plainly hinted that it was, even the child who reads must perceive. He evidently aimed to stigmatize our friends with building it of unreasonable size, and when proof is demanded he has none; he has not so represented! In the estimation of every candid mind, such equivocating, ambiguous, double-sided, hypocritical efforts to extricate himself, are derogatory, not only to the character of a distinguished divine, but would disgrace the lowest lawyer.

It was impossible for the Universalists to erect a school house of unnecessary dimensions. They have always been a minority of the voters of the district. At the time of building, it contained 37 or 38 voters, 9 of whom are members, and 10 attendants of the Baptist meetings, 2, and the wives of 7 more, belong to the Presbyterian church, making 9 voters who support no other meeting, 19, half or more, who support Calvinism. Giving the Universalists all who are not connected with any meeting, some of

whom sympathise with their foes, and one or more signed the protest against their occupying the school house. Does any sane man believe that the 'Country Pastor,' or his friends were honest in declaring that the Universalists, with only 4 male members of their society, and at farthest, not more than 8 or 9 other voters that even prefer their meetings, could have accomplished any such purpose.—At the time of building, they were a minority of the trustees of the district. One supported the Presbyterians, 1 the Baptists, and 1 the Universalists. They were a minority of the building committee. It was composed of 2 members of the Baptists, 2 supporters of the Presbyterians, 2 of the Universalists, and 2 of no denomination, one of whom never attends our meetings.

[To be continued.]

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, OCTOBER 23, 1846.

A WAY TO DO GOOD.

Readers and subscribers to this paper, have you ever thought of the many different ways in which you might do good, and benefit the cause you profess to love, and spread wider the glorious doctrine of a world's salvation? Among the many different ways we could name, we will now mention but one; and we name it to those only who are *able* to do it and not be injured thereby. It is this—for you who are able, to pay for and give away one, two, or more copies of the *Magazine and Advocate*, for three, six, or twelve months, according to your ability, to some of your poor neighbors who are not able to pay for it, or to some of your semi-universalist and semi-orthodox neighbors, who are too bashful or timid to avow their faith in Universalism and voluntarily subscribe for the paper, but who would nevertheless read it if given to them, and probably soon become open and avowed advocates of the doctrine. Some, who have orthodox wives who are opposed to their husbands' subscribing and paying for a Universalist paper, would gladly receive and read it in this way, so they could say to their wives that they did not *pay* for it, and hence were none the poorer for reading it. In many such cases the wife would soon begin to read; and finally like the paper well enough to be willing the husband should subscribe for himself the next year. How much good might be done in this way! We mean the application, of course, only to those who are *able* to do these good deeds. Can you expend a dollar or two more profitably to the cause, than in this way? This would not only benefit the cause in general, strengthen the hand and encourage the heart of the publisher, but increase the circulation in your neighborhood, reduce the price of the papers taken at your office by increasing the number of the club, as the greater the number taken the smaller the price; and thus good would result in every way.

D. S.

RESPECT OF PERSONS.

St. James, in his letter, urges his brethren to refrain from the cultivation of a disposition having the nature of partiality, or of determining the mete of praise and attention to mankind by worldly considerations. 'My brethren,' says he, 'have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your assembly, a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts?'

To say nothing of those out of the church, yet with those, in it how generally is this language of the apostle unheeded; and even in the sanctuary of public worship,

respect shown to those who are of the wealthy and fashionable world. When John's disciples came to inquire if Jesus was the Messiah, we find it embodied in the answer, that the poor had the Gospel preached to them.—And perhaps the poor now may have the Gospel preached to them, but if so, in too many instances they have it to pay for, and somewhat dearly too. In the fashionable assemblies the poor man seldom meets with that cordiality of welcome extended toward those of fortune and fame. It may not be spoken in words, but he may see it in looks and actions; 'stand thou there, or sit thou here under my footstool,' by many who pretend to be followers of that meek and lowly being, who had not where to lay his head while a dweller upon the earth. That this is truth, is not at all questionable, for it is a matter of every day's observation, and remarked upon by every individual whose sympathies are not very much in favor of the cause of Christianity. By too many of those who are laboring for the conversion of the world, the salvation of the soul is a matter of consequence bearing strict proportion to the wealth or station of the individual. There is no little noise, no small rejoicing when a 'Ruler' or a 'Pharisee' believes on the Lord Jesus; but when a son of poverty, from a heart overflowing with love to God and to man expresses his faith in the Christian religion, it is an event which falls in silence, entirely unworthy of notice, and the humble professor is left alone to pursue 'the even tenor of his way'; while in spirit it is fully impressed upon his mind, that his admission into the church is an evidence of great condescension, of which he should ever after be truly thankful.

Partiality! The respecting of persons because of rank and worldly considerations, is far beneath the true dignity of the Christian character, and highly unbecoming in any one who has declared himself a disciple of him whose humility so beautifully appeared in all of his course, and who was at all times, as willing and as ready, to extend his welcome and his charity to the low as well as the high, to the poor as well as to the rich. It is far from the nature of his religion, to regard mankind in the light of partiality; governing respect and esteem by the possession of the individual. And those who act upon such unworthy principles, exert a powerful influence against the progress of religion; pure and undefiled, and lead many to reject it, who, under other circumstances, would be its most zealous advocates. Heaven hasten the coming of that time when all professors will walk worthy of their professions, and their Religion shall appear in all of her loveliness and beauty, and Skepticism be banished from the world.

S. J. G.

Harpers Publications.

We have before us a large and handsomely bound work of 508 pages 12mo., to which is added an Appendix of 78 pages, entitled "ETCHINGS OF A WHALING CRUISE," with notes of a sojourn on the Island of Zanzibar, to which is appended a brief History of the Whale Fishery, its past and present condition, by J. Ross Browne. This book is made up principally of interesting incidents of a whaler's life on board ship while engaged in the dangerous occupation of taking whales, and on shore among the inhabitants of various countries. The manners and customs of the people of Zanzibar are dilated upon, and the relations concerning them, as well as the general character of the book, as far as we have had time to examine, is both instructive and certainly amusing. For sale at Tracy's and at Beesley's.

No. 115—116 of the ILLUMINATED SHAKESPEARE contains the greater part of King Henry Sixth. 25 cents.

Nos. 5 and 6 of MARTIN, OR THE FOUNDLING, six cents each. At Beesley's.

No. 9, and the last, of MORSE'S NORTH AMERICAN ATLAS contains Maine, Massachusetts, Rhode Island, Louisiana and Virginia. The whole work contains altogether forty-six maps, got up in fine style, and when bound will make a very useful as well as cheap work, and which should be in the hands of every family. The numbers, (each containing from four to six maps,) are sold at 25

cents each, and can be had of G. Tracy, Bookseller, this city, or of G. N. Beesley.

We have received a copy of THE WHIG ALMANAC AND UNITED STATES REGISTER FOR 1847. Greeley & M'Elrath, New York. Its contents are:

Calculations for the year 1847, Customary notes, Chronological Cycles, Movable Feasts, Equinoxes and Solstices, Eclipses for 1847, &c.; Calendars for the several months of 1847, calculations for the different States of the Union. Anecdotes on each calendar page; Grain imported into Great Britain, imports of cheese into Great Britain, Census of the city of New York; Government of the United States, Executive, Judicial and Senate; do. House of Representatives; Political History—1846; Congress, Condition of the Country, Oregon, Texas and Mexico, Our Brave Defenders, the Sub-Treasury, the Tariff of 1846; the Oregon Treaty with the official correspondence; the War with Mexico—being a condensed but truthful relation of the origin and progress of the war, with a sketch of the route from Matamoros to Point Isabel; Poetry—Bingen, by Hon. Mrs. Norton; Ad Valorem Duties; Mr. Webster's Speech on the Tariff of 1846; Value of Foreign Coin in the United States; the new Tariff of 1846—complete, with the duties alphabetically arranged, and a table of the rates allowed at the Custom House; the Sub-Treasury Law—complete; the vetoed River and Harbor bill with a list of the proposed appropriations; Annual Expenditures of the Federal Government since the inauguration of Washington in 1789; Disbursements of each Administration from 1789 to 1845; Annual Appropriations for 1846; Summary of the Census of the United States of 1840; Progress of the Population of the United States for 50 years, from 1790 to 1840; Occupations of the people by the census of 1840; Mexico—its Population, Domestic Facilities Exports; Election Returns; Census of the State of New York. Price one shilling, at Beesley's.

STOPPING NEWSPAPERS.

We place at the head of our editorial page for the present certain established principles of law on the duties of subscribers to newspapers. There are some among our subscribers who ought to read and remember them. Sometimes subscribers who wish to discontinue, instead of giving notice, or getting the Post Master to give notice, at the proper time, will let their papers lie in the Post Office until the Post Master is pleased to notice them as "lying uncalled for." This is mean. Again, others will let their paper run some weeks or months over the time paid for, and then order a discontinuance without sending pay for the balance due, or asking for their bill. This is unjust and troublesome. Why will not all do what is right?

We read the foregoing in the Christian Freeman, (Br. Cobb's paper,) and it strongly reminded us that we had once performed similar unpleasant tasks, that is, written and published similar paragraphs. We believe we are not prone to offer advice to, or meddle with the matters of, other publishers voluntarily, specially those who are older and more experienced than we are, but as we once had a similar complaint which Br. Cobb has, (and for that matter, nearly all the newspaper publishers in our denomination have the same,) and as a friend of ours gave us a prescription, which not only proved palatable, but decidedly curative, we trust Br. Cobb will excuse us for recommending him to try it. The dose is simple and effectual, as we can testify, and we give the prescription with hearty good will and charge nothing. It is as follows: Send your paper to no office, (except such as you do not expect to pay for it,) until it is paid for, or an agent in whom you can trust, becomes responsible for the pay. You may rest assured that every subscriber will then take his paper from the Post Office, or provide for its being taken—no notice from the Post Master that Mr. so and so has left for parts unknown, and his paper lies dead in the office," after you have sent it there six or nine months without receiving anything therefor; you will be saved the unpleasant alternative of thinking or publishing anybody as mean, unjust, dishonest or troublesome; you will be saved the expense and trouble of

printing and sending out bills and many other vexations, too numerous to mention. Let all who have the complaint try it and see.

TROY.

Br. W. H. WAGGONER, of Canton, passed through this city to-day on his return from a brief visit to Troy. We learn from a communication shown us from the Society, that Br. W.'s visit resulted in a call to settle in Troy, that the invitation was given at a large meeting of the Society, and that the expression was one of unparalleled unanimity. We believe Br. W. has signified his acceptance of the invitation, and that it is his intention to remove to Troy so as to commence his labors there about the first of December. But who will now locate at Canton? We hope our worthy friends there will soon find a Pastor who will occupy as large a place in their affections and esteem as did Br. W.

The Agricultural Address published in this week's paper, may by some be thought inappropriate to our columns. Others have desired its insertion. As some of our denominational papers devote a column or so weekly to agriculture, and as a very large share of our readers are agriculturists, we trust we shall be excused for occupying so much space for one week with the subject. If any dislike it, why, they may just omit it, and we shall take no offence.

Br. Goodrich's reply to the Country Pastor's Defence, commenced this week, is a very long article, or will be before it is finished; but we trust it will not be read with less interest on that account. It required considerable space to trace out and expose all the serpentine windings of the renowned author of "More Snakes in the Grass." We think Br. G. has done it up effectually in this article.

Br. Perry's article will also be read with interest. We have since received his article exposing the unfair and illiberal proceedings of the Black River Christian Conference, and shall publish it soon.

Several editorials are necessarily deferred, or left over.

RELIGIOUS NOTICES.

The EDITOR will preach in the new School House, at Little Falls next Sunday and at Ilion the Sunday after.

MARRIAGES.

In Deerfield, on the 15th inst., by Rev. D. Skinner, Mr. ZEDERIAH HAYEN, of New Hartford, to Miss MIRIAM BRIGHAM, of Frankfort.

In Newport, on the 12th inst., by the Rev. Elder Brown, PETER W. BRAYTON, of Deerfield, to Miss THEODOCIA WILLIS, of the former place.

DEATHS.

In Dexter, Jefferson co., Sept. 25, JAMES NATHANIEL, infant son of William J. and Eliza Comins, aged four months and fifteen days. 'Suffer little children to come unto me, and forbid them not.'—JESUS. C. A. S.

In Lime, Jefferson co., Sept. 30, Mr. WAYNE BURDICK, aged 19 years. By this dispensation of divine Providence, an afflicted mother and three affectionate brothers have been deprived of a promising son and brother. Their tearful eyes bespoke the anguish of their hearts, but they were not the tears of despair, they were the outpourings of the sorrows of the soul; for they trusted confidently in their Father in heaven, and believed that he who has taken their friend, has only taken to bless. The consolations of the Gospel of peace were tendered to the mourning relatives, and a large concourse of sympathising friends, by the writer, from St. John xvi: 33. CHAS. A. SKINNER.

In Strykersville, Sept. 8th, of typhus fever, Mrs. ELIZABETH, consort of Lloyd Angle, and daughter of E. Loomis, Esq., of Cowlesville, in the 30th year of her age. Her sickness was most severe. She was often delirious—but in her sane moments she appeared to be reconciled to her lot—and well she might, for she believed the Gospel. She has left a husband with three small children to mourn their loss. The funeral was attended on the 9th, at the Universalist church in Cowlesville, Discourse from Luke vii: 52, by the writer of this article.—[Evangelist. G. S. A.]

(Original.)

WAWANOSH.

'Twas night again, the silent wood
The plain, the mountain, field and flood
In gloom reposed, so calm, so still
Not even the lone Whippoorwill
Awoke his pensive note, the air
Was motionless;—devoid of care,
Nature reposed; nor seemed in deep
Forgetfulness. Who could not weep
That scene so calm must soon awake
By sounds to bid the bravest quake—
That those who breathe the gentle breath
Of sleep, must sound the shriek of death?

Upon the summit of a hill
An hundred dusky warriors stood—
There, motionless, remained, until
The deepest midnight gloom was thrown
Over the scene they gazed upon.
We left them at the hour of night
And find them with no other light;
But many days had passed, the few,
Had marched the forest's mazes through;
Were now (impatient of delay)
Ready to pounce upon their prey.

A quiet village lay below
Wrapt in slumber still and deep,
Unconscious that a deadly foe
Were watching o'er their silent sleep.
The mother clasped her lovely child
Unconscious to her dreamy breast;
Unconscious too the infant smiled,
And on her bosom sank to rest;
And her fond husband and the sire
Lay stretched before the flickering fire.

And on his wigwam's clay cold floor
He dreamed his toils and dangers o'er.
But hark!—a deep and startling yell
At once disturbs the silent spell,
And on his quick and anxious ear
It strikes with something more than fear;
His smoking dwelling wreathed in flame,
And butchered kindred meet his eye;
And calling on his chieftains name,
He madly rushes forth to die.

And where is Olga; he whom love
Has changed from cooing turtle dove
To one of the untamed vulture brood
Who revel o'er a field a blood?
Towering above their foemen all,
Heedless of pity, mercy's call
Falls all unnoticed on his ear!
Destruction marks his mad career,
And every note of his battle cry
Is answered by one of agony.
Through the deep forest, clothed in night,
The Sioux fled the fatal fight
But breathing vengeance in each tread
For their defeat, and kindred dead.

Then speed thee, lone and weary few;
For vengeance is the fierce Sioux;
And thus with battle's toils o'er worn,
Their steps shall harass thy return,
And gathering in their might and power,
Shall make thee rue the venturesome hour
That led thee to that bloody feast,
A dreaded, uninvited guest.
Olga, now flushed with recent spoil,
Of conquest heeds no more the toil,
But homeward turns his steps again
With trophies of a score of slain.
But hate supplies a swifter steed
Than victory's more careless speed;
And ere one half the distance's o'er
A secret foe had gone before,
So circled round as to enclose
Him fast in the embrace of foes.
Now Olga, may love's magic spell
Circle around thy form as well
And nerve thy sinews; shield thy heart
From vengeful foe's envenomed dart;
Canst thou no secret influence feel
With warning voice around thee steal?
Ah, no; thus will it ever prove.
Unheeding, fond, delusive love!
Of Olga's band ten sank before

The unseen attack to rise no more.
When rising from their hiding place
Their foes engage them face to face.
Though great the odds, yet firm they stood,
As meet the rocks the tempest's flood,
And in their fury hurls them back
As gallantly disputes the track.
Yet as the waves which once have striven,
By tempests breath once more are driven
Resistless on the rugged rock
Which swerves and trembles to the shock,
So at their leaders voice and call
Again the Sioux rally all,
Through fear and shame, and anger borne
Upon the pinions of his scorn,
They close again and fight once more
With fury greater than before.
Fierce was the contest, red the field,
And only step by step did yield
That little band; for Olga's cry
Rose o'er the din of battle high;
As from a fallen foe he tore
The warm scalp reeking in its gore.
But the cry which the gentle breeze wafted o'er
The field, by his band shall be heard no more;
For vengeance had winged a fatal dart,
Which pierced the exulting chieftain's heart;
And his cheering cry, was closed with a sigh
As he sank on the plain, the last of the slain;
As it died on the air, they fled in despair,
Their foes pursuing their weary flight
Till hid from their view by the shades of night.

[Concluded next week.]

I CAN NOT STAND THAT.—And what could not the sailor 'stand?' He has stood the beatings of many a storm. Often had he mounted up to heaven, and gone down again into the depths. many a time had his soul been melted because of trouble.—Yet he has rode out the storm; trod the pillow deep boldly, and given his trouble to the winds. But now he meets something he 'can not stand.' What is it? He can stand the perils of a lee shore. He can bear being a night and a day in the deep. He can buffet the hardest gale that ever blew off the 'Horn.' He can do and endure more severe labor and hardship than any other man; but now he knocks under. It is the picture of a woman teaching a child. 'O,' said he, 'I can not stand his; it reminds me of my poor dear mother; it is rust the way she used to teach me—but she is gone,' and he burst into tears.

Mother! there are no human teachings like your own. Call your boy to your side, and give him instructions warm for a mother's heart. And should that boy break away from his home, and become a rover on the deep, some little incident may recall the scenes of his early years. He, too, may be reminded of his 'poor, dear mother,' who used to call him to her side, and tell him about Jesus Christ and the way of eternal life.—*Sailor's Magazine.*

KINDNESS IN CORRECTION.—The way to make people forsake their errors, is to treat them kindly. Speak to them in a calm and gentle manner. Harsh words should never be indulged in, thinking to reform any one. If a person wishes to correct me of any fault, he must do it kindly and affectionately, or I should be much worse for his interference. Remember that kind words cost but a trifle, and the effect, even upon our own disposition, amply repays us for any exertion we may make.

A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty, and affliction, convert ignorance into an amiable simplicity, and render deformity itself agreeable.

'BALLOU ON FUTURE RETRIBUTION.'—This is a neat 12mo volume of 212 pages, from the pen of that well known and excellent writer, Hosea Ballou. To be had at this office for 50 cents.

REGISTER AND ALMANAC FOR 1847.—We have received a supply of the Register for next year, and shall be happy to supply cash orders at the earliest notice. The Re-

gister and Almanac is got up in style similar to that for the current year, but contains 12 more pages, and is sold for the same price. Six dollars and a half per hundred, one dollar per dozen, and twelve and a half cents, single. Send in your cash orders early.

Br. S. R. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street Buffalo.

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GENERAL ELECTION.

NOTICE is hereby given, that at the next General Election to be held on the Tuesday succeeding the first Monday of November next, the followings officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State.

Two Canal Commissioners, to supply the places of Jonas Earl, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

A Senator for the Fifth Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of Carlos P. Scovil, on the last day of December next.

A Representative in the 30th Congress of the United States, for the Twentieth Congressional District consisting of the county of Oneida.

Also the following officers for the said county, to wit: 4 Members of Assembly. A Sheriff in the place of Palmer V. Kellogg, whose term of service will expire on the last day of December next. A County Clerk in the place of Delos DeWolf, whose term of service will expire on the last day of December next; and four Coroners in the places of the present incumbents, whose terms of service will also expire on the said day.

PALMER V. KELLOGG, Sheriff.

STATE OF NEW YORK,
SECRETARY'S OFFICE.

ALBANY, July 24, 1846.

To the Sheriff of the County of Oneida:

SIR—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected to wit:

A Governor and Lieutenant Governor of this State.

Two Canal Commissioners, to supply the places of Jonas Earl, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

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Yours respectfully,
N. S. BENTON,
Secretary of State.

A WALKER, PUBLISHER AND PROPRIETOR.

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OCCASIONAL DISCOURSE,

Delivered before the United States General Convention of Universalists, in Troy, September 16, 1846.

BY REV. ASHER MOORE.

'When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.' Isa. lix: 19.

In discoursing upon any portion of the Scriptures, it seems proper that we should endeavor to ascertain what it was at first intended to signify. And having satisfied ourselves concerning the original meaning, we may apply it to other subjects as propriety directs. But the habit of using the divine oracles as mere mottoes of sermons, is not to be commended; nor does it benefit a teacher of religion to seize upon a word or single expression, and without any regard to the connexion in which it is found, or the meaning which it was designed to convey, to make it the foundation of a discourse. True, there are simple aphorisms and didactic precepts in the Bible, that may be well understood without any reference to the particular connection in which they occur. But any text not a mere maxim, but constituting a part of a discourse, should never be entirely torn away from the subject to which it originally belonged, and without any proper respect for its true and primary meaning, made the motto of a sermon. Such preaching seems wanting in reverence for the authority of God's word; and such preaching we may add, is by far too common in the Christian church at the present day.

Another kind of preaching which we deem no less objectionable, consists in what seems to be a complete setting aside of the Bible, to discourse about letters and poetry, and improvements and reforms, and to explain some wonderful and newly discovered laws of mind and of matter, of which the inspired servants of God never even dreamed, but which have been found out by the Solomons of this remarkable age! This kind of preaching has been considered so far preferable to that of Christ Jesus and his Gospel, that some professedly Christian ministers speak in such lofty and mysterious strains that common people can not understand their speech, and would perhaps receive but little profit if they could comprehend it all!

Now we confess that we are simple hearted enough to prefer plain, old fashioned Gospel truth, at least for the Christian pulpit. This truth we believe contains treasures of unspeakable value; while we regard the riches of Christ Jesus as being unsearchable. Here are subjects fully adequate to our best powers; and in our religious discourses we need not leave them to seek after any thing more ennobling and sublime. We dare not attempt any lofty flights above the revelations of the Gospel, lest we should fall and be injured; and we fear to dive below its truth, lest we should be lost. Let all sciences be diligently investigated, and all discoverable truth brought to light; and no considerate man will offer any objections. But we still conceive that all subjects are not alike appropriate to the Christian pulpit; and we can not but regard it as an error of our times, to mix up and blend with the Gospel of Christ the mere dreams and speculations of pretended philosophy, and every new fangled scheme that may happen to be dignified with the name of *Reform*. And we even venture to hint that it would be well to appropriate our temples of devotion to no other than religious uses; and that the business of our ecclesiastical

councils should be confined to such subjects as properly belong to our denominational affairs.

The apostle Paul, in speaking of himself as an ambassador for Christ, said to his brethren, 'For I determined not to know any thing among you, save Jesus Christ, and him crucified.' He had a proper and distinct work to perform; and to that work he steadily and exclusively devoted himself and all his powers. In him the Christian minister finds an example worthy to be followed. There are places and times enough for the discussion of general subjects, without introducing them into houses solemnly consecrated to the worship of God, and into discourses intended for religious edification and comfort. And there ought, it seems to us, to be at least one place and one stated time for the discussion and inculcation of Gospel truth. But we need not farther pursue this train of thought.

The writings of the ancient prophets abound in the most significant and beautiful imagery. They delighted in a highly metaphorical style, and drew their bold figures from the works of creation—from the manners and customs of the people—from implements of husbandry—from weapons of warfare—and from every thing that observation could discover, or imagination conceive. Much of their writings would be unintelligible to us, without a tolerable acquaintance with the things to which they refer. Some of their allusions, even with the most careful research, present difficulties not easily to be removed; but for the most part their figures of speech may be clearly understood by suitable attention to the several objects from which they are drawn.

The imagery of our text may be regarded as of the more simple kind—almost explaining itself to every mind. The *enemy* is an armed force, marching against a city or country to desolate and destroy it. By pouring in like a *flood*, and rising and spreading abroad like mighty waters, is represented the great power of the foe. The reference may be to the sweeping deluge in the days of Noah; but if merely to any great flood, the figure is still full of significance and force. *Against* this great enemy, coming in like the impetuous rushings of waters that have fled from their peaceful channels, and are sweeping over the whole face of a country, the *spirit of the Lord* is represented as lifting up a *standard*. The standard was a pole or spear, decorated at the top, and borne aloft in the van of the army by a chosen and tried soldier; and it is believed that the standard-bearer was required to strike the first blow against the enemy. And hence, the prophet in speaking of a time of great depression, and suffering, says it 'shall be as when a *standard-bearer fainteth*'—that is, when even the most valiant, chosen to lead on the troops shall fail.

The time to which the text primarily referred, we think it not difficult to determine, as the context seems very explicit touching this part of our subject. The prophet speaks of the great wickedness of his people, and employs language, which St. Paul, in Rom. iii, has directly applied to the state of things which existed in the world, when the Son of God appeared among men to drive back the fearful flood of iniquity, and to lift up the standard of truth, against the enemies of the Lord. It was at a time when all had gone out of the way and together become unprofitable; and when there was none that did good, no not one. And such was the general corruption of doctrine and vileness of practice by which men were characterized at the coming of the Messiah, that the prophet thus speaks in verses preceding our text:—'And judgement is turned away backward, and justice standeth afar

off, for truth is fallen into the street and equity can not enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgement. And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him.' And the verses immediately succeeding the text have also been applied in the New Testament to the great work of Christ in turning away ungodliness from Jacob, and in writing the law of God in the hearts of his people. 'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord: My spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever.' The fulfilment of these predictions, through the mediation of the Son of God, may be found declared in Rom. xi, and Heb. viii, and x.

Without, therefore, attempting any extended argument, we shall conclude that the text was originally spoken with reference to the evil and corrupt times when the man of Nazareth lifted his reforming voice upon the plains of Judea, and in the streets of Jerusalem. The righteous man had perished—the intercessors of the people had fallen—truth was turned away backward—and wickedness swept over the land like a mighty and desolating flood! But there was a limit, beyond which, the swelling tide of corruption was not permitted to flow. He who has 'set laws and doors' to the great deep, and who can say to the ever heaving ocean, 'hitherto shalt thou come but no further, and here shalt thy proud waves be stayed,' raised the standard of his own redeeming power, and sent the rod of his strength out of Zion to rule in the midst of his enemies! God, though his eye seemed to slumber, and his hand to be shortened that it could not save, still viewed with deep concern his own works, and suffered not the spoiler to triumph! He turned not away from fallen, degraded humanity; for he there saw the image of himself, and the living germs of future excellence and glory! He still governed the world though it seemed to be deserted. Every principle of evil and every element of corruption are subject to the supreme control of him who directs the stormy winds in their course, and sways his sovereign power over every object throughout the vast extent of his unbounded empire. Nothing, even the most evil in the world, comes by chance, or is uncontrolled by him, 'who hath measured the waters in the hollow of his hand, and meted out the heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance!' His *will* is done among the inhabitants of the earth, as well as in the army of heaven. We may not, indeed, be always able to trace the operations of means which he puts forth to do his pleasure. To us his judgments may be unsearchable, and his ways past finding out. But we still believe, and can not give up the confidence, that God rules in all the affairs of men, and is constantly working out the accomplishment of his own benevolent and unalterable purposes!

We are never moved in the least by the senseless cry of *predestination*, *fatalism*, or any other cry, intended only to stave the inquiries of the mind, and to extort the profession of satisfaction where such feeling does not exist. If it be *fatalism* to believe with St. Paul that God 'worketh all things after the counsel of his own will,' and with the

Psalmist, that 'the wrath of man shall praise' him, while he will restrain the remainder of that wrath, then we are fatalists, and even the name shall not alarm us. But my brethren, this is not fatalism—it is but confidence in the wisdom, and goodness, and unbounded control of Him who has created all things for his own pleasure, and whose word declares that all his works shall praise him!

Our text sets forth a great principle of the divine government, that may be applied in view of all the evil influences that can operate in the affairs of men. 'When the enemy shall come in like a flood'—rising, to the greatest height, and reaching to the farthest allowable extent, 'the spirit of the Lord shall lift up a standard against him.' This restraining, redeeming, saving principle will never cease its mighty operations, while the enduring throne of the Almighty shall remain, and the ages of eternity shall continue their ceaseless rounds! And it is to this principle that we propose to direct your attention; and we hope to be able to derive from its operations in the government of God encouragement and strength to prosecute our labors in the good cause to which we have solemnly dedicated our powers. All our efforts for truth and right would be worse than vain, if, in the economy of God, there were at work no active principle, that will defeat the powers of darkness and of evil, 'crowning good,' and 'repressing ill.' But because this principle lives and operates throughout all time and space, we feel nerved and invigorated to toil on through trials and oppositions in the cause of our great Master, 'forasmuch as we know that our labor is not in vain in the Lord.'

Let us glance for a moment at one or two prominent events in the world's history, where we may see the effectual workings of this mighty principle. A very familiar, but at the same time a most beautiful and satisfactory illustration of our subject is presented in the wonderful history of Joseph and his brethren. The wicked and envious brothers, filled with murderous intentions, and holding in their grasp the object of their hatred, were still restrained from taking the life of the lad. That was a pitch of wickedness to which they were not suffered to go—for it would have defeated the intentions of Him whose all-seeing eye watched the whole affair, and who saw the end from the beginning. They sold their brother into bondage, and returned with lying reports to deceive their aged and afflicted parent. The old man believed that every thing was against him, and felt that he should soon go down into the grave to his son, mourning. God seemed to have no concern in this business; but to permit wickedness to triumph uncontrolled, to the gratification of corrupt and evil minded men; and to the destruction of the hopes and peace of a faithful and righteous patriarch. And yet God did manage and direct the whole matter—so that in the end, Joseph said to the very brethren who had sought his destruction, and sold him to be a bondsman, 'But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.' The flood of wickedness was swept back by a superior force; and the worst intentions of bad men and the deeds of cruelty, were so directed and overpowered by the Almighty as to be made instrumental in working out a great and good result.

Some persons, who have scarcely one clear thought on any subject—who are blind, and can not see afar off, would instantly say that according to such views man can not be responsible for his acts nor can any thing in the world be wrong.—Such persons, however, skim over the surface of things, and understand not what they say. The conduct of Joseph's brethren was as vile and as deserving of punishment, as though it had led to none of the good that followed, and had produced all the wrong that was intended. No person can doubt the enormity of their deeds. But who can question that their doings were so controlled by the wisdom of God as to be made the means of ultimate good? If our views of the subject, therefore, present any difficulties to the mind, how stands the matter in reference to the views entertained by others? We all recognize the same facts; and

with respect to this one event in the world's history, we all reach the same conclusion. But while some persons regard this event with strange wonder, and seem not to think of the important lesson which it teaches, we here witness the development of a settled principle that incessantly operates in all the affairs of the divine government.

If God rules the world, and is a being of infinite wisdom and inimitable goodness, how can any thing happen without his permission?—or how can any creature ever go beyond his control? We deny not the responsibility of man; and we offer no palliations for his deliberate deeds of wrong. But we believe that chance never sports with the works of God; and we cherish the humble confidence that there is over all this a Providence that never errs or ceases to be kind, and which will cause even the wrath of man to praise the Lord, while the remainder of that wrath shall be restrained!

Without such confidence how could we unreservedly trust in our Maker? What reasons should we have to hope that truth will ever triumph over error, or that God will ever look with satisfaction upon the completion of his works, and the accomplishment of his pleasure? If one thing comes by chance, so may another. And if any creature or event passes beyond the control of the Almighty, others may do the same. And so we might go on with our foolish doubts and vain speculations, until we divested God of every proper attribute of his nature, and left the world with all its concerns as loose and unsafe as a deserted ship at sea, abandoned to the mercy of the winds and the waves, with no hand to direct its course! But God never withdraws his guiding hand. And when the enemy comes in like a flood, and reaches the farthest extent that can be allowed, the Spirit of the Lord lifts up a standard against him!

Look again at the time to which our text referred—the time when the great Deliverer came to stay the flood of wickedness, and to roll back the mighty torrent of corruption that had deluged the world.—His appearance as a divinely authorized teacher in Judea aroused all the bad passions of his countrymen, and hastened the time when the sins of many generations were to reach their utmost limit in the murder of the Lord of life and glory! But there was a bound which the flood of wickedness could not overpass. Though the innocent victim of deadly malice and murderous persecution was pursued unto death, and mocked and derided in his last sufferings, his fall was but the presage of his triumph! He rose again in his might; and, turning the seeming victory of his foes into utter defeat, he erected upon the ruins of the opposition that Church against which the gates of hell shall not prevail! The wise were taken in their own craftiness—the counsel of the forward was carried headlong—and the pleasure of the Lord prospered in the hands of his Son! The perfidy of Judas—the malicious envy of the chief priests and rulers of the Jews—and the fearfulness of the Roman governor, which led him to sacrifice the life of an innocent man, were by the hand of the Lord turned into so many effectual means of working out a great and glorious result, full of interest and importance to the race of man. All this, however, did not excuse the wickedness or extenuate the guilt of the betrayers and murderers—for their intentions were bad, and they aimed at no justifiable end. But it clearly illustrates to us the great principle that 'when the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him.'

The good work of the Lord, begun by his chosen servant, progressed with astonishing rapidity and power. Without the aid of civil power or the force of arms, Christianity, by its own mild and effectual workings, won the affections of the human soul, and engaged in its service multitudes of faithful and devoted men. The combined forces of the adversary could not stay its mighty course. Though opposed with extreme violence by the ruling powers, it gloriously triumphed. And before the death of the last surviving apostle of the Lamb, the Gospel of Christ had been preached and its power felt throughout all Judea and the whole Roman empire.

Christianity, in its peaceful but mighty move-

ments, overthrew the long established systems of man's device—demolished the glittering temples of Pagan gods—stript the veil of deception from the hypocrite, and sent forth into the world a healing and redeeming power! Every where the proclamation of the word of truth was attended with success. The power of the enemy fell as lightning from heaven before the apostles of righteousness and truth. And one success after another gave to the hearts of good men the encouraging promise of complete triumph to the cause of Immanuel.

But there were still evil tendencies in the world, and even in the church of the Redeemer. Converts from among both Jews and Gentiles, retaining a moiety of the old prejudices, began at an early period to blend their own foolish devices with the sublime teachings of heavenly wisdom. One sect after another started into existence. And the contending factions soon aimed more to promote the interests of party, than to subserve the cause of true religion. The evils of fanatical zeal crept stealthily into the church; and the spirit of persecuting madness was unfortunately mistaken for the healthful operations of the grace of God! And the silly vagaries of pretended philosophers were called in to aid the work of perfecting that religion which was committed to men without defect! The light of divine truth was thus darkened, and the true power of the Gospel consequently began to loose its hold upon the hearts and affections of men. Ignorance, superstition and vice stood boldly forth. In the holy places, where they ought not; and the church became in many respects, and to the most alarming extent, the engine of civil power and cruel oppression.

Darkness again covered the earth, and gross darkness the people. Corruptions of doctrine and of morals again came in like a devastating flood.—And the enemy, emboldened by past successes in oppression and wrong, carried the daring work of opposition to righteousness and truth to such an alarming pitch, as to claim the prerogative of God, and to barter for money indulgences to commit crime! But the mystery of iniquity had now done its work to the full; and he who restrains the troubled ocean and controls all the elements of nature, again sent forth his redeeming power. The flood of corruption could spread no farther. The desperate wickedness of the heart of man had done its worst. The standard of the Lord was lifted up. And while 'bigotry raged and superstition trembled,' a noble work was begun, the effects of which will continue to be felt while virtue remains in the world, and liberty has a home upon earth! The Reformation in the sixteenth century was God's work; and the men by whom it was prosecuted were but instruments in his hand to do his bidding. It was a work for truth, for righteousness, and for man; and it was intended to prepare the way for a still more effectual reformation in the world.

It was needful that some Moses—some great master-spirit should rise up among his brethren, and strike for freedom. The deliverer was the honest, bold and daring LUTHER! The God of Jacob nerved his arm and gave courage to his heart. He put his life in his hand in the midst of dangers; but God made him immortal until his work was finished. The time had come for the morning to dawn, that the long and cheerless reign of night might be succeeded by the welcome beams of day. The light that burst through the surrounding gloom was like the sun breaking out from the darkened clouds of heaven. The veil of hypocrisy was drawn aside, and men were permitted to look into the seat of corruption, whence issued the oppressions and the scourges of the world! The wronged and the deceived were taught to know that they had vainly followed blind leaders of the blind, and committed the keeping of their souls to the hands of men whose monstrous vices called for the righteous vengeance of insulted Heaven! Man was made to know his rights. And truth, which had been supposed to dwell only in cloisters, was presented in its native simplicity before all as the common inheritance of the race of Adam. And the good work which then commenced has been in progress ever since; and will continue its course until

every vestige of darkness and corruption shall be removed, and all men are brought to see the light of truth, and to rejoice in the righteousness of God!

But the light which broke in upon the world in the days of Luther was only the *morning* light. It has since shone still more brightly, and we humbly believe that it is now approaching the splendor of the noonday. Others rose after that great man to assist in the good work which he had so well begun. None of them were without errors in belief and faults in practice. But they all had a part to act in the great drama. And to Him who could see the workings of the whole machinery, the constant advancement to the accomplishment of good was distinctly perceived. Calvinism and Arminianism, systems of doctrine bearing the marks of human selfishness and worldly wisdom, still recognized great truths, not acknowledged by the papal Church. But these systems were in due time to be set aside by one still more compatible with the tender mercies of him who is the Father of all men, and with the benevolent spirit of Him who is 'the Saviour of the world.'

Evil influences were still at work in the world. The old leaven of malice and wickedness wrought in the hearts of men who had been set free from the bondage of papal power—dreadful and savage notions were entertained of God—cruel and barbarous customs characterized even the disciples of the Reformation—and another change, attended with no outward 'pomp and circumstance' of revolution, but fraught with momentous consequences to the peace and happiness of man, began at length to be visible in the world. UNIVERSALISM, a system a doctrine far removed from the last lingering partialities of dark and corrupt ages, was still left to complete the work of reformation, and to bring man back again to the pure Gospel of Christ in all the fullness of its divine blessings! This doctrine was never in any period of the world propagated by the sword and the fagot—it never obtained nor sought the patronage of secular power—it never oppressed the weak, nor despoiled the honest man of his property and his rights, to pamper an indolent and vicious priesthood—and it never aimed to rob people of their reason and their natural affections, and to frighten them into the belief and support of doctrines, which dishonor God and blight the peace and hopes of man! But it has borne the good tidings of divine mercy and forgiveness to many a heart oppressed with woes and tormented with fears. It has wiped the scalding tear of despondent grief from the eye of the weary and suffering mourner. It has dispelled the delusions of cruel, pagan theology, that clothe God in garments of fierceness and terror, and make him the object of violent dread, while no heart can truly love him—and it has presented him before the mind as the merciful God of all the spirits and the Saviour of all men! It has divested religion of the corruptions of ages, and stripped from it all the cunning devices by which blinded men have sought to urge it upon the world. In a word, the system of faith and practice which we hold, discarding all secular influences, and rejecting the instruments of terror which others have employed, have made man understand this great truth, *that religion itself is a blessing of unspeakable worth!*

The progress of Universalism since the era of the Reformation, and its present condition and prospects fill our hearts with joy that can not be expressed, while we are led involuntarily to exclaim, with the highest feelings of gratitude, 'It is the Lord's doings, and it is marvellous in our eyes.'—When we look back about three quarters of a century, we see a single individual—a stranger in a strange land, lifting his lone voice upon the wild shores of America, to repeat the good tidings of great joy to all people, which were once heard upon the plains of Judea, when an angel from heaven announced the advent of the Saviour of the world! We see that meek and self-sacrificing servant of the Highest peaceably pursuing his way, through evil report and through good, and counting the most fierce and malignant persecutions as nothing, so that he might honorably fulfil the high purposes of his mission. We see him not only in the midst of

bitter reproaches, but exposed to severe personal injuries from the violence of bigotry and the rage of maddened zealots, still casting the good seeds of the kingdom of God, and proclaiming 'the unsearchable riches of Christ,' to sinful and suffering humanity.

But he preached not in vain, neither did those whom he instructed concerning 'the testimony of our Lord' believe in vain. He lived to see the seed which he had sown in tears yielding a plentiful harvest of joy. And when his earthly course was finished, he must have experienced feelings akin to those which dwell in the breast of good old Simeon, when he clasped the infant Jesus in his arms, expressing his desire to depart, because his eyes had seen the salvation of the Lord, which was prepared before the face of all people.

It is true that the venerable *Dr. DeBenneville*, of Germantown, had preached the doctrine of universal salvation in this country before the time of which we speak. But preaching was not the main business of his life, nor were his labors very widely extended. *Rev. Richard Clarke*, of Charleston, S. C., and *Dr. Jonathan Mayhew*, of Boston, had also preached this doctrine, though they were both connected with denominations holding a far different faith. And perhaps there were several more advocates of 'the common salvation.' But the reverend *MURRAY*, from the great extent and success of his labors, may well be called the father of Universalism in America.

Since the death of John Murray, the good cause in which he labored with so much success, and to promote the interests of which he counted not his life dear unto himself, has been spreading throughout the whole country, and been constantly gathering up new and increasing strength. From a mere handful we have risen to a mighty host. The fields which were sown by the departed, are now white to the harvest. And the cheering and encouraging prospect which is opened before us, fills our hearts with unspeakable joy.

We have now in the United States (according to the last statistics) 1,072 societies, 664 preachers, 636 meeting-houses, and 22 periodical publications. These preachers are generally men of influence; and these publications, as well as vast numbers of books, are circulated throughout the whole length and breadth of the land. So that we are at this time, through our ministry and our publications, powerfully operating upon the minds of hundreds of thousands of American people. In Canada the good work is onward, while Europe 'keeps not back.' In Germany the doctrine of endless misery has become a matter of history; and the ruling powers of the Church of England have already sounded the alarm that the Establishment is in danger of being overthrown, from the great prevalence in that kingdom of 'Unitarian and Universalist principles!' The Church of England, established by means of monstrous injustice and horrid cruelties, and founded by a tyrant and a murderer, will yet be crumbled into ruins, and her pampered lords and bishops, and her dissolute clergy will stand aghast, and weep over the fall of the idol.

We should greatly err, however, if we were to estimate the present condition and actual prosperity of our cause, merely by the number of churches, ministers and members embraced in the statistics of the Universalist denomination. The broad principles of Christian truth and universal benevolence, which we delight to cherish and labor to propagate, have extending their redeeming and salutary influence far beyond the limits of our own churches.—Their power has been felt, and the good fruits of their operations are made manifest in every Christian sect around us. Doctrines that were proclaimed in tones of terror, and submissively received into fearful and trembling hearts but a few years ago, find neither advocates nor believers in these days of better light and increasing knowledge. The character of preaching in general has become essentially changed. And almost every successive change is but an abandonment of some false tradition of men, and a certain, though perhaps an imperceptible, approach toward the doctrine of Universalism. The hard features of popular theology

are wearing away like the stone beneath the incessant falling of waters. The orthodoxy of twenty years ago has in a great measure lost its distinguishing characteristics, and is now presented in a new, and in some respects, greatly improved form. And what is still more encouraging to the lover of truth, there is a manifest disposition on the part of the people in general, to hear and believe a better doctrine than their fathers held. Universalism is finding its way into all the churches. In all these there are believers of this doctrine, and far more who would rejoice to embrace it, if the scales were only removed from their eyes, so that they could see its consistency and truth. The state of the times, indeed, and the very tendencies of the age in which we live, are all favorable to the interests and prosperity of our cause—the cause of truth and humanity.

But it must not be forgotten that we have an important work yet to perform. Though we have wonderfully flourished, considering our means and opportunities, there is still room for great advancement. Though many obstacles to our onward course have been removed out of the way, others of no trifling character still remain to be overcome. And though our spiritual warfare against the errors of men has been attended with the divine blessing, the victory is not yet complete. Many of our fellow beings are still addicted to hurtful vices, while others are held in bondage to tormenting fears.—Both classes deserve our sympathies and demand our labors of love. And we are solemnly required by 'the high vocation wherewith we are called,' to employ all the means which God has placed in our power, to promote in the world the interests of righteousness and the cause of truth.

We now occupy an important position in the world and high and responsible duties are required at our hands. We humbly trust that we are in advance of others around us in the knowledge of divine truth. And the circumstances by which we are attended imperiously demand of us the active employment of all suitable means, of zeal and energy, of persuasion and example, to diffuse abroad a knowledge of that truth in which we ourselves rejoice with unspeakable joy! We feel convinced beyond a doubt that every renewed effort, properly directed, which we put forth to advance the interests of this truth, will be attended with a good measure of success. The barbarous dogmas of former times are gradually losing their hold upon the public mind, and we witness all around us a constantly increasing tendency toward something more just, merciful and benevolent. Thousands who have long been held in subjection to the merciless creeds of worldly wisdom, are ready to be set free from their bondage to rejoice in the truth. And as we have been made stewards of the manifold grace of God, every consideration of duty and of philanthropy requires that we be faithful in the proclamation and defence of the pure Gospel of the blessed Redeemer. We can, with the blessing of God, do much toward the furtherance of this glorious work. And with united, zealous and persevering efforts, for the future, the time will soon come when we shall forget the day of small things, in the abundance of our prosperity.

Let us then arouse at once to a living sense of our obligations, and resolve before God that we will *ACT* as men engaged in a great and good work.—And He whose word has assured us that 'when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him,' will give success to our efforts, and crown with his blessing our labors of love! Amen.

NEW BOOKS.

¶ We have just received the 'ROSE OF SHARON' for 1847. It is got up in the usual beautiful style, and embellished with seven fine engravings on steel, including the vignette title page. The contents are varied and excellent, and of which a more extended notice will hereafter be given. Price \$2.00. Call soon, as we have received but a limited supply.

[Original.]

EXPLANATION WANTED—EZEK. XIV: 9.

REV. SIR.—As you saw fit a few weeks past, to oblige the 'old man' in Groton, by publishing the lines he sent you, I will after returning thanks, endeavor to contribute a few more, as I read in the Advocate that your drawer was somewhat empty; and if you see proper to give them a place in your columns, you will again please me, and may be some others. I also have another request to make; that is, I wish to have, if convenient, a few words of explanation of the ninth verse of the fourteenth chapter of Ezekiel. This may be asking too much. If so, pardon an old obscure man, who wishes to know the truth, and who from a child has been an inquirer for it. But as you will see by the lines on this sheet, my days of manhood were spent in infidelity, to which I was driven by Orthodox preaching, as some call it. If an explanation of the above is too much to ask for, pass it by.

Yours, cordially, JAMES M'ALLASTER.
Groton, October 11th, 1846.

REMARKS.

What particular point or language in the text referred to, it is, of which our aged brother seeks an explanation, we know not as he does not inform us. But we suppose, in the absence of any proof to the contrary, the difficulty in his mind lies in the fact that the Lord himself is said, in the text, to *deceive* the prophet of whom the idolatrous Jews sought instruction. Taking it for granted that such is the case, we think our brother will find, by closely attending to the whole context, and a few parallel passages, the seeming inconsistency explained or accounted for, in the wickedness of the inquirers, and the disposition of the prophet to accommodate such idolators, with answers to suit their corrupt desires. Let us quote the whole passage from verse 2d to 9th.

'And the word of the Lord came unto me saying,

'Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face: should I be inquired of at all by them?

'Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols;

'That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

'Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.

'For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him myself:

'And I will set myself against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord.

'And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.'

From the context thus quoted, we perceive the people had lapsed greatly from their allegiance to God, and were deeply sunk in the grossest idolatry, and notwithstanding this, they would still come to the prophets for counsel and instruction, while their idols were still set up in their hearts. The prophets evidently connived at the wickedness and idolatry of the people—did not reprove them for their sins; but for hire, or some sinister motive, sought to accommodate themselves to their corrupt habits and thoughts, and as a natural consequence, did not know the mind of God concerning them. Therefore God gave them up, both prophets and people, to their own delusions as a just judgment upon them, and said (verses 4, 5), 'I the Lord will answer him that cometh according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols.'

Sin is self-blinding, self-deceiving; and when, as in the text, God is said to *deceive* them, the meaning is obviously this—that he simply gives them up to the delusions and blindness of their own hearts. A clear and parallel instance of this is found in Psalm lxxxi: 11—16. 'But my people would not hearken to my voice: and Israel would none of me. So I gave them up unto their own heart's lust; and they walked in their own counsels. Oh, that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves to him; but their time should have endured forever. He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee.' By thus giving up the house of Israel to their own heart's lust and delusions, God intended to punish them for their iniquities and thereby bring them to ultimate repentance and reformation.

See as another instance of this, Jer. ii: 19. 'Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.' That the Lord's deceiving, or giving up the house of Israel, to their own self-deluding wickedness, and its condign punishment, was, as a judicial blindness, designed for the ultimate benefit and salvation of that people, is obvious from the two verses following the text, viz: 'And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh unto him; that the house of Israel may go no more astray from me; neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.'

Another, if possible, still more striking instance of judicial blindness and punishment, by delusion is mentioned by St. Paul. 2 Thess. ii: 11, 12. 'And for this cause, God shall send them strong delusion that they should believe a lie that they all might be damned (or condemned) who believed not the truth but had pleasure in unrighteousness.' For *what* cause? Why because they 'had pleasure in unrighteousness,' and 'received not the love of the truth that they might be saved.' If they loved not the truth, they of course would follow delusion which God sent upon them as a just punishment for their unrighteousness. And never can they be saved from that delusion and damnation till they forsake their unrighteousness, and 'turn to the Lord, who will have mercy upon them, and to our God who will abundantly pardon.' Isa. lv: 7.

We trust our aged friend will find in the above remarks a satisfactory solution of his difficulties. The case of our friend is but one among the many instances where the popular doctrines called orthodox, have driven those who listened to them to the cold and barren regions of infidelity. In such cases nothing but the pure Gospel of God's universal grace can satisfy and draw back the soul from its labyrinth of darkness and doubt, into the quiet path of truth, and love, and joyful hope, as we are happy to learn it has done in this instance. D. S.

[Original.]

THE MANUAL AGAIN.

Montreal, Sept. 22, 1846.

To the Editor of the Magazine and Advocate.

Sir,—On the 6th of August last I wrote you respecting the propriety of getting up a Universalist Pocket Manual. I beg leave to offer a few additional reasons.

I believe there is not a Universalist work to be procured in this city; if procured here they would cost 40 or 50 per cent above the New York prices. In most parts of Canada the difficulty and expense would be increased so as, in some cases to be almost an impossibility. From these causes many (perhaps most) Universalists in Canada have no such books in their possession, and can't get them. To all those the Manual would be accessible by

post, unbound; thus each isolated Universalist (of which there are many) would become the nucleus of a large society.

Opportunities often occur in travelling, in which a Universalist might use up his adversary 'as cool as a cucumber' with the Manual; but for want of it, interminable discussions are entered into, which only serve to engender ill feeling and prejudices, without convincing. I know an instance of that kind myself.

It may be said that 'believers.....having battled so long and successfully for the truth, are already furnished by memory, both in head and heart with all the necessary weapons to defend the truth and to assail error without any such Manual.' But how is an isolated Universalist, who has *not* battled long and successfully for the truth, to go to work? with perhaps learning and talent against him? This has been done, but it might have been done much easier with a Manual; and with greater success. I have myself missed many opportunities of convincing persons for want of such a Manual; and therefore I believe the responsibility rests on me to get it done; and I will get it done, if I have to write all the Universalist papers in the States; but it may as well be done in Western New York as anywhere else. Such a book is useful every where, but invaluable where Universalism is young. The expense of printing is but little; \$40 would cover it; I wish I had \$150; it should soon be done. If Universalism is to extend over the world instead of being confined mostly to a few American States;—if it is for the many, and not for the few;—if 'the knowledge of the Lord shall cover the earth as the waters cover the sea';—if it is to be the religion of all nations, kindreds and tongues;—if these things are to be, (and I believe they will be,) then it must be by the active exertions of isolated individuals. But I have shown what disadvantages those persons are subject to, for want of the Manual. 'The harvest is plenteous, but the laborers are few;' and they want good and handy tools.

If any one thinks it won't answer, let him state his reasons; if no one does so, then it is to be presumed that it is universally approved of, but that the Universalists of Western N. Y. are too lazy to go to work, and care nothing about spreading the doctrine beyond their own State; but there are other places with human beings in them. I am, &c. ALFRED CRIDGE.

REMARKS.—We give the above to our readers and the world. If any of our readers, ministering brethren, or others, who may hear of our Canadian brother's wishes and plan have any thing to say or do on the subject, let them speak. Our columns are free for the discussion of the matter. We gave our views of it when we published Br. C.'s former article. Ed.

[Original.]

THE COUNTRY PASTOR'S DEFENCE DEMOLISHED.

[Continued from page 341.]

Mr. D. declares, that in the estimation of good judges, the seats already constructed in the new school house, will comfortably accommodate 'at least 145 adult persons' 'aside from the unoccupied area,' &c. Then 'the blessed doctrine, in Preston,' is spreading more rapidly than its most sanguine admirers have claimed, its enemies themselves being judges; and our congregation is three times as large as the 'Country Pastor's.' But this, like other statements of Mr. D., must not be taken without several grains of allowance. Public speakers soon discover that even good judges generally greatly over estimate the number a house will commodore. By actual count I know, and will satisfy the 'Country Pastor,' if he will attend our meeting when it is full, that the seats will not contain 145 adults or men, women and children; and no one who has ever examined the house need be told that a meeting house of that size might accommodate near double; and that, like all our best arranged school houses, it can commodore vastly more adults at a lecture than children in school. So if none attend the winter school who are over 15, and the summer who are under 5, which is far from true, Mr. D. has not proved it too

large for the 43 scholars he mentions, which, whether or not the number of the age declared, I have not ascertained. The late County Superintendent, the late and present Town Superintendents, the teachers of the last winter's school, and even the Rev. Mr. Richards, a Presbyterian, who lectured in it, approve, and no disinterested friend of education disapproves its size. But if it is too large, the minority, the Universalists, could not have been responsible.

Though the old school house had for years disgraced the district, and been totally unfit for use, the 'Country Pastor' affirms that the resolution for a new one was carried by a single vote; his friends, opposing, of course.—Praise worthy act! What better might be expected of them? This declaration is true; but the idea conveyed that the house, as constructed, was so carried, is untrue. The vote was for a house; leaving its site, size, expense, &c., to be afterwards determined. There were advocates for three or four locations; and probably some of each sect voted affirmatively, others negatively, and others not at all. A portion, fearing that their favorite spot would not then be selected, preferred for a time to hire a room, hoping finally to be gratified. Hence not many voted, and the majority was but one. I do not believe there were 12 voters who demanded a special meeting to rescind that resolution; but, whatever may have been the number, they were not 'denied, lest the favorite project should be defeated;' for a large majority were for a house; but because the old house was sold, and as it was August or September, if delayed, a new one could not be erected that season. But, if otherwise, the minority trustee, the Universalist, could not be censurable. All but 3 or 4 voted that the expense of the house should be precisely what it was; nor was it afterwards increased, as Mr. D. asserts. The additional tax was to paint it, which was not included in the original calculation, and to procure a stove and fixtures, which it was supposed could not legally be embraced in the tax for the house. The plan was left with the building committee to determine, but a minority of whom were Universalists. IT WAS PRESENTED BY A SIGNER OF THE MEMORIAL AND ALMOST UNIVERSALLY ADOPTED. IT WAS NEVER CHANGED BUT TO SUIT SOME OF THE OTHER MEMORIALISTS, AND ITS SIZE WAS NEVER INCREASED. NOR did it ever encounter strong opposition from any source. It will be perceived, by reading one of my communications, that my statements upon this point were not entirely correct, because of misinformation; but in all their most essential bearings they are true; while the most important of the 'Country Pastor's' from forgetfulness or recklessness of himself or friends, are false.

The signers of the protest did not pay near two thirds of the expense of the erection of the house, as Mr. D. maintains.

Before the publication of my former article, in drawing off the amount they paid, I unintentionally omitted over \$20.00; and yet I conceded all that could be claimed, that 'THEY WERE THE MOST WEALTHY,' or paid the greatest amount. In raising \$374.08, they lack \$36.40 of paying two thirds. Which of us has the 'peculiar knack of making figures lie,' I leave the reader to decide.

I again declare that the Universalists had not used the house 'against the wishes of one half, or of but 15 of about 40, (not 33 as Mr. D. represents, but 37 or 38,) of the legal voters of the district.' By representation and misrepresentation, but 13 of the taxable polls, and 14 or 15 in all, had signed the protest; and I challenge Mr. D. to name 3 or 4, or more than 1 or 2 others, who were its approvers. And if he can canvass the votes, and then 'look his fellow men in the face, and declare as he has done,' that we used the house 'notwithstanding the strong remonstrance of almost one half of the legal voters of said district,' he has a more brazen front than I have supposed.

The 'Country Pastor,' with his usual justice and correctness, represents me as pronouncing it a 'gross falsehood' a monstrous 'breach of charity' for the memorialists to express an opinion respecting the tendency of our meetings; and contends that I have especially exercised the right I denied to them, which belongs to Partialists as well as Universalists. I have never questioned the right

or propriety of either to express an opinion of the tendency of the sentiments of the other; but merely the consistency of men, whatever may be their views, while perpetrating deeds as low, clandestine and underhanded as those proved upon the friends of Mr. D. in my present and former communications, denouncing any doctrines, save those which they themselves have embraced. To do so, 'savors not a little of the policy of the pickpocket, who after robbing his comrade of his purse, immediately joined in hot pursuit, himself loudest in the cry of, stop thief! stop thief!'

In reply to the remainder of the paragraph of Mr. D. containing the assumption just refuted, I aver that I have always paid that respect to others I demand for myself I have never trampled upon the rights of any of my fellow beings, nor have Universalists feared meeting houses by swindling, or endeavoring to exclude the meetings of other sects, from school houses they aided in erecting, by secret villainy or wholesale falsehood. I have never called any professed Christian an infidel for his opinions or poured upon him harsh and approbrious epithets; a trait for which some are, and no one who has read that despicable effusion, 'More Snakes in the Grass,' can doubt that Mr. D. is peculiarly distinguished. If I am correctly informed, he generally speaks of Universalists, with Atheists, Deists, and the vilest characters, without he excepts his friends! I respect the opinions of all honest men, whether Jews, Pagans, Mahometans, Mormons, Calvinists, Catholics, Protestants or Infidels. But knavery I abhor; and if I anathematize its perpetrators, I do not criminate the whole sects to which they belong. I am willing the tendency of my labors should be judged by my expose of 'A Country Pastor' and his friends. It is bold, plain, open, honest and straight forward, and its truth or falsity can easily be tested. Mr. D. has not attempted to meet it by examining its statements in the order they are presented, or any other, but by taking one here and another there, sometimes altering both the form and language, and introducing entirely irrelevant matter; and then, with what success the public will correctly decide. I wrote no snaky, ten-sided productions, and concealed no deep seated hatred with honied words; and I hope the world will judge the influence of both our sentiments by the state of society that upholds or denounces us. Can Mr. D. say as much?

Why does the 'Country Pastor' assail the man who saw the memorial in the office of the State Superintendent, and who declares that 'he knows it to be his hand writing'? Why so incensed, if all was honorable? If unsuccessful he never intended that base transaction should be known; or if successful, that he was its agent or originator. But 'his bar-room stands in the very centre of Mr. G.'s field of labor.' If, as he affirms, he who 'by one hour's scribbling about some snakes in the grass has convulsed the Empire State to its very centre,' by ten years labor has not removed it from the very heart of his church, am I censurable if it has not been prostrated by my few lectures? Seriously, the individual thus ungenerously attacked, is the Hon. Daniel Noyes, a prominent citizen, and in 1844, a member of the Legislature.—Through the mad efforts of Mr. D. and Co. for no licence, Preston voted for licence. Mr. N. is the only man in the town who sells intoxicating drinks; and no landlord in the county, even in the no licence towns, who keeps it, disposes of less to his immediate neighbors than he. No tavern is more respectable. And if he joins me 'most heartily in my liberal efforts to blacken the character of the hated 'Country Pastor', may he not have been shamefully abused by him and his friends? The wife of Mr. N. is a communicant of the Presbyterian church; and his general character as a husband, parent, neighbor, brother, and citizen, is above reproach. And if our endless destiny depends upon feeding the hungry, clothing the naked, &c., he may hear the welcome plaudit, 'come ye blessed,' while many loud mouthed professors must listen to the awful mandate, 'depart ye cursed!' When he declared that his neighborhood once so peaceful had 'become a perfect hell upon earth,' he did not mean that such was the case with the town or that even the inhabitants of his school district were generally immoral, but that

a little band of bigots kept it in a constant turmoil and contention.

Mr. N. gives liberally for our meeting house; but less than half what he paid for the Baptist, and entirely from his natural generosity. He is no Universalist, seldom or never attends or supports, is no more friendly to our meetings than others, and had never passed a word with me about Mr. D., or his associates; but an innate sense of right prompts him to assail the injurers and defend the injured, and me, unsolicited to render to him this tribute of justice. So much for the exertions of a man, who bitterly growled at being called a co-laborer with an equally malignant foe of God's impartial grace, to associate me with Mr. N., and by his usual low and indirect manner, derogate from our characters, and disgrace the town that has been so abundantly blessed by his labors. It is worthy of its origin.

I preface my review of the statements of Mr. D. concerning certain books with the following CERTIFICATE.

I hereby certify that I have been librarian of school district No. 4, in Preston, since the first Tuesday in October last; that 'Combe on Man' did not belong to the library until after the State Superintendent decided that it was a suitable work, and that during my residence in this town I have never owned nor circulated it. Neither 'Watt's on the Mind,' 'Abbott's young Christian,' nor any books were denied by me to any person on any ground whatever, nor 'selected out and laid aside from those belonging to the library.' The last named works, came, with others, from the library of a district annulled, a portion of which district and library were added to No. 4, and want of room kept them without the book case of the library. G. A. THROOP.

Preston, September 26th, 1846.

I might publish certificates from H. B. Seeley, Dr Fayette Avery, P. R. Minor, J. and M. J. Ferry, declaring that neither of the works specified, of Watts, Abbott, or Combe, were in the library when it was under their charge, nor was Combe, ever 'taken from and circulated and read as belonging to the library.' And these are all who have ever been librarians in the district, except a Baptist member, whom neither the 'Country Pastor' nor others will pronounce guilty of the charge they have made. Mr. Smith, the only trustee, in 1845, who is not an opposer of Universalism, or in 1846, who is its avowed believer, is prepared to make affidavit that he never declared that 'Abbott's Young Christian must be expelled from the library,' and the librarians of both years say they never heard such declarations. Smith Johnson, Esq., a member of no sect, since October last a trustee, and whose word none will question, avers that he never read, expressed an opinion, or gave any directions concerning it; and as the only remaining trustee, signed the memorial, he must have been the guilty man, complaining to the State Superintendent of the baseness of the end he had attained, or the defence of the 'Country Pastor' must contain a pious error. All I stated concerning the above mentioned books was true, and the defence of Mr. D. is false in every particular; and I call for the proof the memorialists stand ready 'to furnish.' 'Abbott's Young Christian,' is and was purchased by a trustee, knowing it was sectarian, as he admits. But does hearing of such an opinion, and surmising that it may be excluded, or perceiving a heap of library books out of the case without inquiring the cause, justify representations to the State Superintendent unqualifiedly wrong, as they now virtually admit all of them to be, which, as far as concerns 'Watts on the mind,' their defence does not even assert their honesty, and in relation to the rest makes but a plausible appearance of sincerity, by falsehood manufactured by Mr. D. or his friends, as he can best explain.

The subjoined certificate refutes the next declaration of the 'Country Pastor.'

I hereby certify that the articles published by Rev. T. J. Goodrich, in the Magazine and Advocate of July last, as far as they refer to me, were true, and that the defence of the 'Country Pastor,' in every respect that it contradicts them is false. When I ascertained that the memorialists had privately made unjust accusations against

me to the State Superintendent, depriving me of all knowledge and opportunity of refuting them, I felt seriously aggrieved. And whether or not they reflected their calumnies at the time, the public reiteration of them by Mr. D., long after I supposed all conceded them groundless, I can but regard as wilfully and maliciously designed to injure me. Circumstances render it extremely unpleasant for me to make this statement, but justice to myself demands it at my hands. G. A. THROOP.

Preston, September 26, 1846.

No man can specify an act that Mr. T. performed, pertaining to the exclusion or retention of the books named, or our occupancy of the house. And he said so little that I was told at the time, that if left to him it was feared he would decide against our legal right to hold meetings in the house, and retain 'Combe on Man' and the 'Voice to Youth' in the library. And unless Lucifer guided his pen, I can not account for the declaration that 'no one in Preston will pretend to deny' that he acted 'in all the measures of which the memorialists complain.' And unless Beelzebub sat at his elbow, I can not conceive how he could convey three false intimations in two lines, viz. that my friends in Preston are in favor of rum selling; that they had cast Mr. T. out of their synagogue for opposing it, and that Mr. T. had belonged to the Universalists. And this by a man who aims to extricate Presbyterianism from the disgrace of leading the effort to exclude us from the school house, &c., by denying that its supporters, legal society members, and even advocates, who are not communicants, are Presbyterians!

Mr. D. declares that the County Superintendents do not, as Mr. G. asserts, nor ever did belong to a self-styled evangelical church. This is true of the present, but untrue of the Superintendent when the school house was reared; the late worthy Superintendent as in my article termed him; D. R. Randall, Esq., Superintendent in 1844 and 1845, who was all I represented him, and recommended District No. 4, to build the house they erected. So Mr. D. need not write to learn the sentiments of those who held that station 5 years since, or may hereafter. As the present excellent Superintendent was appointed about the time of their efforts to exclude us, and 'they had no fear from the closest investigation of all the complaints preferred by them to the State Superintendent,' why did they not appeal to him? Why select so distant a tribunal, in room of one so natural and near, and represent that there was no other? The reason is well known in Preston; 'they feared their reckless falsehoods would be detected.' But they did nothing clandestinely; though 'the Country Pastor' secretly wrote, and they privately signed a black and calumnious memorial, and its reply was suppressed at the expense of truth; a reply addressed externally to the trustees and designed for the district. And whether it was interally directed to the inhabitants of the district, as my informant supposed, or to the signers, inhabitants, as Mr. D. declares, as the author kept no copy, the original is still retained, and what is said to be it, before its publication, passed through the hands of at least one man who has no very great regard for truth, I am unable to determine.

Br. Austin has clearly refuted 'the Country Pastor's' declarations concerning the 'expurgated edition' of 'the Voice to Youth.' He was best acquainted with the facts and has my sincere thanks. He pronounces Mr. D.'s statements concerning it 'reckless in the extreme, to say the least,' and adds, 'if it is a specimen of the general character of his assertions, it must detract much from their weight in the estimation of the candid.' He will perceive that its moral turpitude leaves no comparison to many made in the 'memorial' and 'defence.'

The 'Country Pastor' still clings to his characteristic statement, that every other but the expurgated 'edition of the Voice to Youth' was published with the avowed design of propagating Universalism; but can not name a man who ever published it avowing such a design, and does not present a particle of proof that that was its real object. It was strongly commended by many political, literary and religious periodicals of all parties and sects, by that very widely circulated Methodist paper, 'the Christian

Advocate and Journal,' and others self-styled 'Evangelical,' by thousands of Partialist church members in every part of the country, Presbyterians included; and it was left to the Rev. Mr. Dyer to immortalize himself by making this important discovery, and to perceive that all these were idiots, dots or maniacs; not to see, or liars to deny this obvious fact.

Concede what we neither affirm or deny, however Mr. D. has represented us, all that any one ever attempted to prove, that a few sentences on one or two pages teach that sentiment, (or rather go to refute its opposite,) the one thousandth, or possibly, the five hundredth part of the book; that no more gives character to the whole, than does one man to an assemblage of 500, or 1000 men.—According to such reasoning, that it had an object, 500 or 1000 sentences had none. 'The Country Pastor' doubtless knows that the libraries contain many volumes that more decidedly and lengthily oppose, than it is claimed that the 'Voice to Youth' supports, Universalism, and about which there is no complaint; and his deceptive and unprincipled course concerning this work, will lead community to rightly conclude in regard to the truth and honesty of his other statements, and to correctly decide whether he has a 'soul' or a 'gizzard.'

If I conveyed the idea that Mr. Richards was invited to lecture in the school house *exclusively* by Presbyterians, I was in error, my information being defective. Some of them and others were consulted, and that it was with their approbation is conceded. Nor did I affirm that the lecture was religious. But the essential point for which it was introduced, to show the inconsistency of men in attending and officiating as officers of debates, and approving of lectures in a house, at the very time that they, by protest, remonstrances, or memorials, declare it a grievous wrong to use it for any such purpose, and endeavor to open it for nothing but the day school, can not be met.

[To be continued.]

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, OCTOBER 30, 1846.

UNIVERSALIST QUARTERLY AND GENERAL REVIEW.

The October number, (the 4th and last of the third volume,) of this valuable and critical work, has come to hand, laden as usual, with choice and edifying matter.

The first article is on the 'Ronge Reform,' in Germany, which had its origin in the exhibition at Treves of what the Catholics called the *holy seamless coat* in which Christ was led from the hall of judgment to the cross of Calvary, and the solemn protest and earnest expostulation of John Ronge against such a blasphemous and hypocritical pretension of the Bishop of Treves. Multitudes ranged themselves under the standard of Ronge, throwing off their allegiance to the Pope of Rome, and many of the Catholic superstitions, and establishing what they call the New German Catholic Church. Ronge appears as a second Luther, and the reform is spreading rapidly through many of the German States. This article is a timely and pertinent review of the interesting facts and features of this reform, and bears the signature of G. W. G.

The second article is from the pen of Rev. A. D. Mayo, and entitled 'Universalism, the demand of the Age.' The writer proceeds to show that the whole tendency of the moral and religious world, the various reforms and philanthropic movements of the day, the temperance, peace, anti-slavery, prison discipline, moral and social reform associations, the remodelling and softening down of the rigid features of old and cruel creeds, and every important change and movement of the age, is in harmony with the spirit, and tends to the ultimate triumph of Universalism.

The third article is entitled 'Philosophy imperfect—

Christianity perfect,' and written by Rev. O. A. Skinner. Its design is to show that, however beautiful and attractive may be the speculations of philosophy, they are at least imperfect, often discordant, and never satisfying to the moral and spiritual wants of man, and leave his duties, obligations, and especially his finally destiny in the dark; and that on the other hand Christianity is perfect, as a system of morality, exhibiting the true character of God, man's relationship to him, the true nature of worship, a perfect pattern of life in the example of Jesus, a perfect system of rewards and punishments, and a perfect assurance of a future life and immortality for man beyond the grave. It is a well written article, and should be attentively read by all preachers as well as laymen who are inclined to 'spoil' themselves 'through philosophy, falsely so called, after the traditions of men and not after Christ.'

The fourth article is from the pen of the editor, Rev. Dr. Ballou, and entitled 'The Faith requisite to Christian Fellowship.' It is a most critical and searching article, eminently characteristic of its author. It exposes the weakness and folly, and silly flummery of the pretension set up by some modern *soi-disant* reformers, that no faith at all in Christ as the Son and divinely appointed, and anointed Messenger of God to men, is necessary to entitle one to the Christian name and fellowship—that a Deist or an Atheist may justly claim to be a Christian if his life and example, be such as the Gospel points out. The article is most searching, timely and appropos to these days of latitudinarianism and transcendentalism; and should be attentively considered by all who are inclined to break away from the anchor ground of the true Christian, who maintains, with his Master, that 'This is the work of God; that ye believe on him whom he hath sent,' as well as obey his precepts.

The other articles in the present number are two poetic articles—'God's Temple,' by H. J. W., and 'The Joy of Sadness' by A. G. L., (Br. Laurie, we suppose,)—'Death and its Agencies,' by Rev. H. Bacon; 'Lessons of Theology taught in the works of Creation,' by Rev. C. F. LeFevre; 'Sources of National Prosperity and Ruin,' by the Editor, and 'Literary Notices' of the Rose of Sharon, and Hurlbut's Essays on Human Rights and their Political Guaranties.

The publisher of the Quarterly says if all who are indebted for the work will *immediately* pay up arrearages (a very reasonable request,) the work will be continued, 'otherwise it must stop.' We trust, for the credit of the denomination, that those in arrears will pay up, every soul of them, and try and get new and good subscribers enough to encourage the publisher to go on his way rejoicing. Br. Tompkins, as well as the Quarterly is worthy of extensive patronage. D. S.

REMOVALS.

Br. A. G. Laurie, of Canada West, we understand has received and accepted an invitation to settle at Erie, Pa., as pastor of the Universalist society in that place. Br. L. we believe is an excellent and devoted preacher, and we doubt not will be eminently useful in promoting the cause of truth in his new location. Erie is an important place, and needs an able and efficient preacher.—Our friends in Canada, however, will sustain no serious loss in his removal.

Br. J. A. Coolidge has removed from Petersham to Shirley Village, Mass.

Br. Z. Thompson, has removed from New Market, N. H., to Cabotville, Mass. In a late letter to the editor of the Trumpet he says, the society in the latter place have lately been fitting up their church in excellent style, and are now in quite a prosperous condition.

Br. G. W. Quinby to Franklin, Mass. Br. G. K. Shaw from Dixfield to Paris, Me. The 'Primitive Expounder' from Jackson to Ann Arbor, Mich. Br. A. G. Laurie is about to remove from London, C. W., to Erie, Pa. Br. E. Case, Jr., has accepted an invitation to locate in Boston, Erie county, N. Y.

Br. Barry, send on your articles on the Resurrection, and also your article on the seal of Christ's Messiahship. They will be abundantly welcome. Ed.

Harpers Publications.

The Harpers have just issued a beautiful 12mo. volume of 292 pages, entitled 'MYRTIS,' with other etchings, by Mrs. L. H. Sigourney. Its contents are as follows. Myrtis, Bertha, Lady Arabella Johnson, Mary Rice, Fall of the Pequod, The Yankee, A legend of Pennsylvania, The Lady of Mount Vernon, A tale of Poland, The Alms-house, The Plough and the Sword, The Reverse and the Lost Children. Such a collection, with the name of the well known author can not but ensure an extensive sale of the book.

Nos. 9 and 10 of the PICTORIAL ENGLAND, are issued and comprise the history of that country, civil and military, during the reigns of King Henry III, Edward I, II, and III, and Richard II, a period of 183 years. A portrait of each of those Kings, and an engraving of their great seals are given, besides engravings illustrating many remarkable events. 25 cents per number.

Nos. 117-118 of the ILLUMINATED SHAKESPEARE contains the remainder of Part II of King Henry Sixth, and begins Part II of the same tragedy. 25 cents. The above works for sale at Beesley's.

The COLUMBIAN and GRAHAM'S Magazines for November with their usual number of handsome engravings and quantity of interesting matter, are received and for sale by Beesley.

Mr. Beesley has also received the November No. of the N. Y. ILLUSTRATED MAGAZINE. Four handsome engravings embellish its pages, among which the 'Flower Girl' specially attracted our attention. It is a beautiful and expressive thing and worth the price of the No. The 'Young Shepherd,' is another pretty rural picture—all are good, as well as the full and varied complement of reading matter. 25 cents.

The MECHANICS' MIRROR for October contains an address by Thomas P. Judd, P. S. P. before the Protection of Geneva Mechanics. Subject, 'Union among Mechanics.' It contains other good things. At Beesley's.

THE WESTERN UNIVERSALIST has just entered upon its VI volume. It is edited and published by Br. E. Manford, at Indianapolis, Ind., Semi-monthly—in the quarto form—is a good paper—doing much good for the cause in that region and—we wish it abundant success. Br. Manford offers the following generous proposition to his patrons for the ensuing year.

A PROPOSITION TO OUR PATRONS.—If each of you will obtain one subscriber for this volume, we will publish the next volume in weekly numbers for one dollar per year. We believe each of you can do this. Will you try? Forward the names as fast as you get them.

RHODE ISLAND UNIVERSALIST TRACT SOCIETY.—Our acknowledgments are due to Br. H. Bacon for copies of the several Tracts published by the above named society. These little tracts, short, pithy, pungent and to the point, are calculated to do much good when freely circulated among the people, in removing objections to, and furnishing concise arguments in proof of, the doctrine of impartial grace.

STEUBEN ASSOCIATION.

An extra session of this body was held in Springwater, on the 7th and 8th inst. The Council was called to order by the Standing Clerk. Br. C. Carpenter was chosen Moderator, and Br. O. Roberts, Clerk pro tem., and who also was chosen to prepare the minutes of this meeting for publication, and accompany them with suitable remarks. There were six preachers of our faith present, viz: N. Sawyer, O. Roberts, Robinson, A. Upson, C. Carpenter, and Wm. Burlingame. The first two, preached two discourses each, and the last two, one each; making in all six discourses on the occasion. A goodly number were in attendance on the last day, and much praise is due the singers for their songs which so much enlivened our feelings and added interest to the meeting. And our good friends in Springwater are entitled to our thanks for

their very kind and hospitable feelings which they manifested towards us during our stay among them.

From the delegates and other brethren who came up to this spiritual feast with us, we heard some encouraging news concerning the condition of our common cause in different parts of this moral heritage of our Master. One unanimous cry seemed to come up from nearly every hill-top and every valley, in the language of the Macedonians, 'Come over and help us.' There are but few preachers in their midst; and, as a matter of course, but little organization. There are a great many believers scattered over this vast territory, and they need faithful shepherds to guide them, to take them by the hand and lead them up out of the land of spiritual darkness and bondage, and feed them with the true bread from heaven. They have found after years of toil, that organization is absolutely needed among them for their future prosperity; and, therefore, at this meeting, after much discussion upon the best means of promoting the cause, the efficiency of establishing of a Missionary Society, etc., to this end it was, therefore, unanimously

Resolved, That brethren be appointed to obtain the necessary funds for the support of preaching among them, and that they report the result of their proceedings to the next Conference. The following brethren were appointed to act as that committee, viz: J. Healy, South Dansville; Curtis Molby, Orange; Asa Rockwell, Hornby; William S. Beers, Beaver Dam; G. Coryell, Townsend; J. Pierce, Cohocton; S. Holmes, Avoca; Z. Bradley, Kennedyville; Wm. Goff, Howard; G. Ford, Springwater. These brethren are empowered with authority to appoint, and are expected earnestly to request other brethren living in sections where no committee has been appointed, and where meetings may be sustained, to co-operate with them in these measures. All are requested to engage in the work assigned them immediately. And to give a more thorough and speedy impetus to this important undertaking, Br. Wm. Burlingame will visit several places within the bounds of the Association, and commence his tour immediately, preaching in Springwater on the first Sunday in Nov. A. M. and P. M. On Tuesday evening at Liberty Corners, and on Thursday evening, at Howard. Then he will return either by way of Springwater or Dansville to Conesus, where he will attend to his regular appointment on Sunday. The friends living off from this route, and attending either of the meetings will come prepared to name the time and place of meetings in their respective neighborhoods, on the week following, when Br. B. will make them a visit also. He is determined as far as he has ability, God helping him, to make a thorough work as a missionary among them, and wishes their united action, and hearty co-operation with him and without delay. The committee appointed at each of the places above named, are respectfully requested to attend to the duty assigned them, if possible, before Br. B. visits them, that he may without hindrance continue his labors steadily among them from that time forward.

Brethren will you now awake to your duty, and show to the world that you feel what you profess, and mean what you say. Do not let these many long evenings, this most favorable time in the year for meetings pass away without availing yourselves speedily of the benefits of the preached word. Do not let it be simply said at the next Conference, that you have obtained such an amount of funds, but that you are also having regular and stated meetings—that you have spiritual laborers actually employed in the field. One of the objects of the next Conference is to organize a Missionary Society, or to adopt some more general system of organization; and for the purpose of more immediately and effectually obtaining the object, the above committee was appointed, since if they discharge their duty faithfully, they will be enabled to ascertain the number, strength, influence, wants and prospects within the bounds of the Association, and report at the next meeting.

Two requests were made at this meeting for letters of fellowship, one from Br. Robinson, who was 'brought up' in Springwater, and has lately commenced preaching

the doctrine of universal grace in his native town, to good acceptance. The other from Br. Wm. Burlingame, who is a convert from the Baptist among whom he labored with untiring zeal for some years, beloved by all; but who having embraced the doctrine of a world's reconciliation, is now devoting all his energies in our holy cause. He is now preaching half of his time to good acceptance in Conesus, where we have a good and well organized society; consequently he is recommended with all confidence to our Steuben brethren, and to all to whom God, in his providence, shall call him to preach.

Let all remember the time and object of the next Conference at South Dansville, on the first Wednesday and Thursday of Jan. next, and let all the members of the above committee, especially be present; or if not possible to do so, let them report by letter, directing the same to the Standing Clerk, Br. A. Upson, Hornellsville. Those who receive this paper are requested to send a copy to such members of the committee as do not receive the paper from the publisher, that there may be one simultaneous action, and all move on together in the great and and glorious work of spreading the Gospel among men.— [Evangelist. Per order, O. ROBERTS, Clerk.

RELIGIOUS NOTICES.

The EDITOR will preach in Illion next Sunday, and at Clayville the Sunday after.

MARRIAGES.

In Phelps, Ontario county, by Rev. J. J. Austin, Mr. HENRY L. BARKER, of Clinton, to Miss AMANDA E. DAWLEY, of the former place.

In Newark, on the 8th inst., by the same, Mr. F. F. WELMAN KENYON, to Miss MARY GRANT, all of Newark.

In Lyons, on the 22d inst., by the same, Mr. JACOB EVERHART, JR., of Massillon, O., to Miss ORRISAVILLA LONDON, of the former place.

In Lebanon, on the 14th inst., by Rev. Charles L. Shipman, Mr. GEORGE W. BAKER and Miss HANNAH HEAD, both of Lebanon.

In Middleville, on Monday morning, the 28th ult., by the Rev. T. J. Whitcomb, Mr. SAMUEL R. BROUGHTON to Miss MARY E. FORD.

UNIVERSALIST BOOKS FOR SALE AT THIS OFFICE.

Paige's Selections	\$1.00	Ballou on Future Retri-	
Rose of Sharon for 1847		bution	.50
	2.00	Juvenile Library	.50
do. Commentary 2 vs.	2.00	Williamson's Argument	.50
Universalists Guide	1.00	for Christianity	.50
do. Book of Reference	1.00	Exposition of Univers'm	.50
Balfour's 2d Inquiry	1.00	Lectures to Youth	.50
Names and Titles of Je-		Orthodoxy as it is	.50
sus	1.00	Historical Sketches	.50
Pro and Con of Univer-		The Preacher	.50
salism	1.00	Biography of Winchester	.50
Skinner and Campbell's		Bacon on Religion	.50
Discussion	1.00	Skinner's Letters to Ai-	
Pocket Polyglot Bible	1.00	kin and Lansing	.50
Ancient History of Uni-		Life of Murray	.50
versalism	1.00	Adventures of Eld. Tub	
Rogers' Memoranda	1.00	by G. Rogers	.50
Practical Hints to Uni-		Universalist Assistant, by	
versalists	.75	D. Forbes	.50
Universalist Book	.63	Emmon's Bible Diction.	.50
Austin's Voice to Youth	.63	Ellen, or Forgive and	
do. to the Married	.63	Forget	.50
do. on the Attributes	.63	Convention Sermons	.50
Ballou's Lect. Sermons	.63	Duties of Young Men,	
do. Select Sermons	.63	E. H. Chapin,	.37
do. on the Atonem't	.50	Duties of Parents, O. A.	
do. Notes on the Pa-		Skinner	.37
rables	.50	Floral Fortune Teller	.37
Illustrations of the Para-		Chapin's Lectures	.37
bles, T. Whittemore	.75	Flower Vase,	.37
Sybilline Verses or the		Fables of Flora	.37
Mirror of Fate	.75	Sacred Flora, by H. Ba-	
Mrs. Scott's Poems	.63	con	.37
Causes of Infidelity Re-		Memoir of S. W. Fuller	.37
moved	.63	Pocket Concordance	.25
Universalist Manual	.50	Biography of Rev. W. H.	
Skinner's Prayer Book	.50	Grissold	.25
Christian Comforter	.50	Streeter's Hymns, (large	
Law of Kindness	.50	and small)	.44, .50, .63
Ely and Thomas Discus.	.50	Almanac and Register	
Flower Basket	.50	for 1847	
Washingtonian Pock't Companion,	doz. or single,		

[Original.]
WAWANOSH.

[Concluded.]

'Twas on a bright and lovely day,
The sky was clear and birds were gay,
And sweetly caroled forth their lay;
And nature far and near was seen
Glad in her choicest robe of green;
Icola had seized the balmy hour
To rove once more to a rock-hid bower,
Where the gentle breeze through the boughs above,
Had echoed her lover's vows of love—
She threw herself upon the sod
Her lover's feet so oft had trod.
And Hope pictured future scenes of bliss,
While memory clung to his parting kiss,

She tarried there, in pleasing thought
Till the sun's last rays by the hills were caught,
And, glancing through the forest thw,
Around her couch their fading hue;
And the joyous song of the feathered crew
Was checked by the damps of evening dew.
She left the wood whose gloom had grown
Fearful to her excited brain—
Phantoms of fear till now unknown
Unnerved her weak and trembling frame.
She reached her home in trembling mood
And in her father's presence stood.
The chieftain sat in downcast mood—
A warrior stained with dust and blood
Thus spake: 'My chieftain, I alone
From Olga's daring band have flown,
Though none would flee till hope was lost
With him whom thou wilt prize the most—
The leader of our fated band—
Thrice nobly did his voice recall,
And thrice with foremost blade and hand
Beat back the foe, when each and all
Of our lone few abandoned hope
Successfully 'gainst odds to cope,
And had he lived to stem the flood
And turn the current of this blood,
All the fierce fury of their hate
Would but have made our vengeance late!—
He paused—for now his eye first fell
Upon the maid whose looks foretell
Too soon another sad farewell,
Her fixed gaze and changeless look,
The warrior nor the sire could brook;
For in its deep unearthly glare,
Shone the keen misery of despair.
One shriek she gave, and heard no more,
But helpless sank upon the floor.
They laid her gently on the bed,
As one already with the dead;
But by degrees, her pulse so still,
A feeble fluttering gave—a blush
Stole o'er her cheek; and with a thrill
Of joy they marked that mocking flush.
For many days she lingered on—
No ray of hope, no cloudless sun,
Had yet upon her spirit shone—
Death was the only boon to crave;
The hand of death alone could save
From pangs she never could forget,
And useless sighs, and vain regret,
Thus passed; and neath yon clump of trees,
(On a green spot close by the water,)
Whose boughs make music of the breeze,
Sleeps Wawanosh's lovely daughter.

Utica, 1846.

B. F. DENTON.

[Original.]

THE TOLLING BELLS—SABBATH MORNING.

Hark! what mean those different sounds.
Of tolling bells the village round?
From hill to dale each Sabbath morn,
Like warning gems—or sportsmen's horn?
In language plain do they not say,
'Come to our church—this is the way!—
Our creeds are pure—and from above,
And sanctioned by the God of love?

Our preacher too—a man of God—
By word and work points out the road,

That all 'who run may read' and know
The path to shun—the way to go.

Come wandering sinner, hear the word
Of love and mercy from the Lord,
Thy precious soul must ever dwell,
With saints in heaven, or sink to hell!

How hard men toil, and vainly strive,
That sinners may repent and live!
Unmindful that the God above
Exceeds them all in power and love!

How vain to think that human skill
Can vie with God, whose power and will—
As heaven above the earth is higher,
So far from ours do God's aspire!

O! when will error disappear!
The light of truth shine bright and clear?
That all may hear and know God's word,
Acknowledge Christ, and own him Lord?

In Christ the Son, all fullness dwells,
All fear and doubt his truth dispells,
To him all majesty is given,
All power on earth, and power in heaven.

Sectarian creeds nor partial love;
Can ne'er divide the church above;
As on the 'just and unjust fall
The dews of heaven,' so God loves all.

Geneva.

K. I. F.

DEPEND ON YOURSELF.

Bad luck, as well as mischance and misfortune, are the daughters of misconduct, and sometimes the mothers of success, prosperity, and advancement. To be thrown upon one's resources, is to be cast into the very lap of fortune. Had Franklin entered Philadelphia with a thousand dollars in his pocket, instead of one shilling and nine-pence, as he did, in all probability he would have gone on a 'spre'e,' instead of hunting employment, and died at thirty-five from driving tandem teams and drinking brandy smashers, instead of living to the green old age of eighty, and dying a philosopher, whose amusement was the taming of thunder bolts and bottling up lightning. Had Napoleon's father been the owner of a princely estate, his son would never have got to be Emperor. A good kick out of doors is better for a boy, than all the rich uncles in the world. One never tries to swim so hard as when he's got to do it or drown.

To be a rich man's son is the greatest misfortune that can befall a young man, morally speaking.—Who fill our offices of state or of honor?—not the children of the rich, or the sons of the opulent.

A knowledge of starch and debauchery is all a rich man's son aspires to. The parlor is the scene of their oratory, and hair oil the care of their souls; poor creatures!—*Albany Knickerbocker.*

CLINTON LIBERAL INSTITUTE.

The Fall Term of this well known School, Male and Female Department, will commence on Wednesday, the 2d of September, proximo. It will continue under the same government and teachers as during the year past, with the exception of teacher of Mathematics.

Rev. T. J. SAWYER, M. A., Principal of the Male Department, and Teacher of the German, and the higher branches of the English language.

J. A. ROUND, M. A., Teacher of the Greek and Latin languages.

Mr. P. A. TOWNE, Teacher of Mathematics and the Natural Sciences.

Miss M. RICHARDS, Principal of the Female Department, and Teacher of French.

Miss J. E. BARKER, Assistant and Teacher of Music.

A Course of lectures on Chemistry will be given by an approved and competent Lecturer: and should it be required, a *Primary Department* for boys will be opened under the immediate care and instruction of a competent Teacher.

The Executive Committee mean to spare no pains to make the Institute sustain a high rank among the best Academies of the State.

Tuition, including room rent and incidental expenses per term of 14 weeks, for \$4.50 to \$7.50.

Board, including lodging and washing may be had in private families at from \$1.50 to \$1.75 per week; exclusive of lodging and washing at 87 1-2 to \$1.31. Many students board themselves at an expense varying from 37 1-2 to 75 cents per week.

The Winter Term will commence one week after the close of the Fall term.

REGISTER AND ALMANAC FOR 1847.—We have received a supply of the Register for next year, and shall be happy to supply cash orders at the earliest notice. The Register and Almanac is got up in style similar to that for the current year, but contains 12 more pages, and is sold for the same price. Six dollars and a half per hundred, one dollar per dozen, and twelve and a half cents, single. Send in your cash orders early.

GENERAL ELECTION.

NOTICE is hereby given, that at the next General Election to be held on the Tuesday succeeding the first Monday of November next, the followings officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State.
Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

A Senator for the Fifth Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of Carlos P. Scovil, on the last day of December next.

A Representative in the 30th Congress of the United States, for the Twentieth Congressional District consisting of the county of Oneida.

Also the following officers for the said county, to wit:
4 Members of Assembly. A Sheriff in the place of Palmer V. Kellogg, whose term of service will expire on the last day of December next. A County Clerk in the place of Delos DeWolf, whose term of service will expire on the last day of December next; and four Coroners in the places of the present incumbents, whose terms of service will also expire on the said day.

PALMER V. KELLOGG, Sheriff.

STATE OF NEW YORK,
SECRETARY'S OFFICE.

ALBANY, July 24, 1846.

To the Sheriff of the County of Oneida:
SIR—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected to wit:

A Governor and Lieutenant Governor of this State.
Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

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Yours respectfully, N. S. BENTON,
Secretary of State.

TERMS.

A WALKER, PUBLISHER AND PROPRIETOR.

The MAGAZINE AND ADVOCATE is published every Friday, on a royal sheet, quarto form for binding, at \$1.50 per annum, for SINGLE COPIES or any number LESS than four.

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"A. WALKER, 30 Genesee street Utica, N. Y."

EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

VOL. XVII.

UTICA, N. Y., FRIDAY, NOVEMBER 6, 1846.

NO. 45.

[Original.]

THE COUNTRY PASTOR'S DEFENCE DEMOLISHED.

[Concluded from page 349.]

The following letter refutes Mr. D.'s assertion, that the meeting house in which he labors was erected by honest means. It was voluntarily written by the highly respectable friend whose name is attached. He is well known, and his character for veracity is not excelled. He has kindly consented that I should use it as I deemed advisable. No honest man will censure its decided warmth. With the subjoined certificates from men of unimpeachable integrity and truth, it establishes more than I ever stated.

Mount Upton, September 24, 1846.

MR. GOODRICH,

SIR—Since the first of July last, I have had the pleasure of perusing several articles in the Magazine and Advocate, entitled, 'The Country Pastor,' 'Memorial of the Country Pastor,' 'Review of it,' 'The Superintendent's Reply,' etc. Having formerly been acquainted with the character of the individuals therein implicated, and also being witness to some of the nefarious acts committed by them, and there referred to, I was compelled to endorse every word as truth, and recognize the whole article as a full and faithful statement of the facts, and a just expose of the frauds and intrigues of the 'Country Pastor' and his friends.

I was greatly surprised to find in another number of the same periodical, an article entitled the 'Country Pastor's Defence.' I was surprised, because I had supposed that Mr. Dyer and his friends, had too much respect for their own characters, and too much admired an honorable reputation, a good name, and honest report, to publicly declare that to be true, which he, his friends, and the public, well knew to be basely and utterly false. 'The Country Pastor,' doubtless labored long and assiduously in preparing his 'defence,' and has failed not in carefully avoiding all truth, honesty and self-respect. I was happily surprised when I read that part of it relating to the erection of the meeting house in Preston; for in that, I find the pledge of a trustee, who unlike the rest, is not a 'pious swindler,' which secures to me the small sum of \$80, with interest eight or ten years, by renewing my legal claim, which before was outlawed, and for which I expected neither cents or favors. The good pastor says, that 'you would confer a favor on the trustees, by naming to them the individual who furnished a dollar toward the erection of the house under the encouragement Universalists were to occupy it on any occasion whatever;' and if any other individual, whether Universalist or otherwise, will make it satisfactorily appear, that he has funds vested in the Presbyterian meeting house in Preston, dishonestly or unfairly obtained, the word of a trustee for it, who is no 'pious swindler' neither, he shall have his money back again, with interest, though it may have become outlawed twice over.

Dear Sir, I am one of those individuals who contributed to the erection of said meeting house, under the encouragement and express promise, by them solemnly made, that the house should be open one half of the time to any and all denominations. They wished it to be called a Presbyterian house, and only asked to occupy it one half of the time. I too, among the 'individuals,' who at the time 'acknowledged myself to be a Universalist,' and was 'supposed to be such,' that has furnished not only 'one farthing,' but \$80, for its erection. I too am the individual who can and will make it satisfactorily appear to that conscience-stricken trustee, if his name shall be disclosed, that I have

funds vested in the meeting house in Preston, dishonestly and unfairly obtained,' and will, the first opportunity, give him the invitation to pay over principal, interest, and if needs be, costs.

In consequence of the decided and solemn promise of the leading Presbyterians, I vested my \$80, gave my time and consented to act as trustee, or building committee, and incurred the liabilities to pay for the erection of said house. At that time it was supposed by all concerned, that it was to be called a Presbyterian house, and occupied by them one half the time; the remainder by any and all other denominations. It was so talked by all, till two or three months after its completion. During that time the house was unoccupied. I at length appointed a meeting for a Universalist minister, Mr. Doolittle; and the evening previous, the Presbyterians collected together at my house, and protested against my opening the house for him, and demanded of me the keys and papers, which were then in my hands. I could have opened and had the meeting in it, for I had the right and the means. I however yielded to them, gave up the keys and papers, and opened my own house, upon this condition, viz., that they would immediately call a meeting of the subscribers, and if possible, buy out the half that belonged to me and others, or sell their half to us. Such meeting has never been called; and with one exception, no moneys thus fraudulently obtained have been refunded. This Mr. Dyer speaks of in his defence, and says it was refunded to avoid all appearance of wrong; and that the amount was only \$20. The good pastor is much mistaken; \$50 was the sum subscribed, and it was refunded to avoid a law suit, and a bill of costs. I authorize you to name me as one of the individuals, whom the trustees challenge you to name, viz., 'one who was a Universalist at the time, or supposed to be such,' 'who paid a farthing,' &c., and 'who signed under encouragements,' &c. You will confer a favor upon me, to ascertain if possible, the name of that trustee, 'who is no pious swindler,' and inform me of the same.

I am, Sir, with respect, your friend,

H. BILLINGS.

REV. J. T. GOODRICH.

I hereby certify that I subscribed fifty dollars towards the erection of the meeting house now occupied by the Presbyterians, at Preston Centre, in consequence of the inducements presented to me, that the Presbyterians would use it but a part of the time, and the remainder it should be free for all denominations of professing Christians; that I paid betwixt twenty and thirty dollars, and withheld the remainder, because of the exclusion of Mr. Doolittle from preaching therein; that I compelled them to refund me what they had received by threatening them with the legal consequences, if they refused; that I have not a doubt that others aided them from the same considerations; and that I will swear to the truth of what is herein stated in a court of justice when called upon so to do.

CLARKE LEWIS.

Preston, September 26, 1846.

I hereby certify that I paid \$12 for the erection of the meeting house above referred to, in consequence of the representation that the Presbyterians would occupy it but one half of the time, and the remainder, it should be free to all sects of professing Christians; that I have not a doubt that others aided them on this condition; and that I will swear to the truth of what I herein state when called upon in a court of justice.

CHARLES ECCLESTON.

Preston, September 26, 1846.

The above letter declares that the key was ob-

tained, and Br. Doolittle excluded, by the blackest falsehood; by conceding that the Presbyterians owned but half the house, and if possible would buy the other or sell their own, which they never endeavored to do. Hence, they designedly swindled their neighbors out of \$700 or \$800, the value of their half of the house. The money offered and not obtained was on condition that the house, if free as represented, should be called in the subscription, a free and not a Presbyterian house, which was desired, as it would prevent them from defrauding others of their money or depriving them of their rights. Mr. D. challenges me for the information I have given, and I challenge him to name the trustee, 'who is no pious swindler' who will refund \$92.00 with interest, some 10 years, not 'to avoid even the appearance of wrong,' but to rid his church from longer countenancing down right knavery! Perhaps he may then learn that I have similar certificates from others, demanding their honest due so long withheld. Not only were Universalists, but Baptists, and community generally, promised that the house should be free to all sects, a portion of the time; and how well it has been performed to them they can testify.

Instead of being as unfortunate 'in my statements relative to the affairs of the society' as the 'Country Pastor' represents, I have proved greater frauds and more reckless falsehoods than I ever intimated. And yet I possess other facts severely reflecting upon some of his leading friends, which that 'charity and love sufficiently liberal to embrace' 'near all the human race,' causes me to suppress. And while the public see that if the friends of Mr. D. had obtained but a comparatively small sum of money as fraudulently and converted to their own use, they would be prominent candidates for Auburn, with every prospect of success, they will satisfactorily decide whether or not I have animadverted upon such transactions with too much 'pious indignation,' or regarded such movements with too much distrust.

The 'Country Pastor' pronounces phrenology a harmless thing, 'especially when divested of infidelity;' concedes that he once publicly debated against it, but contends that he wastes no opposition upon it. Phrenology harmless, if 'divested of infidelity;' and he asserts that he did represent 'Combe on Man' as infidel to the State Superintendent, only that infidels so regarded it. In his 'More Snakes in the Grass,' he considered it worthy of especial notice, that County Superintendents had deservedly reprobated 'The Pirate's Own Book,' 'Book of Murders,' 'Criminal Calendar' &c., while 'Combe on the Constitution of Man,' 'Austin's Voice to Youth,' with others of kindred character, are known to abound in our district libraries, and suffered to pass without the least animadversion. He also says of Combe, 'On a careful examination, its deadly fangs, though artfully concealed, were discovered; and by timely exposure of its snaky wiles, the intended victim was rescued from its grasp.' And again, 'a mother professedly pious read the work; and despite the warnings and expostulations of her partner, persisted in recommending it to the perusal of her children. It scarcely need be told that these children now sit in the seat of the scorners, and are the loud advocates of infidelity. A lovely youth, the child of pious parents, and for a member of the church of unusual promise, fascinated by its gilded scales, yielded to the syren voice of the charmer, and all hope of her recovery to the belief of the truth, and to the paths of righteousness is gone. This and other kindred works, among which might be named 'Austin's Voice to Youth,' have found their way into many a district library, and it is to be feared,

into no small part of the school libraries throughout the land; where unsuspected, they are exerting a most powerful influence in corrupting the religious sentiments of the rising generation." Still again, "calling a short time since upon a female acquaintance of high standing for intelligence and piety, I found 'Combe on the Constitution of Man,' the work which infidels themselves profess to regard and recommend as the work of all others best calculated to subserve their purposes, occupying a place in her parlor more conspicuous by far than the Bible; and to my still greater surprise, I found the mother of an interesting family deaf to all warning and remonstrance against the dangerous tendency of so insidious a foe." Once more, "For one I rejoice that infidels themselves have come out and distinctly avowed 'Combe on Man' as one of their own progeny, and as the work on which, of all others, they place their chief dependence for undermining the Bible and Christianity." Though such books had sadly corrupted the fountains of knowledge "with the poisonous seeds of error and infidelity," were of the "most vitiating and decidedly infidel character," "dangerous," "most pernicious," "owing to the disguised and artful manner in which infidelity is concealed," "together with the specious titles under which works containing its more bold avowals and sent abroad," "tares," "Snakes in the Grass," "not only filling the fountains of knowledge with their deadly slime, but worming their way into our parlors, and the bed-chambers of our baptized offspring, and there fastening upon their very vitals with their deadly fangs," "serpents," "armed with 'deadly fangs,' unsuspected spreading 'their poison throughout our land,' while multitudes 'have fallen beyond the power of recovery,' without hearing but a gentle, uncertain and indistinct 'note of alarm' sounded from 'the pulpit and the press,' as it was not until recently that even the Evangelicals had exposed their true character, &c.; and though he declared 'Combe on Man,' to the State Superintendent, to be, 'the book which infidels themselves recommended as the work of all others best calculated to subserve their purposes,' yet he has not said it is infidel, or other than harmless, as it is, if divested of *infidelity*! The wayfaring man, though a fool, could but conclude that he intended to teach that it was thoroughly infidel. And is the equivocation and deception of his defence, in point of morality, better than lying? Phrenology harmless, and he no foe of it, if divested of infidelity, and still he delivered several lectures, at Preston Corners, in the estimation of all friendly to it, designed to ridicule it, independent of its Christianity or infidelity, as I can prove by G. A. Throop, Drs. Avery, Dwight, and many others.

With his usual ambiguity, Mr. D. denies he has discovered "that it is *dangerous* to teach children in general many of the higher branches of science, as they lead into infidelity, and what is still worse, Universalism," and pronounces it an old calumny that has been dead and rotten in the grave near four years, now dug up "for the exquisite purpose of adding spice and perfumery to the columns of the Advocate." Well, I have not affirmed its truth, all I declared was that it was so said. But that "infamous strolling lecturer," as he is, since he effectually prostrated Mr. D. in argument, is not my informant, and I am not convinced that such "a putrid carcass" has been resuscitated. Will the 'Country Pastor' answer two questions? Has he not sometimes so expressed himself, that he designed at least his own supporters to suppose that to be his opinion? And since the publication of my review of the memorial, did he not ask a venerable member of his church, in Sunday School, in substance, if he did not think a high cultivation or development of the mental faculties, (meaning by the study of the higher branches,) led to infidelity, and give a silent assent to an affirmative answer? Unless he can return an unambiguous negative, he is "entirely welcome to all the laurels he may reap" from this portion of his defence; and the public will correctly decide how well known was the falsity of my insinuation in Preston.

Mr. D. still speaks 'of opposing the circulation

of Universalist and infidel works through the school libraries,' but has not proved the 'Universalism' of one, not mentioned any infidel book but 'Combe on Man,' and has not said that that is infidel! He denies that his object is to supply 'their place with the publications of the American Tract Society,' though he appeals to the State Superintendent to know 'if they are to be accounted *sectarian*,' and excluded or not admitted! He knows that the law neither favors anti-evangelical or evangelical works; concedes that the libraries have contained the latter, of course in direct violation of it, but bitterly denounces their removal, and avows that he only wishes to guard their own rights and secure equal privileges to all! He asserts that we have joined with the Catholics, because we justly obtained the exclusion of some partialist, and they of some protestant works, and asserts that we demand and enjoy privileges denied to other sects!

The 'Country Pastor's' allusion to the article of J. M. Day I consider unworthy of notice. As remarkable as it may appear, he may yet learn that his 'More Snakes in the Grass,' are so ridiculous and contemptible, as 'to become a by-word, a hissing, and a reproach among all' liberal and enlightened minds who ever peruse them, of all parties and sects; though less 'blue,' 'illiberal,' and 'bigoted,' than the source from whence they emanated.

Mr. D. with his usual fairness, quotes the phrase, 'undivided influence,' which I applied to our friends in Preston, as referring to himself and Mr. Bush. In representing that these two Reverend gentlemen were co-laborers, I did not perpetrate an act so mean, "so much beneath the dignity of any man of common decency," as to slur the virtue of the good 'Country Pastor!' I meant, as the reader doubtless well understood, that as bitter foes of Universalism, they were both 'marching under the black flag of damnation,' to use the language of Mr. B. on a certain occasion, aiming at its annihilation.—In this sense they were co-laborers, how distant soever were these posts in this common army.

'Orthodoxy as it is,' names many Partialist clergymen who have perpetrated most infamous crimes, a part or all of them clearly influenced by their sentiments; and refers to hundreds of its believers whom it has driven to insanity, suicide and murder. Being unable to meet its stubborn facts, or controvert its conclusive reasons, it must feel the withering influence of Mr. D.!

It will be seen by carefully perusing my article published July 3d, in connection with this communication, that the only intimation I made which has been shown to be erroneous, was the comparatively unimportant one, that Mr. Richards was invited exclusively to lecture by the Presbyterians. Every other statement was correct, unless the reply of the State Superintendent was internally directed to the memorialists, inhabitants, instead of the inhabitants of the district; which, if true, was not very essential. Hence those implicated are by no means extricated from the outrageous effort to exclude our meetings from the school house, with all the attendant circumstances I have presented; nor have they offered a material fact in mitigation, that I have not fairly refuted. Whether the 'Country Pastor' was at the head or tail of, or had no connection with the wrong, it was perpetrated; and if he wishes to be considered innocent because it would disgrace him, does he not perceive that it is equally disgraceful to his friends?

By attentively comparing my review of the memorial with what is here presented, it will be discovered that I was still more fortunate. In that I used the following language, all of which is strictly true. 'The intimation concerning the object for which the house was reared; the allegation that it was of unnecessary size; the insinuation that those who performed their devotions in it only possessed religion in name; that they were corrupt in morality and theoretical and practical Christianity, all, are false. Nor had the Universalists occupied it more than twice when the State Superintendent was addressed, nor "repeatedly," nor but one once after any had remonstrated; nor was it against the wishes of one half, or of but fifteen of about forty of the legal voters of the district; nor did they pay, although

they were the most wealthy, near "two-thirds of the expense of its erection." And again, "the statements concerning the exclusion of any and every work specified; the avowed and real design of publishing the 'Voice to Youth,' the infidelity of 'Combe on Man,' its being in the library of district No. 4 in Preston; the Town Superintendent 'taking an active and officious part' in relation to the books named or the occupancy of the school house; are all untrue." And if he wishes not to be considered the responsible author of all these falsehoods, because it would be dishonorable in him, it is equally dishonorable in his friends. Without naming such assumptions as that my articles were called forth by his 'More Snakes in the Grass,' or his scores of errors to sustain his former misstatements, the assertions in his defence that the *leaders* of the opposition to Universalists were not members of his congregation; concerning the expense, &c., of the school house; the erection of the meeting house in which he labors; 'Abbott's Young Christian,' 'Combe,' and the revised edition of the 'Voice to Youth,' the late Town Superintendent, newly invented as well as old, and many others are unqualifiedly untrue; and still more, if true to the letter, or partially so, are equally deceptive. No wonder that time failed him to write more to point out all my mistakes, and that 'the FEW' thus presented, 'must suffice as a specimen of the rest,' which, with characteristic regard to what he had just recorded, in the same paragraph, he affirms, 'amount to several scores, exclusive of all those which have been suffered to pass unnoticed.' No wonder that he may never turn aside to reply to me again 'through the columns of the Advocate,' and that weeks after I had there stated that his defence, which I then believed was partially prepared, would be reviewed, I am informed that I 'will be expected to attempt no further attacks through the press!' And that, by one who would fain be thought honest and conscientious; and who trembles for poor Universalists in eternity! Well may such men inform the Almighty where they should long ago have been if they had their just deserts! How appear his declarations that he has wiped out the misstatements charged upon the memorial; that I was in error concerning the religious standing of the County Superintendent; his opposition to phrenology, &c.; that he had repeated the mistake of his responsibility as the author of the memorial 'little if any less than fifty times?' 'Surely, I must have a monstrous conscience, of purely india rubber texture, to strain thus horribly at so small a gate,' and to 'review the articles I have published without feeling not only a readiness, but a desire to retract,' and too little 'love and benevolence' 'to embrace the universe.' And under such circumstances, who but the meek and humble 'Country Pastor,' could unblushingly assert, that he or his friends 'stand ready to meet me before the tribunal of an intelligent public, where witnesses can be confronted face to face, and there test the truth or falsity of each of the several charges' I have made against them; or insinuate that 'Universalists have secured a patent for manufacturing errors by the wholesale, regarding 'the least infringement of the right as sacrilege,' or that I became horrified at only 'pretended falsehoods,' while 'engaged in grinding out and palming upon others, those of a far more malignant character, by fifties at a gist.' 'One would suppose he might have found enough' 'to gratify a relish for moral putrefaction,' in the scurrilous book of Rev. E. T. Hatfield, alias Dr. Whitaker, the great renouncer, or the works of that periodically insane or blackhearted renegade, M. H. Smith, 'to fully satiate the most greedy carrion worm that ever crawled without such an effort.' Still, he is free from 'hissing,' 'spite,' 'venom,' 'calumny,' and disposition to 'malign;' and does not, like me, pour out harsh and opprobrious epithets; for though Universalists possess an exclusive right, 'secured by patent or otherwise' to deal 'out anathemas against others,' they appear unlovely in those 'of such liberal views and unbounded benevolence,' and still more odious in him; hence he only calls my misstatements, 'MISTAKES,' not wilful falsehoods nor intentional

misrepresentations!" Charitable soul! Seriously, I would inquire whether the article he has furnished for the Advocate, presents a fair specimen of what Partialism really is; and of the measures necessary in the estimation of its advocates to its support and propagation in the world? And if so; I would also inquire of such as may be suspending their unending destiny upon its teachings, whether if it be subject to so many mistakes in relation to things seen and temporal; and which withal might have been so easily guarded against, it may not also have fallen into a far more important mistake, respecting those which are unseen and eternal?"

"I have generally lived in peace with all men; as even many Presbyterians, whom as neighbors and citizens I highly esteem, will certify. The first personal attack I have ever made upon any man, through the press, by more than merely alluding to his misconduct, is upon the 'Country Pastor' and his friends. Whether sinners or not above all others, I have yet to find the place that contains more dishonest, inhuman and reckless bigots than some of his supporters. The outrages I have exposed are but fair specimens of the spirit they have exercised for years; a spirit which would depopulate heaven and involve earth also in the bitterest broils and contentions." And though their blessed doctrine annihilates hell; in this world, and since men must have one somewhere, it follows of course it must be in the future, the withering condemnation of an indignant community may make them feel that it is 'in the earth.'

"I have not written unadvisedly. I know whereof I affirm. I have but performed my duty to God and man. For this I am compared to the toad, endeavoring to spit venom in the faces of my fellow beings. I am unintimidated by threats and unswayed by favors. I am prepared to meet my accusations before any tribunal in heaven or earth, that decides upon any other principle, than 'THE GREATER THE TRUTH, THE GREATER THE LIE!' As long as men persist, I shall expose their rottenness, whatever may be nature of that immortality I secure, or the color of the pillar whereby I perpetuate my 'own glorious achievements.'

"I have nearly done with the 'Country Pastor' and his co-laborers. If this, as he declares of my other communications, makes a sooty column in the Advocate, my only apology is, it is upon a sooty subject. And if I have heaped abusive missiles from the summit of the hayloft upon the peaceful animal below, they are but stern and stubborn facts that may effectually stop his braying!" Influenced by such liberal views, and actuated by such unbounded charity and benevolence, however strongly I am 'inclined to err,' or strict to mark 'the faults of others,' I do not believe Mr. D. is the author, though he is the endorser and writer, of all the falsehoods of the memorial and defence. At least a portion of them may have been in him unintentional errors, ignorantly made. But I can not regard him as entirely undeserving of censure. Let him acknowledge his whole agency in the memorial, &c.; and from impartial men in the district, who have not been active in its difficulties, ascertain the facts thereto pertaining; and if they are as I have represented, faithfully expose and rebuke, and in future withhold his confidence from his informants, who have little or no regard for truth, until he has abundant evidence that they have thoroughly repented and reformed, even though they are his supporters or communicants, and publicly apologize for the misstatements he has made; and the writer, his friends, and community, will freely forgive him, not only those, but all his other offences, flagrant and numerous as they may be. In Preston, where the facts I have adduced are not only well known, but acknowledged by all, except those they directly or indirectly implicate, no one would consent to less. It is only because desperate diseases require strong remedies, that their treatment has been severe.—But while I aim to imitate that God 'who will by no means clear' them from a full retribution, but will 'chasten them for their profit,' I intend to profusely exhibit the spirit of that faith, which 'embraces a universe of guilty creatures.' If he is not destitute of that consciousness of right and wrong

which is common to our race, he will not only feel a strong desire, but 'neither give sleep to his eyes, nor slumber to his eyelids,' until he has performed the obvious duty of making a suitable retraction. Let his friends also do 'works meet for repentance,' and they too will be forgiven, and may realize that 'some advantage can be gained even in respect to this present world,' whatever may be true of the future.

J. T. GOODRICH.

Oxford, October 7th, 1846.

[Original.]

SISTER LAURA EGGLESTON.

The following letter from this feeble and afflicted sister, will serve to show the strength and sustaining power of her faith in the Restitution. With it she is happier in poverty and sickness 'than the gayest daughter of affluence' without it.

BR. SKINNER:—I will venture to send a few short articles for the columns of your paper, to which you will please give a place, if worthy.—Some of them were composed during my illness last winter. My health is very poor at present.—A few days since, I accidentally fell, and hurt my side severely, and have not felt as well since. I think it will be some time, perhaps, before I shall feel as well as usual. My lungs are much affected, and have bled some recently. During the summer, I have done considerable work with my needle; and have supported myself comfortably. In the seclusion of my mother's cottage, I have spent the summer pleasantly for an invalid, with my book, paper and needle; always at some employment, as long as feeble strength will allow. I fancy myself happier in all my afflictions, than the gayest daughter of affluence, who is a believer in a limited system of Christianity! Yes; I do rejoice with joy unspeakable, and can exclaim with the royal musician of Israel,—'The Lord is my shepherd; I shall not want.' Dear Sir, I feel I am trespassing on your time, and ask pardon for this, perchance, tedious epistle.

Yours sincerely, LAURA EGGLESTON.

German, Sept. 29, 1846.

[Original.]

GROWTH IN GRACE.

No other teaching than that of Universal Divine Love can prompt its recipient to 'grow in grace,' as we are enjoined in the Scriptures, to grow. No partialist inculcation, so utterly at variance with the impartial, just and true spirit of universal grace, can incite to a progress 'unto the measure of the stature of the fulness of Christ.' Where in the limitarian creeds of men do we find the remotest resemblance to the undying love and quenchless sympathy of our blessed Lord? Where, but in the Scripture teaching of grace superabounding over and beyond the ravages of sin, can we find the slightest analogy to the pure, and lovely, and gracious Spirit of the Lord Jesus Christ? To talk of human creeds and traditions, so contracted, so limited, so utterly out of keeping with the grace and truth which came by Jesus Christ—to conceive even of such anti-evangelical systems of superstition and unbelief, stimulating to progress, is in the last degree preposterous! But receiving God's great truth of universal grace and reconciliation, at the same time conforming our lives to the spirit of that truth, we shall 'grow in grace.' Human deficiencies and infirmities are made up, and supported by the shepherd and bishop of souls. Notwithstanding the frailties and short-comings of imperfect humanity, the faithful, trusting disciple can do all things through Christ who strengtheneth [him]; such an one may, with Paul, 'know both how to be abased—...both to be full and to be hungry—both to abound, and to suffer need.'—While the humble Christian can do all things in the strength of Jesus; (mortifying to the pride of the Pharisaic spirit that would 'work its way' to the realms of immortal blessedness!) without His fulness, His grace and truth, the disciple can do no-

thing. Let us seek to grow in grace in humble reliance on divine assistance, and in grateful dependence on the teachings of Jesus.

J. L. C. G.

CAPITAL PUNISHMENT.

To the Editor of the Tribune:

Judge Edmonds remarked, while sentencing Charles Thomas to death, that it was the fifth case of murder that had come before him within a few weeks, and few persons can have failed to observe that the crime of murder is rapidly and fearfully increasing. From nearly all parts of the country accounts of horrible murders are pouring in upon us, and the frightful number is only exceeded by the atrocity of their character. It is true, that among the mass of our busy population these things soon fade from their remembrance, but there are those who look on with concern and dismay, anxiously inquiring whether there is any remedy for this state of things. We believe that the greatest check that could be devised, for the increasing number of murders, would be the Abolition of Capital Punishment. We argue this from reason as well as experience. For while every week we see some plainly guilty murderer escaping all punishment, under some specious plea, evidently from the repugnance of jurors to consign a fellow-being, however guilty, to death, it is plain that the Law can have but little effect in deterring men from this crime. This is so evident, and is becoming so generally admitted, that we need not enlarge upon it. Now let us look for a moment at what History and Experience teach.—Without alluding to the striking cases of Tuscany, Belgium and Russia, let us look at home. But few if any murders have been perpetrated in Maine and Vermont since those States practically abolished Capital Punishment; and we believe that not one has occurred in Michigan, where the Death Penalty is absolutely and entirely abolished for Murder. These facts speak in loud tones, and it becomes every good citizen to hear and heed them.

—[Tribune.] G.

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[Original.]

THE BLACK RIVER CHRISTIAN CONFERENCE.

BR. SKINNER—The following is the statement respecting the proceedings of the above mentioned Conference, which was sent to Elder Ross for publication in the 'Palladium,' and which he suppressed after having asserted his readiness to make 'honorable restitution' for 'wrongs' he was conscious he had before committed against me.

L. P.

MR. EDITOR—A preamble and resolution purporting to be an expression of the mind of the 'Black River Christian Conference,' at a special session on the 18th inst., (Aug.) at Stone Mills, Jefferson county, N. Y., and 'instructing,' for certain reasons therein mentioned 'the clerk of said Conference to drop my name from its minutes,' will probably soon reach you for publication. I ask, in justice to all concerned, that you publish, in connection with said preamble and resolution, the following statement of facts.

1st. No notice of said session was given as usual through the Palladium, nor, as far as I can learn, in any official, or general manner. Two churches, and one minister, to my certain knowledge, were not notified of the meeting, and some, and it is presumed, many of the members of those churches that were said to be notified, knew nothing of the meeting. How many others were ignorant of the matter, I have not at present the means of knowing. Time will develop.

2d. The meeting was composed of some less than twenty members of the B. R. C. Conference, and of this small number, those who were most forward to procure my excommunication, had been, for some months previous, my most active, and bitter opposers. One of them had called me mean, and indecent, and otherwise used language more becoming a madman than a Christian.

3d. No notice was given me beforehand of what would be brought against me, or, in what shape they intended to proceed against me at the meeting. This was kept profoundly dark.

4th. A caucus was held, or a private meeting just before Conference, and the preamble and resolution, the same as voted upon, adopted, before giving me an opportunity of saying a word in self-defence.

5th. After the resolution had been introduced, in connection with quite a lengthy speech in its support, I inquired if a general notice of the meeting had been given, and contended that, as it then appeared, I was arraigned, and to be cut off, and I ought, in all fairness, to have my trial before all my brethren, or at least, a greater number than were then present. This they could easily have granted, as the annual Conference sits in Sept. next, but it was said that I was 'out of order.' I then asked to have the minutes of the last Conference read, but I was accused of 'interrupting the Conference,' and a motion was made to proceed to act on the resolution, unless I spoke to it immediately. Seeing that they were determined to push the matter along without apparently knowing, or desiring to know, as the minutes of the last Conference would have informed them, what jurisdiction, in reality, they had over me, I concluded to speak to the resolution, and let them proceed as they wished.

6th. I maintained that I had not gone out from the Christians, as the resolution asserted, by believing and advocating what they termed Universalism, if the Christians were on the ground upon which they first started, and still advocated. *Opinion* is not with them (professionally) a test of church fellowship,—that test is *Christian character*. How then have I gone out from them unless I have become anti-Christian? What right or privilege have I violated, which their position does not give me? None. As to preaching to Universalist societies, this I did not do till the Christians withdrew, and not only refused to hear me themselves, but actually labored to prevent my holding meetings in their vicinities. Though I would here state that I am quite as well pleased to preach to them, as I ever was to the Christians, but should have preferred to preach to both could it have been acceptable.

7th. The discussion was hurried, the resolution acted

upon, and passed, with only one voting in the negative, namely, Elder Somes; and because he did not fall in with their 'previously concocted scheme,' he was called to order, and more than once interrupted in his remarks. He was evidently grieved with their conduct and withdrew from the Conference.

8th. I then asked for a letter certifying that they had nothing against my moral and Christian character. This they refused to give. I then asked them to publish in connection with the resolution a statement certifying that they had nothing against my moral or Christian character, otherwise, than believing and preaching Universalism. This, they would not grant. I then asked them to present their charges, if they had any, against my character, besides believing and preaching Universalism. They would present none. They had none. Elder Ayers then proposed that an amendment to the resolution be published, in which it should be said that my moral and Christian character is not impeached, otherwise than by believing and preaching Universalism. This also was rejected. And this, sir, is what I get for all I have done and suffered for the Christians! Conference then adjourned.—The above are facts and comment is unnecessary.

But the clerk of this Conference has a Herculean task to perform. He is 'instructed to drop my name from minutes,' where it is not and never was. Had they consented to the reading of the minutes of the last Conference, they would have seen that, instead of me, the resolution itself, was entirely out of order. The following resolution taken from those minutes, will explain to them their mistake.

Resolved, That this Conference be composed of churches and preachers, and that all ministers who may wish to become members of this Conference, must, in order to become such, unite with some local church, that is a member of Conference, and a membership in such a local church, shall constitute them members of Conference, and the only mode of their reception to Conference.

P. S. In justice to several Christian brethren who witnessed the above inquisitorial proceedings, I will state that they were honorable exceptions, and Elder Somes in particular. And I very much mistake, if the Christians generally sanction these transactions.

Natural Bridge, Aug. 1846.

LYMAN PERRY.

I have said comment is unnecessary; but as Elder Ross has been so generous as to publish the mighty, terrific preamble and resolution of this great, wise, and august assemblage of Christian divines, and Christian sages, but excluded the above 'facts,' I will now add a few thoughts and facts to the foregoing, and then leave this sapient body to its own merited obscurity and insignificance.

Seriously, what a ridiculous light this Conference has placed itself in, by these unfair, underhanded, and illiberal proceedings! It professes to be a *Christian* body, to have no creed but the Bible, and no test of Christian fellowship but *Christian character*. It claims no affinity with sectarianism, and complains of the sects for rejecting them, on account of their principles. But do they not know that wherein they thus judge others, 'they condemn themselves? for they do the same things.' Where is the difference in principle, in disfellowshipping a Christian for not believing in the doctrine of the Trinity, or, for not believing in endless misery? For believing Christ is the Son of the Father instead of the Father himself, or believing in the restitution of all things, 'which God hath spoken by the mouth of all his holy prophets, since the world began?' Is the principle not the same in both instances? Is *opinion* not the test in both cases? It is. What unblushing impudence, therefore, it must be in this Conference to ever look the sects again in their faces, and assert that *opinion* is not with them a test of Christian fellowship,—that they have no creed but the Bible,—and that they are no sectarians! Could not the sects retort with propriety, and say, 'Thou hypocrite! first cast the beam out of thine own eye, and then shalt thou see clearly to pull the mote out of thy brother's eye?' 'Thou that sayest that a man should not steal, dost thou steal? Thou

that abhorrest the idol of sectarianism, art thou not sectarian?'

But it was contended at this Conference, that it was morally impossible for the Christians to co-operate with a preacher of 'the restitution.' What a sublime sham, then, is the union they advocate—a union of all Christians in one organization! If they can not co-operate with one of their old preachers, who has become a preacher of the restitution, and whom they acknowledge still to be a Christian, then their *profession* of union and liberality is all a farce—a creature of utopia, a wild vagary of the brain. There is not a particle of truth or consistency in the position. Hence, by this excuse for their proscription, they annihilate their own position as a people.

But how do the believers of endless misery and annihilation in that body, 'co-operate,' if *unanimity* of sentiment on that point, is necessary? 'O the destructionists keep still,—do not preach their doctrine, and tolerate the endless miseryites!' Why not, then, tolerate a believer and preacher of the final restitution? 'O, he would not keep his sentiments to himself, but would preach them, and it was intolerable!' And so endless miseryites and destructionists, about twenty of them, got together, and excluded him. Yes, sir, both these were in that Conference of which I am speaking, and operated against me, Pilot and Herod-like.

And more than this, Elder G. S. Warren, who drafted the preamble and resolution, and spoke to it chiefly, told me some time previous, that if I would not preach my sentiments in reference to the final destiny of the wicked, I could still remain among the Christians. So, what is a sufficient crime for my exclusion when proclaimed, is no crime at all, in his estimation, when kept secret. The same has frequently been told me by others of that order, since the change in my views. 'Preach the Bible,' say they, 'and say nothing about endless misery, or destruction, or restitution.' This is impossible, if a minister means to be honest, and intelligible to his hearers. Can he be honest and conceal his real sentiments, or evade and prevaricate when interrogated concerning them? Or can he preach intelligibly to his congregation by simply quoting a mass of Scriptures, without pretending to define the meaning of those Scriptures, or that they mean to inculcate any theory whatever? Why cite them, if he means to enforce and impress *no truth* by their citation? To preach intelligibly, and with any force, he must tell what he means, and then back it up by the word of God. But, had I consented to hide my light under a bushel, to keep my real sentiments in the dark, and to take this unintelligible, non-committal, and prevaricating course before the public, why, I could still have remained in good standing among the Christians. But who would pay such a price for union with any body of professed Christians? Certainly not I.

And because I would not do it, the Christians withdrew from my meetings,—refused to hear me preach,—'prayed' me not to come near their 'coasts,' and to 'depart out' after I had come—refused to give out an appointment for me at Hounsfield—afterwards gave out one, but remonstrated at the same time with their hearers against going to hear me, appointed, at Leray, another meeting but a short distance from mine, and at the same hour of the day; and, not satisfied with this, 'clapped an appointment in top of mine and shut me out altogether—they have flattered, threatened, cried, scolded, slandered, and some of them abused, with the most shameful and unchristian language. And all for what? Why for an honest opinion, when *opinion* with them, at the same time, is not religion, as they say.

More than this, some of them have imputed my change to mercenary motives. But a guilty conscience needs no accuser. The Christians know that they half starve their preachers, and it is not at all to be wondered at, that they should conclude, when one leaves them, that he leaves for that reason. In no denomination that I am acquainted with, are preachers so wofully pinched and embarrassed with poverty, as among the Christians.

Now, after having taken such a course as above described, a special Conference is called a few days before

the annual Conference, in order to prevent the brethren generally having any thing to do with it, and a preamble and resolution adopted, and since published to the world, in which it is represented that I am to blame, for 'identifying myself with Universalists by preaching to Universalist societies.' Was there ever anything more unjust and deceptive than this? They first *drive* me out from them by proscription and abuse, and then assign this egress as a reason to the world, for expelling me from their body. It was a crime in their view, sufficient for excommunication, for me to preach to Universalist societies, after they had driven me from them by their hard speeches, and illiberal and proscriptive proceedings!

But to cap the climax of beauty and consistency in this special Conference operation, they not only violated the fundamental principles of their faith, and gave the lie to their profession by acting the part of zealous bigoted partisans, instead of cool, deliberating Christians, but they assumed to do what the principles of their Conference organization, gave them not even the shadow of right to do. As that Conference was organised last year, it had no jurisdiction over me whatever. If I belonged to a local church that was a member of the Conference, I was amenable to that church for my conduct, and Conference could do nothing with the matter, except to approve or disapprove the decisions of the church. As the church had taken no action on the subject, the Conference had no business with it, as I stood not responsible to the Conference, but to the church. If the church was not a member of Conference, why then, I had no connection with Conference, since no minister could be a member of Conference except by belonging to some local church of the Conference. So it has expelled whom it had no power to expel. Another farce of this sapient body! The truth is, they were so ignorant of the principles of their own organization, and their consequent rights and powers, and so blinded by superstition and prejudice, that 'the more part knew not wherefore they were come together.' May the Lord forgive them their ignorance and blunders.

In my next, I shall give some reasons for rejecting the doctrine of endless misery.

L. PERRY.

Chaumont Bay, Oct. 7, 1846.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, NOVEMBER 6, 1846.

INDIVIDUAL MERIT.

The inhabitants of Judea, at the time of our Saviour's appearance upon the earth, were in constant expectation of his coming. Their prophet's centuries past, had spoken of his advent in the power of the God of Israel.—They had lifted that veil, ever hanging between the present and the future; looked with the eye of inspiration upon the purposes, and plans, and counsels of the great Supreme, and then to the anxious mind of the Jew, proclaimed the truth of God; that one should come clothed with the power and the wisdom of Heaven, and redeem the world from that oppression which had long rested in heaviness upon it. But in the contemplation of those prophecies, owing to the peculiar manner in which the Israelitish people had cultivated their powers, the opinions formed of the manner of the Saviour's advent, were erroneous in the very extreme. 'On fancy's ardent pinion's borne,' their minds might have been wafted afar, and reveled in the regions of the ideal and imaginative.—They might have looked forward to that period as one of some grand display of infinite power and glory; a period when the powers of heaven and earth united, with a voice echoing afar, should proclaim the glorious deliverance of the people of God, and thrown around them the charms of a peace forever unbroken. They might have looked for him to come as one, who, though clothed with authority from above, should yet be attended by the pomp and splendor of earth; that a retinue of the chief men

of the nation should follow on in his train, while he stepped upon the throne of David, within the city of the living God, and swayed a sceptre over the land of Judea. Be this as it may; whether we can or can not say, at this age of the world, what were the exact opinions of the Jewish people respecting the coming of the Saviour, yet one fact is too plain to admit of a doubt, and that is, that when the Saviour *did* make his appearance, it was in such a different manner from what they had apprehended that they knew him not nor acknowledged him as the expected Messiah.

It is true, that upon the eve of his birth there were demonstrations of the workings of a power higher than that of earth. A star dawned in the eastern heavens, but its rays fell only upon the vision of the humble. A song of praise, peace, and salvation, was sung by the heavenly choir, but the music thereof was heard only by the humble shepherds. And when Jesus went forth to his public ministry as a man 'approved of God,' one endowed with divine wisdom far beyond any prophet that had ever appeared; one clothed with power from on high sufficient to accomplish the grand and beneficent object of his mission, then his attendants, instead of from the halls of wealth and grandeur, were a few unlettered publicans from the receipt of custom, and some rude fishermen from the waters of Galilee. But the arm of Heaven was nerved in the cause of truth and salvation. That arm stayed up the powers of the Saviour, and his works were of such a nature as to strike the mind of the beholder with wonder and astonishment; to carry conviction to the candid mind, that he who was endowed with such extraordinary power, was what he professed to be, the Son of God, and the Saviour of mankind. But alas! no 'prophet is without honor save in his own country and among his own people;' so he spake, and how true relative to himself. Though there was seen the might of power supreme; though there displayed the wisdom of heaven; and though there benevolence appeared in all of its purity and glory—though there the hand which touched the palsied nerve and gave it the vigor of youth; there the finger which brushed aside the curtain of darkness and poured the beams of light upon the benighted vision of the blind; there the voice to summon back the dead from the silent and solitary sepulchre—notwithstanding all this, yet there stood the Jew with his mind enslaved by blind bigotry, and inquired if Jesus was not the carpenter's son? alluding to the occupation of Joseph; and for this reason, so frivolous in its nature, turned away from the cause of truth, and declared to the world that the Saviour was an impostor! It seems to us almost impossible that the human mind could stoop to such ignoble acts; so be led and biased by feelings so far below those which should ever govern the children of men; so form a judgment because of secular life, and turn away from one who was to reconcile a world to God, and redeem a creation from the powers and darkness of sin, death, and the grave. But so it was, and that nation, governed by such unworthy principles, met its fate by being rent and torn by internal dissensions; swept away by the desolating ravages of war; and those of the remnant which escaped the ordeal of that dreadful judgment, scattered among all nations, wanderers in a strange land far from their remembered home, suffering all the miseries of a heart-grieving banishment. While such is the sad fate which has overtaken the people of Israel, the being whom they despised for his humility, from whom they turned away because he was not of the proud and chief of the nation, receives the willing homage of millions, and the cross on which he met his death, is no longer an emblem of shame and reproach but a mark of honor and esteem.

Passing from a consideration of the principles upon which the Jewish people acted, and the manner in which they treated the Saviour, we remark—

1. That *individual merit* should be the only criterion by which we should pass judgment upon our fellow beings, or by which we should determine the amount of respect and esteem shown them.

It is a truth, however, much to be regretted, that the

judgment passed upon individuals by others around them, is often upon considerations aside from true merit. Too many are governed in the opinion which they form of another, by looking mainly upon the members of his family and their relatives, almost if not quite regardless of the real merit of the individual himself. If the members of that family have heretofore occupied high stations, and are at present occupying them; if they have been called to seats of honor and trust by their fellow citizens; have maintained what is supposed to be high characters, it is amply sufficient; sufficient to induce many to extend to those of the same family who may come upon the stage at an after period, respect and attention to which they are not in justice entitled. But those who thus judge are far from forming a judgment in agreement with the principles of truth. They are influenced by opinions which should have no possible weight in the formation of an opinion. They do not look to the proper evidence for the foundation whereon to rest their decision; and were they to view the history of men of other days, and even of the present age, then they would behold the impropriety of giving praise or condemnation in agreement with stations occupied by relatives.

How often do we behold a young man coming forward as an active member of society; in possession of a mind noble and generous in the extreme; his intellectual powers far above mediocrity; his moral faculties of an active nature and upon whose character the hand of iniquity has never thrown a solitary shade. He goes forward to the discharge of the active duties of life. He secures the respect and esteem of the honest and upright. They readily welcome him to their society and extend to him that cordiality of feeling which should ever mark the conduct of man to man. And yet we look around for those who are connected to him by relative ties, and perhaps we find them vicious and dissolute, unworthy of confidence or respect, and even his father perhaps a worthless vagabond, a victim to the habit of degrading dissipation. Now those who form a judgment of men, not by their own individual merit only, would form a very low estimate of the worth of such a young man. They would thrust him aside as one unworthy of attention. They would but seldom if ever admit him to their society, and all because the family from which he descended did not occupy a higher station, or perhaps its members were not as virtuous as they might and should have been. And though such people may, at some period, extend to such a young man, attention somewhat marked, yet it is not because of any qualities of a meritorious nature in him, but because some influential men who act upon principles different from their own, and whose good opinions they wish to secure, greet him with the hand of fellowship, and then they too, will give him his due for the time being.

Again: We look around upon the world, and behold a man moving in high life, occupying an important station in the government of the nation; a man whose opinions and judgments command the respect of thousands, and whose course in life is such as to secure the remembrance of posterity for years to come. Yet his offspring are far from being truly meritorious. He may have sons of dispositions marked by the greatest viciousness, wild and dissolute, they go down to premature graves, degraded and dissipated men. Hence, we may observe at once the impropriety of having any consideration by which to form an opinion of worth and respectability, aside from that of the real merit of the individual himself. But alas! how many there are who *do* judge upon different principles. How many whose decision is determined by considerations other than that of individual merit, and what sorrowful consequences such a proceeding anon brings in its train. High stations occupied by the members of his family, and a father who has wealth at his command, are considerations for hundreds. They form a kind of *passport*, by which a young man may be admitted to their society, and by which he may rely upon their support, regard and esteem. But the young man of humble family, whose father has not the influence of wealth to throw its charms around his name, though in

possession of a character above the whisper of reproach, is passed by with cold neglect and unfeeling scorn; the other, worthless vagabond though he may be, is greeted with smiles and welcomed by the hand of fellowship.—Not by the honest and upright, however; not by those who possess true nobility of character; not by those whose minds are governed by exalted principles—no; by such men no such judgment is formed. They look for individual merit, and wherever they find it, be it with the high or the humble, the rich or the poor, it secures their respect and admiration. But there are others, and their name may well be said to be 'Legion,' who are not governed by such noble principles. They never acknowledge individual merit unless found with the high or the wealthy; and vice seldom receives condemnation at their hands, unless beheld in the humble and the poor. But the opinion of such people is unworthy of respect. They are influenced by motives base in the extreme. They are governed by principles far from being virtuous. And had they lived at the period when the Saviour was upon the earth, like the Jews they would have inquired—'Is not this the carpenter's son?' and turned a deaf ear to his instruction! But while such a course should be shunned as one far from the virtues of integrity; while it should be looked upon as beneath the character of man, and unworthy of a Christian; every well-wisher of humanity should hope and pray, that the time may not be afar, when individual merit alone shall enable one to rise in society, and individual demerit alone to be the cause of one's fall. Then a change shall be witnessed in the tone of society. Then the morals of community shall rise to a higher stand; and then, where vice now throws the blighting influence of her sad desolation, virtue shall build her beautiful bower and strike the golden harp of peace.

2. Individual merit is the only safe reliance for a life such as should be lived by man.

A young man may have lately reached that period in life, at which one goes forth to act for himself. He may have gone out to mingle with the busy throng, and to follow some pursuit of life, but perhaps there are thoughts and sentiments within his mind of a nature calculated to prevent the accomplishment of his plans and purposes.—How often is one beheld going forth and depending almost wholly upon the influence of his relatives; his connexions may be those regarded by the world as people of rank and honor, and he may say to himself perhaps, 'This is sufficient to gain me admittance to the highest circles of society, and to secure the accomplishment of all my purposes.' Thus saying, he takes no great thought for himself; makes no serious effort to cultivate, and school, and strengthen his powers of mind, and hence ruin meets him in the end. Looking back to stations occupied by relatives; stations which carry with them weight and honor, and stations to which but few are called; looking upon the extensive possessions of a father and witnessing the attention paid him on this account, and not realizing that it is fawning sycophancy alone, he dreams that these shall make his course one securing the respect and esteem of all. But oh! hapless youth. Such a thought is indeed but a dream; a wild vagary of a fanciful imagination, and one which ever in the end brings down upon the head of the dreamer, its sorrow and woe, and clothes his latter days in a reality that brings forth an acknowledgement that *individual merit*, and not the influence or wealth of friends is the only safe dependence upon which to rely for the commendable discharge of the duties and obligations which the living God has placed upon man.

Young man—never place your reliance upon the influence of friends although they may be moving in exalted circles, for this is far from being a safe dependence even if they remain, and a breath from 'the destroying angel' may carry them away. Never rely upon the wealth of a father for it is but a frail support at best, and then 'riches may take to themselves wings and flee away' and leave you at the mercy of a rude and gain-saying world! Individual worth is your only safe reliance. A character graced with the beauties of virtue and intelligence will alone sustain you, as one should,

and will wish sooner or later, to be sustained. True, you may succeed in a pecuniary point of view, with a mind enveloped in the thick darkness of ignorance; and a heart the seat of dishonesty; but in all other points of view, your life will be a season of vexation; a time of trouble and sorrow, for the approbation of neither God or man shall speak peace to your mind in the hour of reflection. How necessary then, that you let wisdom be your guide; that you labor to store your mind with the treasures of knowledge, and preserve your character from the evil consequences of vice and iniquity. Here is your treasure, your main dependence—a well informed mind, and a pure and spotless character. With this valuable possession your days shall be days of happiness and pleasure; without it, your life will be a life of sorrow and misery.

And what though your parents may have been compelled to contend with the evils of poverty; and what though there are those around you who judge from rank and riches only? Yet these things should have no weight upon your mind. People who thus judge are beneath notice. Their course is contemptible, and had they lived at the age when the Saviour appeared, and witnessed those miracles wrought by Almighty power, they would have asked: 'Is not this the carpenter's son?' and turned away from him and the cause of everlasting truth! Such men, we repeat are beneath the notice of men of integrity and virtue. They have no exalted powers of mind. They are fair specimens of human folly, and will go down to their graves unhonored and soon be forgotten.

And what though you may be the son of a mechanic or farmer, yet is this a reason why you can not rise in the world? Look upon the biographical history of your own land and observe what noble examples are placed before you. See what has been accomplished by individual merit. How many have arisen by the proper exertion of their own powers, and by this alone. You may observe the son of a tallow chandler, unaided by the influence of wealth or rank, applying his mind to the study of nature's laws, until he even reaches forth his hand, grasps the thunder's bolt, and bends it in obedience to his will, and while the world is lost in amazement because of the wondrous feat, the charm of immortality is thrown around the name of Franklin! Behold a Sherman, a Godfrey, a Henry, and numerous others; and then nerve your powers to the work; think, reflect, examine, labor; and honor and place will reward you, sooner or later.

S. J. G.

EXPLANATION—OF DIFFICULT TEXTS—HELL FIRE, &c.

Rev. Mr. SKINNER—Sir, The Magazine and Advocate frequently falls into the hands of Partialist brethren, and it appears to lack one thing to please them, viz. endless punishment.

I have been urged to ask of you a few explanations concerning some texts which they think are stumbling blocks in the way of universal salvation. The following were handed to me by a lady who, occasionally, of late, reads the Magazine and Advocate. She says that in reading these and the like passages she can not but believe that they teach endless misery to a portion of the human race, and humbly requests you to give her your opinion. Matthew v. 29; x. 28; xii. 41, 42; xviii. 8; xxiii. 15, 33; xxv. 41, 46; Mark ix. 45, 46; 1 Peter ii. 8; Rev. xiv. 11; xx. 14, 15. W. C. WETMORE. Burkettsville, Md., Sept. 21st, 1846.

It is presumed that the principal objections against Universalism, supposed by the above named lady to be found in the passages of Scripture referred to by our correspondent, are found in the frequent occurrence of the words *hell*, *hell fire*, *unquenchable fire*, *everlasting punishment*, *torment*, *forever and ever*, &c. And it is but natural she should suppose them objections difficult to remove, if she has been educated in the popular theology of the age, and has never critically examined the passages, comparing them with each other and with parallel passages, and especially if she has never read the writings of Universalists and many eminent Orthodox commentators on the passages, who have clearly shown that most of the texts referred to furnish no proof of the doctrine of endless misery. Had she ever read Balfour's 1st and 2d

Inquiries, Paige's Selections, Whittemore's Notes on the Parables, Universalist's Book of Reference, Ely and Thomas' Discussion, Campbell and Skinner's Discussion, Winchester's Dialogues, and many other works which we could name, and which are generally for sale at all Universalist Bookstores; or had she read either of those works, she would probably have found out more respecting the true meaning of the passages than she has by all the orthodox preaching or writings she has ever had access to.

But our correspondent and the inquiring lady of whom he speaks should remember that it is much easier asking questions than it is answering them—that in one or two lines a dozen or more texts can be referred to, that would require pages, or even volumes, fully to explain, with all their bearings and principles involved. And furthermore, that the passages referred to have nearly or quite all been commented on and explained heretofore in our columns; and that if we were to publish one half the comments that Universalists have given thereon it would occupy our entire columns for months. We will therefore only offer some general remarks, and give a few explanations, which, if duly regarded, will serve as a key by which to explain the whole and all other similar passages.

The word *hell* occurs in our common English version of the Bible—Old and New Testaments—*fifty five* times. There are four original words in the Hebrew of the Old and the Greek of the New Testament, which are rendered *hell*, viz. *Sheol* in the Hebrew, and *Hades*, *Tartarus*, and *Gehenna*, in the Greek. *Sheol* is found *sixty four* times in the Old Testament, and is rendered *hell* in *thirty two* instances, and *pit* and *grave* in the other thirty two. *Hades* in Greek corresponds with, and is the translation of, *Sheol* in Hebrew; and occurs *eleven* times in the New Testament, being rendered *hell*, *ten* times, and *grave*, *once*. *Tartarus* occurs but once; (2 Peter ii. 4,) or rather not at all, but a denominative verb, embracing the idea of Tartarus; and is rendered 'cast down to hell.' *Gehenna* occurs *twelve* times, and is uniformly rendered *hell*. The words *hades*, however, (Heb. *sheol*) and *gehenna*, are of very different significations. They no more mean one and the same thing than do the words *grave* and *furnace*.

Sheol, in Hebrew, *Hades* in Greek, signifies literally the *grave*, or more properly the *hidden, unseen state of the dead* indiscriminately, whether good, bad or indifferent—for, as Solomon says, 'all go to one place.' In this sense Jacob used it when he said he would go down to *hell* to his son mourning; and in this sense Job and Jeremiah used it when they prayed that they might go down to *hell*, or that God would hide them in *hell*. In this sense it is used too, when it is said, 'O *hell*, where is thy victory?' and 'O, *hell*, I will be thy destruction.' In a secondary, or figurative sense, the word was used to signify doubt, darkness, sorrow, affliction, guilt, remorse, or temporal destruction: as when David said, 'The wicked shall be turned into *hell*, and all the nations that forget God'—'Great is thy mercy, O Lord; for thou hast delivered my soul from the lowest *hell*.'—'The pains of *hell* gat hold upon me; I found trouble and sorrow.' Or when Jonah said, 'Out of the belly of *hell* cried I, and thou hearest my voice.' Or when Christ said, 'And thou, Capernaum which art exalted to heaven, shall be brought down to *hell*.' In all these passages the word *sheol*, or *hades*, occurs.

But *Gehenna*, used in the Greek, but of Hebrew origin, is of very different signification from *sheol* or *hades*. Its literal meaning is entirely different in every instance, and its figurative meaning is generally different, excepting in a few instances where both words are used in their figurative sense, to designate severe judgments, or great calamities, and hence nearly synonymous. Literally *hades* signified a *state*—the state of the dead;—and *gehenna*, a *place*—the valley of Hinnom. *Gehenna*, as a *place* was as well known to the inhabitants of Jerusalem as are the places, the Battery, the Tombs, and the Navy Yard, to the inhabitants of New York city.

Professor Stuart of Andover, one of the most eminent of the, so called, Orthodox divines of New England, says:

The word Gehenna is derived, as all agree, from the Hebrew words *Gee Hianom*. The valley of Hinnom (*Gee Hinnom*) is a part (the eastern section) of the pleasant Wadi or Valley, which bounds Jerusalem on the south, (Josh. xv: 8. xviii: 6.) Here in ancient times, and under some of the idolatrous kings, the worship of Moloch, the horrid idol god of the Ammonites, was practised. To this idol children were offered in sacrifice, (2 Kings xxiii: 10; Ezek. xxiii: 37, 39; 2 Chron. xxviii: 3; Levit. xviii: 21; xx: 2.) If we may credit the Rabbins, the head of the idol was like that of an ox; while the rest of the body resembled that of a man. It was hollow within; and being heated by fire, children were laid in its arms, and were there literally roasted alive.—We can not wonder then at the severe terms in which the worship of Moloch is every where denounced in the Scriptures. Nor can we wonder that the place itself should have been called *Tophet*, that is, abomination, detestation, (from *Toph*, to vomit with loathing.) Jer. xxxi: 32; xix: 6; 2 Kings xxiii: 10; Ezek. xxiii: 37, 39. After these sacrifices had ceased, the place was desecrated, and made one of loathing and horror. The pious king Josiah caused it to be polluted, (2 Kings xxiii: 10;) that is, he caused to be carried there the filth of the city of Jerusalem. It would seem that the custom of desecrating this place, thus happily begun, was continued in after ages down to the period when our Saviour was on earth. Perpetual fires were kept up, in order to consume the offal which was deposited there. And as the same offal would breed worms, (for so all putrifying meat of course does,) hence came the expression, *where the worm dieth not, and the fire is not quenched.*

Ever after its desecration, *Gehenna*, or the Valley of Hinnom, was a place of loathing and horror to the Jews, and in process of time was made a place of execution for the worst of criminals, who were burned alive in its fires. Hence the expressions that occur Matt. v: 22, 29, 30. xviii: 8, 9. Mark ix: 43-48, and other similar passages, that speak of *hell fire*. In a number of places where our Saviour used the term *Gehenna*, he evidently used it in a figurative sense, to foreshadow and represent the awful judgments, the sore calamities, and the terrible woes that the Jews were to suffer when their city and temple were destroyed; when there was to be such a time of tribulation as never had been since there was a nation, and never should be again.

This must suffice for our correspondent for the present. We will endeavor hereafter to present some further comments, either of our own or Br. Paige's upon some of the passages he refers to. D. S.

THE ROSE OF SHARON FOR 1847.

This beautiful, chaste, and valuable annual is again before the public: Br. A. Tompkins, publisher, and Miss S. C. Edgerton, (now Mrs. A. D. Mayo,) Editress, as from the beginning of the work. We recognize in the present number several new and valuable contributors; among them are the names of T. Starr King, J. M. Edgerton, P. H. Sears, D. H. Barlow, and Mrs. F. M. Cheesebro'. But several old and familiar names are missing. Thus it ever was, and is, in all progressive undertakings—one generation passeth away, and another generation cometh.

Besides the above named contributors, we perceive the names of T. B. Thayer, Horace Greeley, Henry Bacon, A. D. Mayo, Mrs. L. J. B. Case, Mrs. N. T. Monroe, Mrs. C. A. Jerauld, (now deceased,) Mrs. C. M. Sawyer, Mrs. M. A. Livermore, Miss Eliza A. Starr, Miss H. J. Woodman, Miss M. A. H. Dodd, Miss Julia A. Fletcher, Miss L. M. Barker, Miss S. C. Edgerton, and several 'Anonymous.' The 'Aurora Borealis,' is really one of the cleverest little poems we have ever read. 'Hope for Humanity' is an interesting and valuable paper, illustrative of the maxim 'Hope on, hope ever.' 'Regeneration and Faith' is one of the finest specimens of composition in the literary and religious world. It abounds with original and beautiful thoughts; and yet there are a few sentences in it which we should wish altered a little to suit our taste; albeit, we can not say as we rightly understand the author's meaning. 'The Empty Cradle,' though brief, is touching—both the poetry and the plate. 'Under the Mystick' has the benefit of two good authors, and is worthy of both. The poetry of 'The Lord de

Beaumontaire' and 'Udollo,' is equal to any, even the finest, specimens from the ready pen of the Editress.

The mechanical execution of the present number is, we think superior to any of its predecessors. The plates are mellow and good, though we think we have seen better. On the whole, the present is a beautiful and interesting number, highly creditable both to publisher and Editress, as well as to its correspondents; and, for that matter, to our denomination also. And we can not but hope it will receive a generous patronage, and encourage the enterprising publisher to make it still more valuable in coming years. We doubt not that many a newly married husband, fond lover, generous brother, indulgent father and tender friend, will avail themselves of this chaste publication, to make a Thanksgiving, Christmas, or New Year's present to the objects of their regard. The work is for sale at this office. D. S.

BR. HYATT.

We have received another article from Br. L. Hyatt on 'Morality and Religion,' in which he calls our editorial remarks on his last published article, (see No. 42,) 'scurrilous,' insists that we are greatly in the fog—that we know not what an Atheist is—that we are ignorant of the nature and merits of the subject on which we write—reiterates his assertion that what we called an Atheist (i. e. one who believes in no God) is a Christian, nevertheless, &c., &c. He has full liberty to withdraw both his article and his charges, and seek another and better market for them. We have heard of alchemists in former ages whose wrapt visions and infallible crucibles enabled them to extract the purest gold out of baser metals, and by certain mysterious combinations to procure the *life-elixir* which, when drank, would ensure them immortality upon earth. But we supposed those days had long since past away, no more to return. But we find ourselves mistaken; for 'certain philosophers' (that would be 'so called') not 'of the Epicureans and the Stoics,' have 'encountered' us, whose alchemical crucibles are so powerful that they can transform Deists, Atheists, *et id omne genus*, into the best of Christians, notwithstanding they may deny both God and Christ and every thing else that is sacred! Ed.

Another Conversion in the Ministry.—A Methodist minister at Columbus, Ill., by the name of A. H. Cooper, has lately avowed his belief in the doctrine of universal holiness and happiness. And straightway he preaches the faith which he once sought to destroy.

Union.—The Unitarians and Universalists of Nashua, N. H., lately united in a Sunday school celebration. 'Behold how good and how pleasant it is for brethren to dwell together in unity.'

A new Unitarian paper entitled the 'Christian Inquirer' is about to be started in the city of New York. Success to all efforts to spread light and liberality.

Governor Silas Wright has appointed THURSDAY the 26th inst., as a day of public thanksgiving throughout this State. This we believe makes some eight or ten States in which similar appointments have been made on the same day.

Harpers Publications.

The Harpers have just issued a beautiful 12mo. volume of 292 pages, entitled 'MYRTIS,' with other etchings, by Mrs. L. H. Sigourney. Its contents are as follows. Myrtis, Bertha, Lady Arabella Johnson, Mary Rice, Fall of the Pequod, The Yankee, A legend of Pennsylvania, The Lady of Mount Vernon, A tale of Poland, The Alms-house, The Plough and the Sword, The Reverse and the Lost Children. Such a collection, with the name of the well known author can not but ensure an extensive sale of the book.

Nos. 9 and 10 of the PICTORIAL ENGLAND, are issued and comprise the history of that country, civil and military, during the reigns of King Henry III, Edward I, II, and

III, and Richard II, a period of 183 years. A portrait of each of those Kings, and an engraving of their great seals are given, besides engravings illustrating many remarkable events. 25 cents per number.

Nos. 117-118 of the ILLUMINATED SHAKESPEARE contains the remainder of Part II of King Henry Sixth, and begins, Part II of the same tragedy. 25 cents. The above works for sale at Beesley's.

RELIGIOUS NOTICES.

The EDITOR will preach at Clayville, next Sunday, and at Frankfort the Sunday after.

Br. Hathaway will preach at Tallcottville, on Sunday Nov. 15th, at Constableville in the evening, and at Collinsville the Monday evening following.

Br. T. J. Whitcomb, will preach in Middleville, the 4th Sabbath in November, and every 4th Sabbath in each month, the ensuing year.

DEATHS.

In Middleville, on the 23d ult., Mrs. LAVINA FORD, consort of Mr. Addis D. Ford, aged 24 years. In the death of Mrs. Ford, her husband, two young children, and a large circle of relatives and friends, are deprived of the counsel, and society of a most estimable woman. She lived and loved Universalism. A discourse was delivered by the writer, to a very numerous congregation of sympathising friends in the Union church, at Middleville, on the 25th ult. T. J. W.

In Ephratah, on the 27th ult., Mr. JOHN KNIFFIN, aged 67 years. In the death of Br. Kniffin, his widow and children mourn the loss of an affectionate husband and father, and society of an unfortunate, but honest friend. His remains were taken to Middleville for interment, where a large and respectable audience of sympathising friends, testified their respect for the character of the deceased, by mingling their sympathies over his grave. The consolations of the Gospel were administered to the bereaved family and friends, by a discourse from the writer, in the Union church at Middleville, on the 29th ult. T. J. W.

In Springfield, Vt., on the 15th ult., Mrs. MARTHA B. D. BAILEY, wife of the Rev. G. W. Bailey, pastor of the Universalist society in that place. She was 32 years of age.—Thus early has this excellent woman been called away from life; and thus soon has a severely afflicted husband, together with a numerous circle of relatives, been left to mourn the decease of one who was dear to all of them.—Her moral worth had endeared her to a great number of friends in the place where she had lived the last few years of her life. A large congregation of people were present at her funeral, with sympathising hearts and tearful eyes to show their respect to the deceased and to console with the bereaved husband and relatives.—[Fountain.

In Varysburg, Sept. 12, RUSSEL STONE, Esq., in the 72d year of his age. The deceased was one of the first settlers in the town in which he resided. He had seen the wilderness give way before the axe of the white man—and in place thereof had beheld the fertile field. He was for several years Justice of the Peace of the town. He had raised a large family, and seen most of them well settled in life—although he made no profession of religion—yet he possessed a noble heart. Though possessed of some eccentricities, he was a good man,—and his loss will be deeply felt by many in his neighborhood. The funeral was attended on Sunday, the 13th, at the Methodist church in that place, and a discourse delivered to a very large concourse of people, from John xix: 30. 'It is finished.' G. S. A.

In Bennington, Sept. 7th, Mr. J. M. RICE, in the 24th year of his age. During a protracted illness he manifested much patience and resignation. He was an unwavering believer in the doctrine of the Restitution. He delighted to converse upon the subject of religion—and seemed anxious that he might depart and be with Christ. He made all the arrangements for his funeral—chose his preacher—selected the text (2 Cor. v:) and hymns for the occasion, and when the time arrived for him to depart, he went—

'—not like the quary slave at night

Scourged to his dungeon: But sustained and soothed By an unfaltering trust approached the grave Like one who wrapt the drapery of his couch Around him, and lies down to pleasant dreams.'

The funeral was attended on the 8th, and by his request, the writer delivered a discourse to the afflicted mourners.—[Evangelist. G. S. A.

[Original.]

FAREWELL TO SUMMER.

Farewell, refulgent Summer!

Thy balmy dews and showers,
Thy purple dawns and twilights,
And silvery moonlight hours!Thy sweetest birds that warble
In sylvan shade and dell,
Their gay and mellow music
Are going now, farewell!The jasmine wreaths, and roses
Are fading in their sheen;
The bright clematis bowers
Are losing fast their green.
The gentle tribes of Flora,
In ruin fall around;
The woodlands leafy mantles
Will soon o'er spread the ground.The soft sad gales are sighing
A spirit melody,
O'er Summer's withered honors
In parterre, grove and lea.
The skies are still inviting,
A ramble in the bowers;
The diamond rills still sparkle
That erst were deck'd with flowers.Then farewell, brilliant Summer,
How transient is thy stay!
Soft gales and sunny flowers
Pass with thee hence, away.
I, too, would leave this region
Where thy best beauties fade,
And soar to that fair kingdom,
Which knows no chilling shade.

German, Sept. 29th, 1846.

LAURA EGGLESTON.

[Original.]

TWENTY FIFTH PSALM.

To thee, O Lord, I lift my soul,
And place my only trust in thee;
May I not be ashamed; let not
Mine enemies triumph over me.Show me thy righteous ways, O Lord,
And in thy paths teach me to walk;
O, lead and guide me in thy truth,
Thy loving kindness ne'er forget.Remember not my youthful sins,
Nor all the evils I have done;
Forget them, for thy goodness sake,
In mercy spare a sinful one.Thou art a God upright and good,
And teachest sinners in the way;
The meek in judgment wilt thou guide,
And teach them in thy name to pray.To thee mine eyes are ever turned,
For thou shalt pluck me from the net;
Turn thou, and mercy have on me,
For I am lone and desolate.The troubles of my heart are large,
O, bring me out of my distress;
On mine afflictions wilt thou look,
My sins forgive, my spirit bless.Mine enemies do thou forgive,
Though cruel hate they bear to me;
O keep my soul, thou faithful friend,
For I have placed my trust in thee.

HORRORS OF THE PRISON HOUSE.

Dr. Joseph T. Pitney, of Auburn, who was for some time medical officer of the State Prison, gives the following description of the barbarities there, under the present system of prison discipline: 'What more revolting and heart-rending exhibitions could be made, than those (which have so often rung through the ears of the citizens of this village) of a man's having been stripped entirely naked, and made to clasp his arms around a post, or to have them stretched upwards, and his wrists tied fast to the sides of a ladder or rack, which, with a disgusting levity, was emphatically called by the executioners, 'The Adjutant's Daughter,'

standing with a slight slope, and his breast and stomach bearing on the naked rounds—or to have his wrists tied fast together with one end of a rope, and the other end thrown over a beam and drawn by an assistant executioner till the hands of the victim are stretched high above his head, and there held firmly, while he was most inhumanly whipped with the cats or rawhides, until the skin, covering the body and lower extremities, was extensively vibicised and lacerated, and the blood consequently streaked down his back and quivering limbs, and stained the floor, which the feet or toes of the poor helpless victim may possibly have touched. And then, not satisfied with seeing their victim writhe and groan under the torture of such bodily lacerations, executioners have applied the strongest brine to them, which must have produced sufferings inexpressible.

'The above is a description of the horrid penalties and sufferings which convicts have been obliged to endure for offences far from being of aggravated character, or for a repetition of them; such as turning their eyes from their work when spectators or other persons were passing by, or when they heard the blows of the cats, rawhides or clubs vehemently applied upon the head or body of their fellow convicts, or for some act of negligence or carelessness in their work, or for an impertinent remark, or for picking up an old chew of tobacco, or for whispering, and occasionally for offences of a higher grade.

'These punishments have been inflicted by, or in the presence of some vindictive, blood-thirsty tyrants, intoxicated with their official robes; but, shall I say, whose more appropriate place would have been that of the victim? But I do say, that 'every man concerned in this cruel and barbarous punishing of convicts,' should not only have been 'handed over to the next Grand Jury,' but should have been confined in a strait jacket, and sent to a mad-house or a dungeon, or to work among galley-slaves, and there have remained, living only on bread and water, until, if possible, some slight glimmering of returning reason and humanity could have been discovered, breaking throw the mists which obscured his vision, and bewildered his imagination. But he never should have resumed his station as keeper or turnkey in a State Prison.'

'Such an animal, though stamped with the image of his Maker, could never have been designed for a keeper and example for convicts in a State Prison.'

In all societies it is advisable to associate, if possible, with the highest; not that the highest are always the best, but because, if disgusted, we can any time descend;—but if we begin with the lowest, to ascend is impossible. In the grand theatre of human life, a box ticket takes us through the house.—[Lacon.

CLINTON LIBERAL INSTITUTE.

The Fall Term of this well known School, Male and Female Department, will commence on Wednesday, the 2d of September, proximo. It will continue under the same government and teachers as during the year past, with the exception of teacher of Mathematics.

Rev. T. J. SAWYER, M. A., Principal of the Male Department, and Teacher of the German, and the higher branches of the English language.

J. A. ROUND, M. A., Teacher of the Greek and Latin languages.

Mr. P. A. TOWNE, Teacher of Mathematics and the Natural Sciences.

Miss M. RICHARDS, Principal of the Female Department, and Teacher of French.

Miss J. E. BARKER, Assistant and Teacher of Music.

A Course of lectures on Chemistry will be given by an approved and competent Lecturer; and should it be required, a Primary Department for boys will be opened under the immediate care and instruction of a competent Teacher.

The Executive Committee mean to spare no pains to make the Institute sustain a high rank among the best Academies of the State.

Tuition, including room rent and incidental expenses per term of 14 weeks, for \$4.50 to \$7.50.

Board, including lodging and washing may be had in private families at from \$1.50 to \$1.75 per week; exclusive of lodging and washing at 87 1-2 to \$1.31. Many students board themselves at an expense varying from 37 1-2 to 75 cents per week.

The Winter Term will commence one week after the close of the Fall term.

REGISTER AND ALMANAC FOR 1847.—We have received a supply of the Register for next year, and shall be happy to supply cash orders at the earliest notice. The Register and Almanac is got up in style similar to that for the current year, but contains 12 more pages, and is sold for the same price. Six dollars and a half per hundred; one dollar per dozen, and twelve and a half cents, single. Send in your cash orders early.

GENERAL ELECTION.

NOTICE is hereby given, that at the next General Election to be held on the Tuesday succeeding the first Monday of November next, the followings officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State.
Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

A Senator for the Fifth Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of Carlos P. Scovil, on the last day of December next.

A Representative in the 30th Congress of the United States, for the Twentieth Congressional District consisting of the county of Oneida.

Also the following officers for the said county, to wit: 4 Members of Assembly. A Sheriff in the place of Palmer V. Kellogg, whose term of service will expire on the last day of December next. A County Clerk in the place of Delos DeWolf, whose term of service will expire on the last day of December next; and four Coroners in the places of the present incumbents, whose terms of service will also expire on the said day.

PALMER V. KELLOGG, Sheriff.

STATE OF NEW YORK,
SECRETARY'S OFFICE.

ALBANY, July 24, 1846.

To the Sheriff of the County of Oneida:

SIR—Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected to wit:

A Governor and Lieutenant Governor of this State.
Two Canal Commissioners, to supply the places of Jonas Earll, junior, and Stephen Clark, whose terms of service will expire on the last day of December next.

A Senator for the Fifth Senatorial District, to supply the vacancy which will accrue by the expiration of the term of service of Carlos P. Scovil, on the last day of December next.

A Representative in the 30th Congress of the United States, for the Twentieth Congressional District, consisting of the county of Oneida.

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Yours respectfully,

N. S. BENTON,
Secretary of State.

A WALKER, PUBLISHER AND PROPRIETOR.

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NO. 46.

From the Western Universalist.

PARABLE OF THE RICH MAN AND LAZARUS.

'The rich man also died, and was buried; and in hell he lifted up his eyes, being in torment.' Luke xvi: 23.

PREFACE:—The 15th and 16th chapters of Luke form a part of but one continued discourse of our Saviour. It is very important that we keep this fact in view if we wish to understand the parable under consideration. You will perceive that this discourse is composed of parables, one after another—varied in phraseology according to circumstances, yet all having the same great object in view, viz., to illustrate the duty, conduct, motives, and finally the fate of the two classes which then existed—the scribes and Pharisees, on the one hand and the publicans and sinners on the other hand. The reader is requested before going any farther, to read carefully the 15th and 16th chapters, and then proceed with me.

1st. 'Then drew near unto him (ch. xv. 1, 2,) all the publicans and sinners for to hear him. And the Pharisees and scribes murmured saying, This man receiveth sinners and eateth with them.' Now it is evident that these Pharisees and scribes cherished improper feelings on this subject; and Jesus, in order to correct those erroneous feelings and to teach these proud, self-righteous people their duty, spake unto them the parables of the lost sheep, and of the piece of silver; and concluded by saying, 'Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.'

2d. The Saviour next introduces the parable, as it is termed of the Prodigal Son. By this beautiful parable he showed them their selfish and wicked conduct towards those publicans and sinners, as exhibited in the 'elder brother.' The publicans and Gentile sinners, like the younger brother, had gone off and had squandered their living—had become spiritually dead; and now, when they are disposed to come back to their father's house, instead of assisting them to do so, and rejoicing at their return, these Pharisees commence murmuring about it, and deride Christ for receiving them, saying, 'Behold, he receiveth sinners and eateth with them.' Like the elder son they were angry, 'and would not go in!' How very appropriate is this parable, and how well it suited their case!

3d. He proceeds next with the parable of the unjust steward—which commences with the beginning of the 16th chapter; and by this parable he exposes the real motives and objects of their adherence to the law, and exhibits the moving principle of their hearts, viz., covetousness.

The parable commences by saying, 'There was a certain rich man, who had a steward; and the same was accused unto him that he had wasted his goods,' etc. To perceive the beauty and force of this parable, let it be understood that the rich man compares with the Jewish hierarchy, and that the steward corresponds to the priests, scribes, and Pharisees, or those that managed the affairs of this government. The object of the parable seems to have been to show the scribes and Pharisees, who boasted of their wisdom and self importance, and whose character had been so faithfully depicted in that of the 'elder brother,' that although they felt proud of their moral attainments, and were generally regarded as the 'children of light,' yet in reality, they were not so wise and prudent as men generally are in the management of their worldly affairs. The unjust steward showed more wisdom in providing for the future than they had done.—Like him they had wasted their master's goods, and were soon to be turned off; but unlike him, they

had made to themselves no friends without, but rather enemies. That while they had made void the law, by their traditions, and perverted the prophets by their iniquities, they had ground the face of the poor, and looked with scorn and contempt upon the publicans and poor Gentiles. They were now soon to be deposed from office—their ecclesiastical government should be abolished—should die—and that, instead of making friends of the Gentiles, and those without, by giving to them of their abundance, they still cherished towards them a deadly hatred. Consequently they would have no claims to the gratitude and assistance of those whom they had thus neglected and ill-treated, when they themselves should be cast out, and the stewardship given to another—even to that same people whom they so much affected to despise. This seems to be the principal object aimed at in this parable.

4th. Having followed the Saviour in the chain of his discourse, link by link, we are prepared to understand the parable which is soon to follow. In the first place he shows the Pharisees and scribes the unreasonableness of finding fault with him for receiving sinners and eating with them. If they could justify themselves in searching for a stray sheep or a lost piece of silver, why should they condemn him for using all proper means to reclaim and save lost and sinful men? He next, in the case of the 'elder brother,' gives them a view of their conduct, and self-righteousness; and then, in the parable of the unjust steward, exposes their leading motive covetousness; while at the same time he ministers a mortifying rebuke to their pride and boasted wisdom. By a few pertinent remarks, he next shows them their wickedness and folly in blindly and wilfully adhering to the law, instead of embracing the Gospel. They stand before him convicted and condemned; and the only thing that remains to be done is to show them their inevitable fate—the just punishment which is certain and soon to overtake them.

5th. Our Lord then addresses them in the parable of the rich man and Lazarus, in which their fate is clearly predicted and contrasted with that of the publicans and sinners who believed in him.—This evidently seems to be the design of the parable.

It is sometimes objected by the more ignorant class of limitarian preachers and writers that this is not a parable, but a literal history; that our Saviour does not call it a parable, but distinctly says, 'there was a certain rich man,' &c. In answer to which it is sufficient to remark that our Saviour does not say that any of his discourse is a parable. Luke, the historian, says, (ch. xv: 3,) 'And he spake this parable unto them, saying,' &c. Jesus does not say that the parable of the prodigal son is a parable. He says positively, 'A certain man had two sons,' &c. And he also says in the chapter where this relation is found, 'There was a certain rich man which had a steward.' It is just as evident that the story of the rich man and Lazarus is a parable, as that the story of the lost sheep—the lost piece of silver—the story of the prodigal son—and the story of the unjust steward, are parables. We will now attend to the text.

Let me repeat that our Lord intended in this parable to show the Pharisees and scribes their impending punishment. They had waxed fat in the service of Mammon, and had departed from the service of the true God. For their abominations in the sight of God, they were about to feel the full weight of his vengeance. 'A fire is kindled in mine anger and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will

heap mischief upon them: I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction.' Deut. xxxii. Thus we have a faint representation, at least, of the punishment which was soon to overtake this haughty and obstinate people. So much for the rich man: his punishment will be more particularly illustrated as we proceed.

6th. 'And there was a certain beggar named Lazarus, who was laid at his gate full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; moreover the dogs came and licked his sores.' Here we have 'the lost sheep'—the 'lost piece of silver'—the 'prodigal son'; in other words the publicans and sinners, and those who did not enjoy the religious and civil privileges of the Jewish church and state; the Samaritan and Gentile citizens, resident in Judea included. These were dependent on the scribes and Pharisees, and the higher classes, who held the authority, for civil justice and religious instruction. They are therefore represented as being laid at the gate of their rich and influential neighbors. The figure of the crumbs applies particularly to the inferior religious privileges of this oppressed class of the Hebrew commonwealth.

7th. What is to be understood by the death of the two characters? They both 'died.' In answer to this question, we remark that they ceased to be; that is, the scribes and rulers ceased to be scribes and rulers officially. The Gospel was established—the legal dispensation done away, and consequently the offices in the Jewish church and state, which had been filled by the priests, scribes, and rulers, were abolished. Their nationality was destroyed by the Romans.

So the lower class—the beggars—the publicans and sinners—the irreligious, heathen portion of that community, ceased to be such; they embraced the Gospel, became believers—became God's people; while the scribes and Pharisees rejected the Gospel, became unbelievers, and ceased to be God's people. Thus the two classes died, as classes.—These distinctions passed away, or rather were reversed.

8th. What is represented by the opposite condition of the two characters after their death?

The poor man 'was carried by angels into Abraham's bosom.' This figure of 'Abraham's bosom' is worthy of particular attention, as it may serve to throw much light upon this portion of the subject. Why was he said to be carried into Abraham's bosom, rather than into the bosom of any other ancient Jewish worthy?

Abraham is the parabolic representation of faith, especially the Gospel faith. He is called throughout the east, at the present day, the 'Father of the faithful.' To Abraham was first given the promise of the Gospel. 'And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, 'In thee shall all nations be blessed.' So then they which be of faith, are blessed with faithful Abraham.' Gal. iii: 8, 9. And Jesus says, 'Many shall come from the east and west, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom (the scribes and Pharisees, the 'rich man,' shall be cast out, into outer darkness; there shall be weeping and gnashing of teeth.' Matt. viii: 11, 12. To 'be blessed with faithful Abraham'—to 'sit down with Abraham in the kingdom of heaven'—and to be carried into Abraham's bosom,' are figures which signify, not future happiness, but belief in the Gospel. The lowly publicans and sinners represented by 'the beggar,' were carried,

into the 'bosom' of the Abrahamic faith, by the ministers of Christ, which are here called the 'angels.'

9th. We next consider the condition of the *rich man*. 'In hell,' (*hades* in the original, meaning simply the state or place of the dead) 'he lifted up his eyes, being in torment.' This represents the wretched condition of the Jewish unbelievers, after the overthrow of their church and state, after their national death. They suffered the mortification of national destruction and captivity, and their descendants have continued to suffer till the present day, the contempt and persecutions of a great portion of the world. They still continue to reject the Gospel, and all efforts to Christianize them have so far proved unavailing. There is emphatically 'a great gulf fixed' between them and those who are in the bosom of the Abrahamic faith.

It may be objected by some, that the Jews do not desire the Gospel. Neither is the rich man represented as asking to be carried into Abraham's bosom. He only wanted his condition in *hades* alleviated. So all the Jews ask of Christian nations among whom they sojourn, its protection and toleration, to cool and soften the evils of their wretched condition; and not to be initiated into the Christian faith. But the great gulf of fixed prejudice between the Jews and Christians has hitherto been impassable; and has generally prevented any favor being shown the former. The once proud Jewish church is now *dead*—in power and glory. They have long verified the prediction of the Saviour, that many shall come from the east and west, and sit down with Abraham in the Gospel kingdom, while they, 'the children of the kingdom,' should be 'thrust out.'

10th. But who are the 'five brethren'? We answer, that it is not probable that this part of the story has any definite application. It should not be expected that every item in the *imagery* has an application in the *reality*; but only the more prominent and important ones. As it has been pertinently remarked, 'Parables should not be made to go on all fours.' Professor Stewart has well observed, 'Comparison is not to be extended to all the circumstances of the allegory. Thus in the parable of the good Samaritan, the point to be illustrated is, the *extent of the duty of benevolence*.—Most of the circumstances in the parable go to make up the *verisimilitude* of the narration, so that it may give pleasure to him who hears or reads it.' Numbers, for instance, seldom have any definite meaning in parables. The *one hundred sheep*, and the *ten pieces of silver*, have none. Any other numbers would have done just as well. So of the *five brethren*. Whether this has any definite meaning or not, is immaterial for us to know. So we understand the main, leading part of the allegory—its *spirit and object*—we should be satisfied.

11th. 'If they hear not Moses and the prophets.' If the unbelieving Jews had been candid they might have discovered from the writings of Moses and the prophets that Jesus was the Messiah, for they testified of him, and Christ fulfilled their testimony. 'We have found him of whom Moses in the law and the prophets did write.' John i: 46. But so bigoted were they, and so deeply rooted was their prejudice, that had Christ appeared and preached to them, after his resurrection, they would not have believed! He therefore gave them over to temporal destruction; and after his resurrection appeared only to his disciples.

Thus we have briefly gone through with this memorable discourse of our Saviour—at least we have noticed all the leading and important points in it. We might have been more elaborate, and have extended our remarks to a much greater length; but our object was to come at the truth in as brief and short a manner as possible. We might have quoted largely from commentators, and learned authors, in support of what has been said; but this we deemed unnecessary—believing that if the main object and tenor of the subject were laid open to view, that the reader would at once see its force and application, and would be satisfied without the addition of collateral evidence; satisfied, we add, though he may not be able to find in the *reality* a di-

rect counterpart for every little item and allusion in the *imagery*. This, as has been remarked, must never be expected in *parables*.

We have not applied this parable strictly to the two nations—the Jews and the Gentiles—the rejection of the one, and the reception of the other—as is frequently done by our writers. The subject, we think, will not warrant such an application. It may in an accommodated and secondary sense be thus applied; representing the conditions of the two classes—Jews and Gentiles—down to the present time, and even for time to come. The 'fixed gulf,' would then properly represent that barrier of fixed and determined prejudice which ever has existed betwixt the two nations; and which will not be removed till the 'fullness of the Gentiles be come in.' Though the Jews have been thus rejected from the Gospel kingdom, and though they should continue yet for ages to come in their sad condition, still a time is to come when they shall obtain deliverance. Paul said to the Romans, when discoursing on this subject: 'Have they stumbled that they should fall? God forbid; but rather through their fall (or unbelief) salvation is come unto the Gentiles, to provoke them to jealousy.' And again in the same chapter, 'For I would not brethren that you should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened unto Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, 'There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins.' Rom. xi: 25-27.

Hence, should this application of the parable be admitted, it would prove nothing against the final salvation of the Jews, for, in the fullness of times, they are to be restored to favor. And still further; take either view of the subject, the application of the whole matter is strictly confined to scenes this side of the grave—to things of time. This must be admitted by every well informed student of the Bible. But we incline to the preceding interpretation, as being the most natural and consistent; in fact we are confident it is the only one that can be given consistent with truth and reason. The 'rich man,' on the one hand, representing the dominant class among the Jews—the priests, scribes, and Pharisees, in the time of our Saviour; while on the other hand, by the 'beggar' is to be understood the publicans and sinners—Jew, Samaritan or Gentiles—who lived at the same time. This conclusion is justified by the whole connexion, kept up throughout the Saviour's discourse, of which this parable forms a part. Of this fact we are as well convinced as we are that the parable has any meaning at all, or that Christ ever spoke it—things of which we never entertained a doubt. Reader, the subject is before you; scan it closely. What we have said is subject to criticism: we challenge investigation. 'Prove all things; hold fast that which is good.'

[Original.]

THE FALL—TOTAL DEPRAVITY.

BY AN OLD MAN.

'Lord, we are vile—conceiv'd in sin,
And born unholy and unclean—
Sprung from the man whose guilty fall
Corrupts the race and taints us all.'

This hymn (commencing with the above stanza) I have heard put forth for singing by several denominations; wherefore I conclude that it contains the substance of their belief respecting the condition of the human family, at least so far as to embrace the idea that we all sinned in Adam, and are born into the world in a state of total moral depravity.

My purpose now is to examine these sentiments, and I think it will not be difficult to prove them unreasonable, unjust, contrary to common experience, unscriptural and impossible. It is unreasonable to suppose that a God of infinite wisdom and goodness should commit the destiny of many millions of his unborn and unoffending children to the keeping of one man, and be inexperienced and

ignorant, not knowing good and evil, and himself certainly knowing, at the same time, that within a few days or hours his implacable adversary would, in his sight and immediate presence, fall upon them, and with his poisonous arrows put them under the pains of a lingering death, and make them subjects and heirs with himself of endless misery. The harboring of such a dogma is not better than a conspiracy against reason and common sense. It is unreasonable that children should suffer any moral disadvantage for, or on account of their parents.

It is unjust; for justice holds even scales, deals to all according to their deserts, and ordains that every man's sins shall lie upon his own head.—This is just and equal; therefore for us to suffer for Adam's faults, or Adam for ours, would be obviously unjust. Common experience proves the doctrine a mistake, and that we are not born totally depraved. It hath been proved in cases innumerable that children trained up under a good moral culture are loving, kind, obedient, religious, and bear the semblance of angels; whereas if they were born in a totally depraved state, all the exertions of parents and teachers to civilize and moralize them, would be as vain as an attempt to quench the fires of Etna and Vesuvius with a bucket of water. It is contrary to common experience, as proved by children in another point of view. Ask a child respecting any thing that he is knowing to, and he will tell the truth direct—if he tries to tell a falsehood he has an impediment—truth is in the way. It is born with us and we must do violence to our *natures* to shake it off. How long shall man be engaged in a warfare against reason? It is contrary to common experience in reference to conscience, for that is given by the most High to admonish and reprove for every fault;—but no cognisance is taken of the sin of Adam—this is like an oracle or warrant from Heaven that we have no concern in that affair. It will now be shown that several passages of Scripture adduced to prove that children are born in sin, prove the reverse, Gen. vi: 12. 'All flesh had corrupted his way upon the earth.' This was a work of their own agency—no intimation that they were born in sin—Job xi: 12. 'Man is born like a wild ass's colt.' A wild ass's colt is born without sin or moral depravity. Man is born like one, and therefore sinless. Psalm xiv: 'They are all gone aside, they are altogether become filthy; there is none that doeth good—no not one.' Here nothing is said about being born *aside*—their becoming filthy was a work of their own—no intimation that they derived it from Adam. David, in this Psalm, speaks of two sorts of people—one company that had done abominable deeds—and says, 'Have the workers of iniquity no knowledge? Who eat up my people as they eat bread.' Rom. iii: 12. 'They are all gone out of the way.' This, when rightly understood, will completely nullify the doctrine that children are born in sin. For as none could go out of the way, unless they had first been *in it*—therefore, they were born *in the way*—in God's appointed way; and their becoming unprofitable is their own mismanagement, not Adam's. Rom v: 12. 'Therefore as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned.' To read this in conformity with the Orthodox belief, it would be, by one devil sin entered into the world which he brought with him from heaven, (of course of heavenly origin,) and inoculated, or some how conveyed the pestilential infection to Adam and Eve, which will rattle in all their children throughout their generations.

Until Scripture is wrested from its plain and evident meaning there is nothing to support the debasing God dishonoring doctrine that we sinned in Adam, and are born totally depraved. Jesus Christ in all his preaching and teaching never recognizes the doctrine of the total depravity of children; but quite the reverse, took them in his arms, blessed them, and said, 'of such is the kingdom of heaven.' Heb. ii: 17. 'Wherefore, in all things it behooved him (Christ) to be made like unto his brethren.' What, totally depraved? Yes, certainly, if the doctrine of total depravity is true, the conclusion is unavoidable, as blasphemous as it is. James, a servant of God, is a witness against the doctrine, his testimony

is, that men are made after the similitude of God. Here total depravity, if admitted, implies another blasphemy! Do we teach our children that God made them, and do they come from his hand polluted with sin, totally depraved!!! From whence then is sin, and where was its origin? It was not imported from the upper world, brought by a fallen angel; neither is it an exotic of foreign growth, but indigenous, constitutional, a common growth of every man's garden; no exception even among saints. Let the sinner pray for a renovation of heart—the prayer is granted—he is renewed in the spirit of his mind—is the law of sin in his members disannulled? Can he lay off his armor, and dispense with his vigilant watchfulness, and no longer feel the stragglings for the mastery of foes to spiritual life that dwell within? Nay, verily! He that hath chosen him to be a soldier permits no such thing; for he would soon be wounded and disgraced as a soldier of the cross, if not led off a captive into bondage. But why is this? It is because the decree of Heaven can not be set aside—'The creature (man) was made subject to vanity, not willingly.' *Not willingly?*—no, his counsel was not asked—and even now, those that are renewed in the spirit of their minds, are unwilling to be thus subject to vanity; but there is no reprove—the decree is immutable. Nevertheless, there is an earnest expectation and hope of deliverance by Jesus Christ. This order of things proves most clearly that we stand in the same station and relation to our heavenly Father that man did in his primeval state. The law was given to man, what!—the earthly man?—No; for he hath no pre-eminence above the beast—is carnally minded—is not subject to the law of God, neither indeed can be.—'The natural man receiveth not the things of the spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. God's law is spiritual: therefore can be received, understood, and obeyed only by the spirit—the inward man, to whom was given authority and power to control all his attendant household servants, and to him they were entrusted for orderly keeping. Sin or holiness can not be communicated by natural generation; therefore it is impossible that we have received any moral attainer from Adam. Our heavenly Father, in condescension to the ignorance and mistakes of his creatures, hath made known to us by his prophet Ezekiel the equitable principles of his government that children shall not suffer for the sins of their parents, nor parents for their children—but every man's sins shall lie upon his own head. Now for people still to contend that from our first parents are entailed upon us the condemnatory plagues of sin, is no very indirect charge against the Almighty, of cruelty, mutability and injustice: whereas, he is without variableness or shadow of turning.

Had we received our spirits from Adam when he was under an attainer of sin, there would have been some plausibility in the doctrine that we are contending against. But God being the Father of all our spirits, which are 'made to be an image of his own eternity,' Adam being no more to us than a brother in the organization of man, and our spirits coming from the fountain head of purity and 'are made after the similitude of God,' (James iii: 9,) therefore to hold that children are born in sin and totally depraved, is an error of the grossest kind. How can the doctrine of the fall of man be made to harmonize with the paternity of the King Eternal, who is worthy to receive glory, honor and power? for he has created all things, and for his pleasure they are and were created. Could it be for his pleasure that the devil had brought all the human race under his (God's) wrath and curse, and made them liable to all the miseries of this life, to death itself and the pains of hell forever? Could it be for his glory that he was thus frustrated in the design and end for which man was created, (i. e.) to glorify God and enjoy him for ever? Was it to the honor of his wisdom and power that he was thus circumvented and foiled by his implacable enemy?

About this fallen angel that was cast down into hell there are inexplicable mysteries. How came he out of prison? Did he break the walls? Was

he let out by him who has the keys of death and hell? Was not his malignity well understood, and that he was an overmatch for all the sagacity and experience of Adam and Eve, who had not yet attained to the knowledge of good and evil? Where was the sympathy of a Father? Even savages and beasts of the field will protect their young. As a shepherd, he saw the wolf coming—knew his design was to fall upon his unprotected, unsuspecting lambs—saw him tear and wound them to death, but made no objection or resistance! How can these things be made to harmonize with the love and tender feelings of a Father, or the vigilant watchful care of a shepherd that will lay down his life for the sheep? He that is able let him give an answer to

S. M. ROSE.

Smithport, McKean county, Pa., 1846.

[Original.]

THE INVITATION.—NO. II.

BY A. B. COPELAND.

'Come unto me all ye that labor and are heavy laden and I will give you rest.' Matt. xi: 28.

In order that we may rightly understand, and duly appreciate the above language, it becomes necessary and highly important that we inquire by whom it was given;—what was his nature and character—and his ability to bestow what he promised;—and lastly, whether he will keep his word, by the final fulfilment of the promise made, by the bestowment of the promised blessing, upon all who have, and shall hereafter come unto him? If, upon a careful investigation of the evidence that is given, it shall be ascertained that the personage who gave the invitation and made the promise, was no more than a mere mortal man, possessed of no more power nor wisdom than any other ordinary man, then we most certainly shall have very strong reasons to suspect the sincerity of his pretensions, and also, to fear a want of ability on his part to bestow upon the weary, heavy laden sinner that which he promised him. And if it should be ascertained that this being is not able to fulfil what he has promised, then there would be nothing to induce the weary and heavy laden ones to come unto him. But on the contrary, if it shall be found that this being has the ability, and, in every instance of a compliance with the conditions, he did grant the proffered blessing, then there will be found no ground for man to doubt or hesitate; but there will be the most cheering and soul-enlivening reasons to press forward, and cast all our burdens down before him. To the first question, I reply, the invitation was given by the Son of God, the Saviour of the world.

We have now learned that this invitation was given, and promise made by a being who has said of himself, 'All power is given me, both in heaven and in earth.' Hence, it is seen there can be no want of ability on his part, to perform what he has promised. It being settled that the Son of God has the power to do all that he has promised and undertaken, the question now is, has he the requisite goodness to actuate him to consummate the work? That many, if not all, of those to whom the text was spoken, understood the Saviour to refer not to a spiritual rest in the Gospel, which all who would come to him in a right and acceptable manner would receive, but to a mere physical rest, is perhaps not unreasonable to conclude. And hence, in this opinion, is found perhaps one cause why so few of the weary ones of the multitudes who followed after, came unto him in the right manner. As they had not, as they supposed, had any tangible evidence of his supreme power, they were not certain that he was able to do what he had promised, and therefore, would not come to him as he required. That the blessed Jesus is possessed of the adequate goodness, to cause him to do unto all that will come unto him all that he has promised them, is evident from the following reasons. 1. Because he is styled the 'Saviour';—the 'Prince of Peace';—the 'Son of God.' Now it is the humble opinion of the writer, that, if the Saviour were not possessed of unlimited and impartial goodness, it would be quite unreasonable to call him by these names.

That he is the Son of God is undeniable and conclusive evidence that he is possessed of superlative and unlimited goodness. For the Scriptures teach, and so do all the works of God, that he 'is good unto all, and his tender mercies are over all the works of his hands.' And the Psalmist says, 'O taste and see that the Lord is good,' Psalms xxxvi: 8.—Again, the apostle John says, 'God is love.' 'He that dwelleth in love dwelleth in God, and God in him; for God is love.' I have now shown that God is good; and nothing but good; and hence, all that he does, or ever will do to man must tend to promote man's highest good; according as it may be done in this, or in the eternal world; and I will now show that the Saviour, as being the Son of God, seeks to confer, and will confer upon man all the good that he has promised him. If I shall succeed in proving, that the Saviour is possessed of the very same traits of character that his Father is, then, as it has already been shown, that all the dealings of the Father towards man tend to his greatest good; it will then follow, as a matter of course, that all the dealings of the Son toward man tend to the same happy end. By turning to the first chapter of Hebrews we there find that the Son of God is called the brightness of his Father's glory, the express image of his person. Hence, it is no more than reasonable to conclude that as are the dealings of God toward man, so are the dealings of the Son of God toward man. But I have already made this article sufficiently long; and therefore, I reserve what more I have to say upon this interesting subject, for a subsequent communication.

Kendall, N. Y.

[Original.]

A KNOWLEDGE OF THE SON OF GOD!

And what is a 'knowledge of the Son of God'? Let us read the answer in the words of Jesus himself: '*This is, life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou has sent.*' A knowledge of the Son of God, then, is *eternal life*: the doctrine of Jesus is the doctrine of Him who sent Him; he, therefore, who has knowledge of Jesus, has knowledge of the Father! Of what transcendent value must Paul have conceived such knowledge to be, when he could say—'Yea, doubtless, and I count all things but loss, for the excellency of the KNOWLEDGE of Christ Jesus my Lord!' (Phil. iii.) To know [and, consequently, to be influenced by] the perfect character of Jesus in all its purity, its sincerity, its loveliness, were an acquisition infinitely paramount to all wisdom and knowledge, for 'in Him are hid all the treasures of wisdom and knowledge!'. But here, [in this condition of flesh and blood] 'we can know only in part, (1 Cor. xiii:) for 'the love of Christ passeth knowledge!'. To know, and to imitate that blessed spirit of disinterestedness—of mercy, of forbearance united with an indomitable firmness—of sympathy, which breathed in the soothing words, which prompted the tenderly compassionate looks, and which animated alike the words, and manner and deeds of, our ever to be revered Lord, were an acquisition and a progress towards the 'perfect man,' more to be desired than all the knowledge, and wisdom of the world, or all the riches either attainable or conceivable by us. He in whose heart the Word of Christ dwells thus richly in all wisdom, may be truly said to 'have put off the old man with his deeds, and [to] have put on the new man, which is renewed in KNOWLEDGE, after the image of Him that created him! With such a true disciple, Christ is ALL, and IN ALL! Colos. iii.

J. L. C. G.

Williamsburg, Va.

NEW BOOKS.

We have just received the 'ROSE OF SHARON' for 1847. It is got up in the usual beautiful style, and embellished with seven fine engravings on steel, including the vignette title page. The contents are varied and excellent, and of which a more extended notice will hereafter be given. Price \$2.00. Call soon, as we have received but a limited supply.

[Original.]

MEMORY PICTURES.—NO. I.

Come to our old trysting-place, by the window, Sis, and look again, upon the beautiful elm, that spreads its branches with such a look of protection, in the ancient grave-yard. By the by—how many a tale might be woven, from just the sight of that old tree! and how many fancy dreams one might have, of the slumberers underneath its shade. By those, who ever do such strange things, I mean. Our dreams are all of other days, sister! We go not in to the far-off future, in search of unknown treasures. May be—we shall learn the art in our womanhood; but as yet, leave the lore to older heads, and give us the pleasant song that Memory sings, upon our childhood shore. Be it ours to go back and catch the sun-beam, unshaded by a cloud—to hear the murmur of the fountain, undrowned by the bellowing thunder—to find the roses, where the thorns were not, and play with the dew-drops, as they slept in the garden flowers.

Some days there were,—that came to us then, more fraught with joy than sorrow; some nights—where the moon and stars, all shone, and the wind went by with a pleasant murmuring, and the spirit of hope came and nestled like a dove, in our little hearts. Beautiful are some of the lessons, written in the first book of life!—There is a glory about them, that never dims; and a freshness, that dwells with the spirit, as it treads its last upon the sandy steep of time.

There is a magic about that old elm, a kind of mesmeric affinity—that draws me closely to it. I played under the branches of one just like it, in the years that left the first memory of a spring warbler knocking at my heart.

And just now Sis, I remember me of one day, more bright than all the others; when we gathered under its shade, the wildest, rudest creatures, that ever felt the very soul of happiness dancing within their hearts. But among us all, you and Mary were the gladdest! Dost remember Mary? the noble hearted, black-eyed, beautiful haired, Indian girl; that played with us in the school-yard, and saved poor Lyra, from a couch neath the beautiful blue of Stockbridge Creek? Ha, ha! loved stream, (for one may love thee, wild, capricious thing, as thou art!) not just the acquisition you thought, that sunny day! Well—well! scold kind Mary for that. 'Twill do for you! She sat beside you in her infancy, and played with your short-lived bubbles in her childhood; she rode upon your silver waters when reading the book of the girl, and put up her darkened braids by the light of your countenance, when the soft wing of maidenhood hung over her head. Scold Mary, if ye will—she cares not a fig, for your mutterings.

But I had forgotten our pleasant pic-nic party, in my apostrophe to the stream! For do you know? some of the brightest visions of my childish days, are woven with the singing wavelets, that spring gaily o'er the old rocks, and around the rugged hills, that hem in the romantic little village of M. I'll tell them to you, some day that sleeps in the future, but now let's bethink of the beautiful, July morning, when the sun peeped in between the dark leaves, with a half smiling look, and the summer breeze lifted the light tresses from our foreheads, with a saucy finger, as we spread our tables beneath the bountiful shade of that old Elm tree.

A passer by would have envied us the sunny joyousness, that gave so much laughter to the air, and sent so many words to the lip; even, if he had not cared for the strawberries and cream, fruit-cake, pine-apples, and lemonade, that lay with such a delicious and tempting look, upon the white linnen spread, whose folds fell down and played with the mossy leaves of dame Nature's carpeting.

'Twas very kind in our teachers to deal thus by their pupils! and kindlier still, for them to go away, when the sun was high up in heaven, leaving us free from the restraint we felt in their august presence.

Some of the scholars, (those who had learned that it was not lady-like and genteel, to romp in the fields, and scale the fences,) had tripped after their mentors; but a

few young heads and little bodies, remained. And the squirrels that frolicked upon the meadow-grass, or the birds that sung way up in air, were not happier than we.

We were busily intent upon our sports, when a strange man came along the road side, and attracted by our mirth, commenced chatting with Mary, she being his nearest companion. Children have a wonderful bump of curiosity, and they know how to show it too! or we did that time. We crept close to Mary's side, with wonder-looks and sly glances, but the good man had a kind word for us all. And he put his hand upon the young heads, with a gentleness, such as the pure hearted always carry about them. After chatting with us a while, he let down the bars, and asked if we would like to go with him? and with the confidingness of innocence, we went pattering along by his side. He carried a Bible underneath his arm, and we were not surprised, when he stopped in front of our little village church.

We had been up the foot-worn pathway many a time before, but it never seemed half so short as now.

'Twas a pretty spot where the old church stood! A large green spread away from the door, dotted here and there with fatherly looking maples, in whose age-worn branches, robins have made their nestling places, since time immemorial.

Friendly old vines, with beautiful blossoms in their hands, reached out their arms, and embraced the old porch, and hung many a festoon of living green, about the windows, and away, almost to the church top.

We always loved the old spot! but better than ever that night. For the whippowill sang in a white rose tree near the east window, and the evening zephyr whispered softly to the vine blossoms, and then mingled with the musical voice of the speaker, as he stood before the altar. What a quiet dignity sat upon his forehead, and gentle truthfulness in his soul-lit eye! There was a sprinkling of silver, even then, upon his hair, and furrows around his mouth,—marked by a mighty hand. But not of time.

There was stillness from door to door, and from basement to arching, while the holy man opened the book, and showed unto us the way of life. And we came out into the open air, with a holiness upon our hearts, that they will wear in heaven.

Dost remember it Sis? you were young then, and your locks hardly long enough to twine around my little fingers. But the heart hath memories that begin with life and never end, not even in eternity.

You know, I've had many rambles this summer, and on my homeward way, a few weeks since, I tarried a while within the township of C. I was with Genie in the grave-yard, where we have been so often, when she pointed me to a newly made grave. 'Twas just sodded over, and no love-mark yet around it; save a beautiful marble stone, on which I read the name of the Disciple of the Anointed. With no comment, but these expressive words—'He passed away even as his Father called him.' I had no tears for the departed. God had taken him, and heaven is brighter than earth.

As I stood within the shadow of a marble monument, I looked back to the spot, where the holy man slumbered, and saw that the widow had come up with her children, to the threshold of their father's home.

The mourner threw off her sable veil, and pressing her thin hands upon her throbbing temples, looked upon one and the other of her children, as though reason was becoming a veiled minister. The elder boy looked pityingly upon his parent, and leaning gently over the head stone, with his dark hair thrown back from his beautiful forehead, said in a low, sweet voice, 'Don't mourn so, mother! I could bear this deep grief, but it makes my heart ache and tremble so, to see you suffer like this. I know we all miss father, more than we can tell! But when I grow to be a man, I will try and be like him, and we shall love each other very much, and be very happy. Believe me—mother!'

And then the little urchin as though to follow his brother's example, crept closely to his mother's side, and putting a little, chubby hand upon one cheek, and his silken

locks against the other, said in his childish, artless way; 'I wouldn't cry any more muder! you know fader said there was a good man up in heaven, who loved us all.—You, and Fader, and Willie, and I. And all the world, too! And if he loves fader, I guess he'll take care of him, just as fader used to take care of us. So don't cry any more muder! Willie and I'll take care of you, and some day we'll go and see fader.'

God bless the widow of the Christian, and the orphan boys of the noble hearted! For all over our land, are there voices that go upward in prayer for them; and on the mountain, and in the valley, over island and over sea—in the green wood and on the prairie, are there hands that would rest in benediction upon their heads, and eyes, that have been dimmed with tears, at the cause of their mourning.

But come Sis—see! the moon has gone down behind the woods, and the dew-drops have come to nestle in the half-shut blossoms, and play upon the bosom of the little warbler, that kisses so lovingly the base of the tree-crowned hill, behind our night-curtained home.

'Tis time we were sleeping! The stars will keep watch above us, and the leaves of the old Elm, will whisper with the Angels while we rest. LYRA.
Bridgewater, N. Y.

ELDER JACOB KNAPP.

It seems that some of the Baptists are getting their eyes open to see that the immaculate Jacob Knapp is not any better than he should be, after all. Some investigations, it appears, have lately been had into his conduct, the result of which is published in a pamphlet by the Baptists themselves, and which does not reflect the highest honor upon this notorious evangelist. We copy the following from a late number of the New York Christian Messenger. It is the only account we have ever seen of the pamphlet.

'A pamphlet of about 45 pages has recently been put into my hands, written and published by Charles Burdard, Chairman of the Committee of Investigation, appointed by the Church, which 'shows up' the Elder in just about the light in which many have for years regarded him. The specifications and charges appear to be well established by documentary testimony, and by the declarations, not of Universalists, but the Elder's contemporaries, and in some instances his former coadjutors.—We will give a few extracts from this pamphlet to show how the elder stands among the Baptists. The following are the grounds of complaint:

I. 'That Mr. Knapp should represent himself as worth no more now than he was ten years ago, except as property had risen; while it is well known that he had greatly increased in wealth during the last ten years; and yet that he lost by the fall of his property, rather than gained by its rise.

II. That he should declare he had spent the last eleven years of his life in preaching, by night and by day, without advancing his worldly interests at all; while within the last seven years, he had in some way been able to accumulate over \$7,000, and to invest it in real estate; i. e. he had within that time purchased a farm for about \$7,500 which was all paid for but \$300, yet he wishes it understood that he has no money at interest, and no property that has been productive.

III. That he should, in a letter written for the purpose of soliciting money for himself, represent this farm as a piece of land, and mostly an uncultivated swamp; and declare that this, with his house and lot in the village, was all that he owned of this world's goods; while he owned scores of sheep and cattle, and other personal property besides.

IV. That he should represent himself in the same letter, as in such circumstances, that he had difficulty in meeting the bills of his family, and had often to borrow money to bear his expenses to the places of his appointments; while this was said at the close of the period of his highest pecuniary prosperity, the period of three years in which

he had received according to his own confession about \$9,000.

V. That after being liberally compensated for his labors at New Bedford, he should have stipulated for an exorbitant pecuniary sum as the condition of staying longer; i. e. that he should ask \$200 for two weeks more labor.

VI. That after he had been liberally compensated for his labors in Boston, he should go to Lowell, and there complain that he was greatly disappointed in what he had received in Boston, putting the amount at about one half of what he had actually received, or knew he would receive, and representing one church in Boston as having given him *nothing*, when he knew that they were to place \$200 in deposit ready for him on his return.

VII. That Mr. Knapp should encourage certain students in the doctrine of Oberlin Perfectionism.

VIII. [The specification under this head is of too gross a character to copy.]

IX. That he should withhold and destroy certain important letters entrusted to his care.

X. That he had repeatedly taken occasion to speak of his ministering brethren, both in the pulpit and in private, sometimes referring to them indirectly, sometimes mentioning them by name and holding them up to reproach.

XI. That Mr. K. had under unjustifiable circumstances required and obtained from one of the students his obligation in word or bond to pay for a horse which Mr. Knapp had charged him with killing.*

The foregoing are published as a 'statement of facts,' and the vouchers are given with them; and ought they to be published in Universalist periodicals? I for one say yes; that the public may be disabused in reference to the impression which has been made that Universalists were hunting the Elder down, and persecuting him with envy and calumny. Have they said too much when they have affirmed that it was rather the love of money than of souls for which Mr. Knapp got up his terrible 'Revivals'? Was it in the spirit of John the Baptist that he appeared in N. Bedford in a white vest, his remarks about which caused the pastor of the church there to get him a new black one? Was it in this spirit that he appeared in New Haven in such an old shabby cloak that his friends made it a subject of pleasantry and borrowed a better one for him to wear during the 'campaign'? He boasted when he left New Haven that he had got \$1,300 which he had counted, and that there were several letters and packages given him as he was going on board the steam-boat that he had not counted. He appeared poverty stricken, (so it would seem,) that he might the better induce people to give largely.

PROF. STUART ON ENDLESS MISERY.—TORMENTING POWER OF THAT FAITH.

Professor Stuart, of the Andover Theological Seminary, one of the most eminent Orthodox Doctors in the land, holds the following language respecting the tormenting power of faith in endless misery. The extract with the note appended is furnished for the 'Trumpet,' by Br. J. M. Austin, and copied from the 'Biblical Repository' for July 1840. It is well worth preserving. If every Orthodox man in the world, who possesses the common sympathies of humanity, would confess the honest convictions and feelings of his heart, we believe they would all confess the same thing. Can that doctrine be true whose faith is thus tormenting? Surely not. And can they either hope or pray that all the sympathies of their nature will be extinguished in heaven? But to the extract.

'No reflecting mind can wonder that so many among us, [the evangelical,] are deeply agitated by this subject..... There are not a few who claim to be considered as Christians, whose minds are filled with difficulty in respect to the subject of endless misery in a future world..... No subject which can come before the mind, is more agitating or more deeply interesting, than that which respects the duration of future misery..... If it be true, that all men will be saved, it is one of the most interesting truths—in some respects, the most interesting truth—ever published to our guilty and sinful race!..... The social

sympathies, too, of some men [i. e. some Christians in the Orthodox ranks,] are often deeply concerned with the formation of their religious opinions. They have lost a near and dear friend and relative by death; one who never made any profession of religion, or gave good reason to suppose that his mind was particularly occupied with it. What shall they think of his case? Can they believe that one so dear to them has become eternally wretched? an outcast forever from God? Can they endure the thought that they are never to see or associate with him any more? Can heaven be a place of happiness for them, while they are conscious, that a husband, or a wife, a son, or a daughter, a brother or a sister, is plunged into a lake of fire, from which there is no escape? It is impossible they aver, to overcome such sympathies as these. It would be unnatural and even monstrous to suppress them. They are therefore as they view the case, constrained to doubt whether the miseries of a future world can be endless! If there be any whose breasts are strangers to such difficulties as these, they are to be congratulated on having made attainments beyond the reach of humanity in the present world; or else to be pitied for ignorance, or the want of a sympathy which seems to be among the first elements of our social nature. With the great mass of thinking Christians, I am sure such thoughts as these, must unhappily for them, be acquaintances too familiar. That they agitate our breasts as storms do the mighty deep, will be testified by every man of a tender heart, and who has a deep concern in the present and future welfare of those whom he loves!.... This doctrine [the final salvation of all men] has become so wide spread in Germany that it pervades even the ranks of those who are regarded as serious and evangelical men in respect to most or all of what is called orthodox doctrine, saving the point before us..... That there are difficulties pressed by it [the doctrine of eternal punishment,] on the mind, when any one thinks of his own condition—that of his beloved friends, or his brethren of the human race it would be mere pretence to deny..... If parents, husbands, wives, brothers, sisters, must see those dear as their own lives, perish at last, while they themselves are saved, heaven in mercy will either extinguish their social susceptibilities, or else give them such sweet and overpowering sense of the justice and goodness of God, as shall not permit the joys of the blessed to be marred, nor the songs of the redeemed to be interrupted, with sighs of sympathetic sorrow!*

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, NOVEMBER 13, 1846.

DIVINE JUSTICE.

It is often said by the opposers of the doctrine of Universalism, that we dwell too much and too constantly on the love and mercy of God, to the neglect of the Divine justice—that we in fact forget or never think of justice; or if we think and speak on the subject at all, it is to deny and set aside this divine attribute.

Now, the fact is, Universalists, so far from forgetting or denying the justice of God, are almost the only denomination in Christendom that fully believe and strictly maintain, at all times, in all places, and under all circumstances, the entire and perfect justice of Deity. We believe that all the demands of God's justice must be satisfied—that there can be no compromise—not one iota of its claims will ever be relinquished. Whatever punishments justice demands, will, and must inevitably, be endured. God says he 'will by no means clear the guilty'; that 'whosoever doeth wrong shall receive for the wrong which he hath done,' and he is 'no respecter of persons'; that he will 'render to every man according as his work shall be.' But while we believe all this most devoutly

* I have italicised the most important declarations.—The words in [brackets] are my own.

and sincerely, we also believe that divine justice never requires an unmerciful punishment—never did and never can require a punishment to which the purest and warmest love and the tenderest mercy could reasonably object—that justice and mercy are not jarring but harmonious attributes, going hand in hand in the work of human redemption and salvation, both equally concerned for the honor of God and the good of his creatures; and that mercy holds and guides the very rod which justice raises for the punishment and correction of the sinful. And hence, for God to withhold the punishment which the sinner justly deserved, and which he needed for his correction, would be to injure instead of benefitting the creature; and certainly neither true love nor true mercy could approve of this injury.

But how is it with the opposers of Universalism who thus falsely accuse us of denying the justice of God? Do they believe in the justice of God? They profess to—they talk much about divine justice; but do they really believe in it? Let us see—What do they profess to believe the justice of God requires? Why, they profess to believe it requires infinite punishment for every sin, which each and every sinner of the human race has committed, or may commit—that strict justice demands endless damnation, as the righteous penalty for every offence. Well, do they believe this penalty will be inflicted in every case? O, no! not they. They believe no such thing. They believe it will in some cases, with some sinners, for some sins. But in the great majority of cases they do not believe justice will ever inflict or obtain what it demands. And thus they deny the strict justice of God. Indeed they adopt premises which forever preclude the possibility of the divine justice's ever being satisfied or obtaining its demands. For see here; if each and every sin justly deserves infinite and endless punishment, then, as no individual can ever suffer more than one infinite and endless punishment which is the just demerit of one sin, of course all the untold multitude of his other sins, though millions of them lay at his door, must forever remain entirely unpunished! And even that one can never be fully punished—as what is always doing can never be done—justice will never be fully satisfied, even for that one offence: for if it should—if ever the time should arrive, during the future ages of eternity, when it could be truly said that justice was satisfied for that offence, and its full penalty had been inflicted, of course the punishment would then cease, and thus prove that justice did not require infinite and endless punishment for one offence.—And if not for one, it can not for any number of acts of a finite creature. Put as many finites together as you please, you can never make an infinite out of them all.

Thus the theory of Orthodoxy, so called, refutes itself. While it claims to be the exclusive advocate of divine justice, it denies and destroys the divine justice. It virtually denies the possibility of God's ever punishing justly any more than one sin of a man's whole life; and to cap the climax of absurdity, denies the possibility even of that. According to its theory of justice, if a man live four-score years, and for the last three score and ten of his life, should commit one sin per day, (which is a very moderate calculation for Orthodoxy,) it would require twenty five thousand five hundred and fifty eternities, to punish him justly for the sins of his life, exclusive of those committed on the extra days of leap years! Alack a day! what will they do for time in eternity?

D. S.

THE UNIVERSALIST COLLECTION.

In giving notice of the new Hymn Book just published in this city, Br. Dolphus Skinner says:

'In 1837, the Universalist Collection compiled by Rev. H. Ballou, 2d., and published by B. B. Mussey, made its appearance. It is an excellent Collection; but from some causes to us unknown, and which we can not imagine, unless it be the extensive sale and world-wide popularity of Streeter's Collection it never obtained very general notoriety or favor.'

This we believe is a mistake. Br. Skinner's remarks

may apply to the vicinity of Utica, but they certainly will not apply to the vicinity of Boston. The Universalist Collection' compiled by Rev. H. Ballou, 2d, has been one of the most popular Universalist Hymn Books ever published; and notwithstanding it is not perfect, (and we never have seen a perfect book yet,) it comes as near being so, however as any other. We care not how much other books are *puffed*; but let it not be done at the expense of the meritorious. Mr. Mussey is a highly respectable publisher; a staunch friend of the Universalist denomination; and Br. H. Ballou, 2d, is an author so generally known in our denomination that we need not add one word in his praise.

Mr. Mussey tells us it is his intention to add an Appendix to the 'Universalist Collection,' compiled by Brs. H. Ballou, 2d, and T. J. Sawyer, embracing a very large number of New Hymns, and the price will be reduced to fifty cents retail, and probably thirty-seven dollars and a half per hundred.—[Trumpet.

We are glad to hear that for we always thought the above an excellent collection. It certainly deserves an extensive patronage; but we are confident it has never obtained it in this region, although it may have done so in others.

EXPLANATION OF DIFFICULT TEXTS—HELL FIRE, &C.

[Continued from page 358.]

In preference to writing long comments ourselves on the several passages referred to we will here present to the reader Paige's Comments on Mark ix: 43-48, which read as follows:

'Hell. The same word *gehennā*, which occurs in Matt. v: 22. See note there. 'Fire that never shall be quenched.' This phrase is substantially repeated in ver. 44, 45, 46, 48. The word answering to *never shall be quenched*, verse 43, 45, is *asbestos*: but in ver. 44, 46, 48, the phrase is *ou sbennutai*, translated *not quenched*; of which the former is an adjective, derived from the latter, though it is translated as a verb in the future tense; the latter is a verb. The worm and the fire are here added as characteristics and aggravations of *gehenna*, ver. 43; and the whole description is metaphorical, and by the use of lively and terrible figures, denotes a state of awful misery. So far, I suppose, all agree. But whether that misery be temporary or endless, is yet a question in dispute. The terms here used, therefore, should be well considered; because the question itself is of vital consequence.

'The adjective used in ver. 43, 45, occurs in the passages cited below from Strabo, Plutarch, Josephus, and Eusebius. 'Strabo, the celebrated geographer, speaking of the Parthenon, a temple at Athens, says, 'In this was the inextinguishable or *unquenchable lamp*,' by which he simply means the lamp which was kept continually burning, but which was extinguished or quenched, ages ago. Plutarch, the well known author of the biographies, familiarly termed 'Plutarch's Lives,' calls the sacred fire of the temple *unquenchable fire*, though, he says in the very next sentence, they had sometimes gone out. Josephus speaking of a festival of the Jews, says, that every one brought fuel for the fire of the altar which, 'continued *always unquenchable*,' although it had actually ceased, and the altar itself had been destroyed with the temple, at the time he wrote. Eusebius, the father of ecclesiastical history describing the martyrdom of several Christians at Alexandria, says, 'They were carried on camels through the city, and in this elevated position were scourged, and finally consumed in *unquenchable fire*,' though it could not have burned, probably, more than an hour or two at the most. These authors writing in their own tongue, or a language with which they were perfectly familiar, must have known most assuredly, the value and import of the phrase 'unquenchable fire'; and it is as clear as demonstration can make it, that they did not understand it to mean *endless*. Univ. Ex. N. Ser. vol. iv., pp. 338, 339. The scriptural usage of the word is similar. It often occurs where it can not be understood to indicate an *endless burning*. The adjective is not found in the Old Testament; nor does it occur in the New, except in the passage under consideration, and Matt. iii: 12, and the parallel place Luke iii: 17. And that *unquenchable* does not mean *endless* in the two places, last named, see note on Matt. iii: 12. But the verb here used in ver. 44, 46, 48, and from which the adjective is derived and has its force, occurs several times in the Old Testament. Its usage may show in what manner the Jews understood it

when applied to fire. See Isaiah i: 31; xxxiv: 10; lvi: 24; Jer. iv: 4; vii: 20; xvii: 27; xxi: 12; Ezek. xx: 47, 48; Amos v: 6. In all these cases, though punishment be indicated by the fire, yet the unquenchableness of that fire does not denote that the punishment shall be endless; for the judgments were to be executed on the earth, and their end is manifest. The same word occurs, Ezek. xxxii: 7, where it is translated *cover*. This, however, being its *positive* form, does not clearly indicate its force, when used *negatively*. The same is true of several other passages where the word occurs, and which I therefore omit. But the same word is applied to the sacred fire, in a manner which more clearly, if possible, demonstrates the fact that it does not denote *endless*. 'And the fire upon the altar shall be burning in it; it shall not be put out; and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it: and he shall burn thereon the fat of the peace-offerings. The fire shall ever be burning upon the altar; it shall never go out.' Lev. vi: 12, 13. It is worthy of remark, that Josephus, as before quoted, calls this fire by the same name, *unquenchable*, although when he wrote, it had already been *put out* and effectually *quenched*.

So much in regard to the general usage of these words. But it is agreed, on all hands, that this passage in Mark has special reference to Isa. lvi: 24, and that its peculiar forms of expression are taken from that place, almost literally. And, as our Lord gives no intimation to the contrary, we are justified in the belief that he used the language in the same sense as the prophet. To what kind of fire, then, did Isaiah refer? and to what kind of punishment? 'And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.' Isa. lvi: 24, 24. This, it will be observed, was to be accomplished while *sabbaths* and *new moons* continued; and while men built houses, and planted vineyards, and occupied them, as appears by comparing ch. lvi: 17-22, with lvi: 22-24. The 'learned Gataker' thus speaks of the fire and the worm: 'The prophet, in this clause, pursueth the allegory taken from corpses unburied. And this the Jewish doctors, some of them, taking notice of, but without taking it literally, say this shall be part of the strange sign, ver. 19, that should be shown upon Gog's and Magog's army, that though the judgment inflicted on them by fire, Ezek. xxxviii: 22, yet the worms that bred in their carcasses, lying many months unburied, Ezek. xxxix: 9, shall live in the fire: which fiction, others, to shun, say that the worm hath reference to the bodies unburied; the fire to their cities burnt down with fire from above. Ezek. xxxix: 6. See Rev. xx: 8, 9. But such salvés need not; the worm hath reference to such vermin as is wont to breed in and feed on dead corpses; such carcasses especially as lie so long above ground until they rot, and become as dung or carrion, Job xxi: 26; Ps. lxxxiii: 10; Isa. xiv: 11; 19: 20; the fire, to the burning of such bodies, not fit now to be stirred, or removed, but to be consumed by fire, in the places where they lie, ch. ix: 5; xxx: 33; Ezek. xxxix: 9. So that the resemblance is taken from the bodies that he rotting on the face of the earth, till they crawl all over with worms and maggots, and in regard both of their unfitness to be managed and the multitude of them, it is a long time ere they can be consumed with fire.' So much for a literal exposition; by which the undying worm and unquenchable fire are represented as enduring for a long time. And in the spiritual application which Gataker thought it necessary to make, he by no means confines it to a future endless punishment, but allows it to be at least equally applicable to judgments executed on the earth: 'By the whole similitude, or allegory, that dreadful, direful, and detestable, condition is expressed, that shall, at first or last, befall all obstinate wicked ones; sometimes in exemplary judgments executed upon them in this world; partly, by inward torture of mind, Dan. v: 6; partly, by corporeal pains, 2 Chron. xxi: 18, 19; Acts xii: 23; and ignominious usages; Isa. xxii: 17, 18; Jer. xvii: 18, 19; amidst which, this also is one part of their misery, that they are generally rather *abhorred* than pitied, Ps. li: 5-7; lxxiv: 7-9; but even if they do escape vengeance here, after this life, immediately in their souls, and at the last day, in soul and body, joined together again.'—*Assem. Annot.* I repeat, that the worm and the fire are here added merely as characteristics and aggravations of *gehenna*, and again refer to note on Matt. v: 22, for an explanation of that term. The punishment here indicated was horrible, truly; yet there is no evidence that it was to endure without end. It was rather the same which our Lord predicted, on several occasions, as the *damnation of hell*, and a time of unequalled tribulation. See Matt. iii:

7; xxiii: 33; xxiv: 21; and the notes. See also Matt' xxiii: 34-36.

We may hereafter publish comments on some of the other texts which our correspondent refers to, though we have heretofore published expositions on most of them.—What is here presented, together with what appeared last week, will, we trust, aid the lady inquirer, in her desire to know the truth. D. S.

REMOVALS, &C.—Br. L. L. Saddler, we learn from the 'Banner,' has resigned his pastoral charge of the Universalist society in Portland, Me., and engaged for a time in the Electro-magnetic Telegraph Office in Boston. We understand, however that he does not intend abandoning the ministry, but will resume its duties again when he finds a field therefor to his liking.

Br. Z. Baker, says the 'Union' of the 10th ult., 'will commence his labors as pastor of the Fourth Street Universalist church in this city, (New York,) on Sunday, tomorrow.'

Br. Gamaliel Collins, has commenced his pastoral labors in Hudson, N. Y.

We learn from the Trumpet that Br. Benjamin H. Clark, has removed from Wellfleet to Truro, Mass., on Cape Cod, and commenced his pastoral labors in the latter place. The society is in a highly prosperous state, and has commenced the erection of a house of worship which will hold about four hundred persons.

A new Universalist meeting house was dedicated at Fall River on the 28th ult.

Br. A. R. Abbott was ordained to the work of the Christian ministry at Lowell, Mass., on the 11th ult. Sermon by Br. Hosea Ballou.

We find the following announcement in the N. Y. Christian Messenger, by which it seems that that paper and establishment is for sale. 'Such a place as New York city ought to send out one good and well sustained Universalist paper at least. And it seems as though some able and enterprising friend of the cause might step forward, make the purchase and consummate such an end. Br. Price has labored long and faithfully as a Publisher and Editor, under many and serious discouragements, and we trust that in retiring from the cares and perplexities of an Editorial life his health will be restored and that he will meet with and enjoy that peace and quiet due to a 'good and faithful servant.'

UNIVERSALIST BOOK AND PAPER ESTABLISHMENT FOR SALE.—The condition of Br. Price's health being such as to render it imprudent for him to devote that time and attention to the affairs of the Union and Messenger and the Book Establishment connected therewith, which he has heretofore given them, and which is essential to the business; and the amount of my other business forbidding my attention to them in any proper manner; I have concluded to offer the entire Establishment for sale. Terms cash—or satisfactory security on time. Applications may be made, personally or by letter, either to Br. Price, or myself, at 140 Fulton street, second floor, New York. C. L. STICKNEY.

Br. Tompkins—Credit Br. D. Skinner \$2.00 for the last volume of the Quarterly, and charge. A. W.

Also, change direction of Repository sent to Sophronia M. Curtis at Bridge water, N. Y., to Spring Prairie, Walworth county, Wisconsin.

PARTICULAR NOTICE.

In this paper, No. 33 of current volume, a short article appeared from my pen, in which is sketched an incident, which occurred in Peru, Ohio, in which the name, Dr. Salmon, occurs. Some have thought that said article may be construed so as to be injurious to Dr. Salmon's reputation;—and this is to inform all such, that the Dr. is one of the best of men, so far as I know him—a man of *unimpeachable character*,—and a man highly esteemed as a physician and minister,—and withal one of my friends. The charges alluded to were not against his character,—but against his religious views, as being more high minded and liberal, than some of his friends, as he withdrew from them as an ecclesiastical body, and organised a church on the Congregational principle. J. R. J.

COMPLAINTS—CAUSES—REMEDY.

We have sometimes, at long intervals, received complaints from various friends, that marriage or obituary notices, furnished by them for publication in the Magazine and Advocate, have been delayed unreasonably, or never been published. A recent complaint of this kind has induced the following remarks.

Such notices are almost always sent in by our ministering brethren and generally written on the same sheet with another communication intended for publication.—The communication may be a long one and it almost invariably happens that such notices are written on the back of the same leaf, and can not be separated from it without mutilating it, sometimes the communication is crowded or kept out of the paper for weeks for want of room; the notices are consequently not thought of until the article is wanted.

Again, these notices are reserved until the last, to fill up such space as may be left by longer articles and often in the case of obituary notices, they are of such interminable length as to exclude them for works.

Again, when such notices are written on the page opposite the article, the compositor, after setting up the article, throws the manuscript among a lot of other MS. that has been used, it gets astrayed with the rest, and is thus lost. This does not often happen however.

The friend who has just written us concerning this matter, sent us quite a long article for publication, several weeks since—that article has been lying among our 'prepared copy' waiting a favorable opportunity for publication. He informs us that he sent a marriage notice with the article—we find that to be the fact on examination—it is written on the opposite side of the same leaf of his MS., and has been quietly waiting publication with the article.

Our friends when they send us notices in this way can not reasonably expect that the editor or publisher will neglect his necessary business to copy one, two, three or a dozen notices for the press. No, that can't well be done.

The remedy then is this. Let the notice be written on a separate slip of paper from the other communication, or another part of the sheet so that it can be separated from it. Some we are glad to say always do this, and their notices hardly ever fail of being inserted at the earliest moment. Do this one and all—make your obituary notices as brief as possible, and we think you will have little cause of complaint.

In conclusion, our friends may rest assured that we never intentionally neglect, and certainly never refuse to publish marriages or deaths. PUB.

PRIMARY LESSONS: Being a Speller and Reader, on an original plan; in which one letter is taught at a lesson, with its power; an application being immediately made, in words, of each letter thus learned, and those words being directly arranged into reading lessons.—By Albert D. Wright, author of 'Analytical Orthography,' 'Phonological chart,' etc. New York: D. Appleton & Co., 200 Broadway.

We have received a copy of a neat little volume with the above title. It is prettily illustrated and can not fail we think to fully interest the young learner, and attain the object for which it is intended. We copy a large portion of the preface as it will more fully show the principle upon which instruction is conveyed to the young mind. It is for sale by G. Tracy, 58 Genesee street.

'In presenting a new plan for teaching the rudiments of reading, it may not be thought ostentatious to state some of its peculiar features.

1. One letter or combination is presented at a lesson, and at the same time its elementary sound is taught.

2. As fast as the letters are learned, an application is immediately made, by using them synthetically in familiar words.

3. No word is given in which a letter occurs that has not been previously learned, in the above synthetic method.

4. The capital letters are taught one at a time, and by review in reading lessons.

5. The plan of putting the letters, with their elementary sounds, together into words, by this original system of synthesis, it is believed will greatly facilitate the acquisition of words, and of letters and their powers.

6. The words are systematically presented in the synthesis, being classified by their vowel sounds and terminating consonants; and generally, at the end of each class, they are arranged into little spelling lessons.

7. The learner is immediately initiated into reading lessons, composed of words of two or three letters, and is then led, progressively, into more difficult words.

8. The reading lessons are composed entirely of the words previously presented in the synthesis, or the spelling lessons.

9. The cuts are intended to illustrate the reading lessons, to attract the attention of the young, and to suggest thoughts for oral instruction and for conversation to children.

10. The book constitutes a Primary Spelling-book and Reader,—thus combining two books in one of 144 pages adapted to families and schools.

Harpers Publications.

HISTORY OF THE THIRTY YEAR'S WAR IN GERMANY, translated from the German of Frederick Schiller, by the Rev. A. J. W. Morrison, M. A.; 370 pages 12mo., neatly printed and bound. This protracted and bloody war consequent upon the Reformation, involved not only the States of the German Empire, but France and Sweden. This book contains a succinct relation of the remarkable events of this terrible contest, as well as a description of the character and career of some of the principal movers in it during its progress. An interesting volume. 75 cts.

PART XVII. OF A DICTIONARY OF PRACTICAL MEDICINE, contains explanations of the osseous system, the causes of and mode of treatment of several diseases, and titles and contents of Vols. I and II of this valuable work. 50 cents per No.

NO. 11 OF THE PICTORIAL ENGLAND, contains a detailed history of the manners, customs, &c., of the people of that country, during the reign of Richard II, with illustrations. This number ends the first volume, which contains 857 double column octavo pages and 524 illustrations. A splendid work. 25 cents per No.

NO. 7 OF MARTIN THE FOUNDLING, by Sue, is also issued. Price 6 cents. All of the above works for sale by G. N. Beesley.

PRISONER'S FRIEND. NEW BOOK STORE.—THE PRISONER'S FRIEND, a weekly periodical devoted to the abolition of Capital Punishment and the Reformation of the Criminal, is published at No. 40 Cornhill, Boston, Mass., by Charles and John M. Spear. Terms one dollar in advance.

PHILANTHROPIC BOOK STORE. A good assortment of Books, relating to the great moral enterprises of the day, are for sale at the office of the Prisoner's Friend. Many of these books can be sent by mail.

Br. Douglass' Address shall have a place next week, and some other articles which have long been waiting.

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

RELIGIOUS NOTICES.

The EDITOR will preach at Frankfort next Sunday.—Will our friends there make a general turn-out, and see what can be done to wake up the sleeping and arouse the dormant to renewed action?

The EDITOR will preach at Little Falls the 4th Sunday, 22d inst.

Br. Hathaway will preach at Tallcottville, on Sunday Nov. 15th, at Constableville in the evening, and at Collinsville the Monday evening following.

Br. T. J. Whitcomb, will preach in Middleville, the 4th Sabbath in November, and every 4th Sabbath in each month, the ensuing year.

MARRIAGES.

In Clayville, on Sunday, 8th inst., by Rev. D. Skinner, LORENZO D. WHITING, Merchant of Newfane, Niagara county, to Miss LUCRETIA C. CLEMENT, of Bridewater.

In Salisbury, September 1st, by Rev. J. Douglass, Mr. WM. J. THOMPSON and Miss ELIZABETH H. FORD, all of Salisbury.

By the same, September 27th, Mr. JOHN WIGGINS and Miss LOIS SHED, both of Salisbury.

In Stark, October 28th, by the same, Mr. NICHOLAS SLOUGHTER and Miss MARIA WRIGHT, both of Stark.

DEATHS.

In Sumner Hill, September 30th, Mr. CALVIN SAXTON, at the residence of his son, John Saxton, in the 74th year of his age. Mr. Saxton was a faithful believer in universal salvation. His funeral sermon was delivered by the Rev. S. P. M. Hastings.

REGISTER AND ALMANAC FOR 1847.—We have received a supply of the Register for next year, and shall be happy to supply cash orders at the earliest notice. The Register and Almanac is got up in style similar to that for the current year, but contains 12 more pages, and is sold for the same price. Six dollars and a half per hundred, one dollar per dozen, and twelve and a half cents, single. Send in your cash orders early.

'BALLOU ON FUTURE RETRIBUTION.'—This is a neat 12mo volume of 212 pages, from the pen of that well known and excellent writer, Hosea Ballou. To be had at this office for 50 cents.

Br. S. R. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street Buffalo.

A few copies of the Rose of Sharon for 1847 for sale at this office.

UNIVERSALIST BOOKS FOR SALE AT THIS OFFICE.

Paige's Selections	\$1.00	Ballou on Future Retri-	
Rose of Sharon for 1847		bution	.50
do. Commentary 2 vs. 2.00		Juvenile Library	.50
Universalists Guide	1.00	Williamson's Argument	.50
do. Book of Reference	1.00	for Christianity	.50
Balfour's 2d Inquiry	1.00	Exposition of Universalism	.50
Names and Titles of Jesus	1.00	Lectures to Youth	.50
Pro and Con of Universalism	1.00	Orthodoxy as it is	.50
Skinner and Campbell's Discussion	1.00	Historical Sketches	.50
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Ancient History of Universalism	1.00	Biography of Winchester	.50
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[Original.]

HIDDEN FOUNTAINS.

BY MISS LAURA EGGLESTON.

In the heart's silent halls,
Where hatred must sleep,
There are beautiful pools,
Clear, sparkling and deep.

Their pure mystic wavelets
Must buried be;
The streams subterranean,
No gorges can see.

The pellucid fountains,
So broad and profound—
The heart may not cross them,
Nor Fancy's line sound.

In the soul's coral caves,
They silently glide;
And the calmer their waters,
The deeper their tide.

Their musical billows
Oft rise in the soul,
Whence feelings in numbers
Mellifluous roll.

And call for responses,
So soft, yet so high,
That earth's finest organs
Lack tones to reply.

[Original.]

THE NEW OLD CONVERT.

When minstrel's tune their harps to sing
The praises of our heavenly king,
My soul is filled with love;
On seraph's wings I seem to fly
To meet my God beyond the sky,
And dwell in realms above.

Love to my God, my heart inspires;
Then angels tune your golden lyres
And loudly sing his praise;
Let mountains, hills, and valleys ring,
All animated nature sing,
And echo heavenly lays.

Oh, had I heard in early youth
The Gospel preached in heavenly truth,
No doubts my heart had filled;
No burning hell my mind had soured;
Nor storms of anguish round me lowered,
Nor thus my bosom chilled.

To cheer and ease my gloomy mind,
In skeptic's gloom I sought to find
Relief from such dark fears,
And thus my golden days I spent;
But still my mind was not content;
But now new light appears.

O, God, return my youthful days,
That I may walk in wisdom's ways!
Vain prayer! that can not be!
I can not my *passed* life amend;
But what few days I have to spend,
I'll dedicate to thee.

Groton, Oct. 1846.

JAMES McALLASTER.

[From the Gavel.]

SOCIAL EVILS—ODD FELLOWSHIP.

BY T. B. THAYER.

How manifold are the evils to which man is exposed in making the pilgrimage of Life. How much room, and how much need, is there for the exercise of Love and Charity, for the manifestation in action of that sympathy which is so often uttered in words. Wheresoever we turn, the evidence is abundant, of the temptations, weaknesses, trials, misfortunes, accidents, diseases, wants, sorrows, and multiplied evils of all sorts, to which our fellow-man is exposed.

We see a fellow-man who has been overwhelmed by some sudden and unlooked for revolution in his

business. Every thing has been swept away into the vortex of ruin. All the fruits of long and weary years of toil and enterprise, have been lost by a single blow; and he finds himself standing face to face with poverty and want. He is completely discouraged. He has abandoned all hope, and goes about the streets with a melancholy and care-worn face, or sits at home lonely and silent, with a crushed heart. When his name and misfortunes are mentioned, the world pities him; and many regret that he should be so utterly discouraged and hopeless. Some express their conviction, very coolly, that he will soon sink to the grave; or, perhaps, which is worse, he will abandon himself to the fiery cup of intoxication, and so finish the work of ruin. They pity him; and yet, with all this word-pity on their lips, they go their way as carelessly and heartlessly as if their brother's sorrows were unknown to them. And perhaps the next Sunday, they go to church, and hear a sermon, and loudly praise it, from that great command of a great soul, 'Thou shalt love thy neighbor as thyself.'

But man is exposed also to bodily pains and wants. He suffers for bread, for raiment and shelter. He has known what it is to be deprived of healthful food, comfortable clothing, a cheerful dwelling, pure air, and the pleasant light of the sun. Hundreds and thousands are destitute of these wholly, or, in part; and these sufferers are not at the poles, not in Ireland, not in London only, but here all about us, along our daily paths, within sounds of our voice, within reach of our hand.

So of sicknesses—many are the shapes which they assume—the racking cough, the burning fever, the lingering consumption; loss of sight and hearing, paralysis of limbs, broken bones, the decrepitude and helplessness of age. In all these, and many more shapes, does disease come to our brother; and with their awful shadows around him, with their iron and crushing grasp upon him, he is stretched upon the bed of suffering, and oftentimes of agony, for weeks, for long and miserable months, broken in body and spirit, and of the world uncheered; forsaken and forgotten. The great tide of life, and business, and selfishness, rolls on by him; the multitude throng the streets; the manifold voices of his fellows fill the air about him; but few care to step aside from the crowded highway of business or pleasure to sit by him, to watch over his sick bed, to speak pleasant words to him, and so lighten the long and leaden-winged days and nights that go by so heavily.

Such are the sorrows and woes and wants which meet us in all the walks of life; and such, to too great an extent, the indifference with which they are regarded. Shall not something be done to remove or lessen these evils? Shall not something be done to bring men into a better knowledge of the relations existing between them, and into a more perfect obedience to the great law of brotherhood and love? Odd Fellowship answers, Yes! and forthwith sets about realizing the answer. And this is the thing that is needed; this it is that makes Odd Fellowship beautiful, and worthy of all men's love and approbation. It works, instead of talking; it gives action in the place of profession. Where there are want and suffering, it not only pities, but relieves.

'I pity you,' said a man of words, to one who had met misfortune by the way, and been suddenly reduced in the conflict, almost to beggary. 'I pity you very much.' 'How much?' significantly asked a bystander, who had already measured his pity by generous deeds. Yes, truly, how much do you pity and love me? I want evidence of it. What is it to me that you sympathize with me in my griefs, that you say you love me, if you give me no proof of it, when you are abundantly able, and I suffer greatly for want of it? If I am hungry, your word pity, will not make bread for me; nor will it clothe me, if I am naked; nor visit me, if I am sick, nor care for the widow and orphan, if I die. I am somewhat obliged, to be sure, that you feel kindly and lovingly, but I should be much more obliged, if you would act kindly and lovingly, and help to remove the evils which are crushing me to the earth. Right feelings are but the color

of the rose; but right actions are the rose itself—color, fragrance, beauty, all conjoined.

Now this, as we have said, is what Odd Fellowship sets itself about—right actions. Silently, without sounding a trumpet before it, without any noisy, wordy sympathy, it goes to the work of relieving, comforting and blessing those who suffer. If calamity has come upon a brother, if his business is prostrated, if misfortune overtake him far from home, the beautiful teachings of the institution are not forgotten; but at once, whatsoever each can do, is done, and the brother is sent on his way rejoicing. If sickness come upon him, the Order watches over him by night and by day; his wants are supplied; the sick room is made comfortable and pleasant; and the ministers of Friendship, Love and Truth, are ever at his side. If he dies, they leave him not; but with a noiseless and delicate attention, the burial preparations are made and they follow him to the grave, and water the green sod with the tears of fraternal affection and regret. And then the widow becomes to them a sister, over whose welfare and interest they watch with a tender solicitude; and the orphans are to them the children of a brother, and they are cared for, till they are placed in safety, and are in the way of obtaining by honest industry, a respectable position in society.

Such is the work of Odd Fellowship; and from this, it will be seen that it does not waste its time and strength in words, in mere idle expressions of regret and sympathy; but, as we have said, does speedily whatsoever needs to be done, and talks afterward. Looking abroad upon society, it sees all the evils which weigh upon it; all the sorrows and sufferings to which man is exposed; and having devised what it believes the best plan for the removal or relief of these, it endeavors to accomplish this so far as its means will allow. And that it has done much, none will deny, who know its history, who have recognized the shining foot-prints which it has left all over the face of our broad land. Many a spot that is green and beautiful as a garden now, but for her presence would be a barren and desolate wilderness. Many a home that is now the abode of comfort, and plenty, and happiness, were it not for what she did in the hour of need, would now be the abode of poverty and wretchedness. And many a one who would have struggled with disease, and gone to the grave neglected, desolate and unblest, has, through the ministries of Odd Fellowship, met the trial with a calm trust, and death has come to him as peacefully and serenely as the close of a summer's day.

With all our heart, we say, then, let this noble institution live and prosper in the future as in the past. Let its followers be true to its broad and generous principles, and obedient to its Heavenly teachings, and it will prosper, and go forward in its divine work of mercy, till the coming in of that glorious era when the tears and griefs, and the woes of this world shall be submerged in the healing tide that shall flow from the fountain of benevolence and peace.

'How long, dear Father, O how long,
Shall this bright hour delay?
Fly swifter round, ye wheels of time,
And bring the promised day.'

Brooklyn, August, 1846.

TERMS.

A WALKER, PUBLISHER AND PROPRIETOR.

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[Original.]

THE DAY OF ADVERSITY.

BY REV. N. C. HODGDON.

'If thou faint in the day of adversity, thy strength is small.' Prov. xxiv: 10.

The passage here quoted, is one worthy a few moments of serious attention. It was written by the same writer, who said, 'In the day of prosperity be joyful, but in the day of adversity consider.'

It is a solemn fact, that we are not only the children of prosperity, but of adversity also. And 'it is obviously ordered in Providence, that we are placed in a world where trials constantly beset us, where griefs and joys, and tears and smiles, come mingled together, not merely to render us either sad or happy, but to try to purify, and to discipline the soul.' This we believe to be true. And hence, 'if thou faint in the day of adversity, thy strength is small.' Afflictions will come, and strength is then needed. But why is it thus ordered in Providence? Does that kind Being who keepeth the soul, 'render to every man according to his works,' if he chastises, afflicts, and lays the Christian low in spirit? We must answer yes, if we understand the nature and object of these chastisements.

We know that many persons are led to murmur and repine at the dealings of Providence. They faint in the hour of trial—in the day of adversity. But it is the want of spiritual strength that causes this faintness. How, then, can we gain strength for the day of adversity? It is by an acquaintance with God, and a right understanding of his government. Solomon says 'A wise man is strong; yea a man of knowledge increaseth strength.'—Why do we rejoice in prosperity? because we feel that God is blessing us—that he is doing us good—that he loves us. Why then do we faint in adversity? Because we have not wisdom enough to realize that God is still the same. We faint for lack of knowledge, and 'fools die for want of wisdom.' Could we feel that the day of adversity is for our spiritual good, we should not faint. We should be reconciled to the ways of God, and renew our strength day by day. And we should then be enabled to mount up with wings as eagles, to run and not be weary, and to walk and not faint.

Now what do the sacred writers say on this point? To them let us appeal. And we shall here learn, that the day of adversity is for our good, that we may consider in whose hands we are. That we live, and move, and have our being, in a God of love and truth, is quite evident to the intelligent Christian.

The Saviour says, 'As many as I love, I rebuke and chasten.' Rev. iii: 19. St. Paul to his Hebrew brethren has the following remarks, and there are many texts of a similar character in the Bible. 'My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.—For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? He then goes on to show that we are all partakers of chastisement. And that we have had fathers of our flesh, who corrected us, and we honor them for so doing. 'Shall we not much rather be in subjection unto the Father of spirits and live.' He then states that our fathers of the flesh corrected us 'after their own pleasure,' but God does it for our profit—our benefit—our good—that 'we might be partakers of his holiness.' Here, then, we have one of its objects. 'Now no chastening for the present seemeth to be joyous, but grievous;

nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.' Heb. xii: 5-11.

There are many good people in the world who seem to think that afflictions are designed, mainly as punishment, that adversity is punishment; and they wonder why they are thus punished, while the wicked seem to go unpunished, or escape all affliction. Here is where lies the mistake.—They reason incorrectly, when they suppose that all the afflictions of life are *punishments* for sins. It is not so. But they are designed to try us. Our Lord tries Peter. He denies his Lord and Master. The Lord wishes to try our faith, and he afflicts us with few or many stripes. He does it to try our strength. If we faint, we may then know that our strength is small. We need spiritual strength, and if we have wisdom, we shall have faith to believe that God is just—and although he afflicts it is for our good—that we may lean upon his arm for support. Why do we need the day of adversity? It is that we may consider on our ways. It is because we live in a world of temptation. We are made subject to vanity, and if we have strength to endure, we shall have a hope which assures us of a happy deliverance from that state of sin and corruption, into the glorious liberty of the sons of God, where sin shall have an end, and death no more hold us in bondage. The Christian who has right views of God and his government, has that strength which will enable him to bear up under the severest trials. He is strong in the Lord, and feels to rejoice with 'joy that is inexpressible.'

We all have heard people complain of life's afflictions. Is it strange? It is not when we realise that they are quite ignorant of God's law and government.

We should seek to learn God's ways, before we call in question his love and goodness. We should bear in mind the words of the poet, when we are pressed down with affliction, or in the day of adversity.

'When darkness and when sorrows rose,
And pressed on every side,
The Lord hath still sustained our steps,
And still hath been our guide.

'Perhaps before the morning dawn,
He will restore our peace;
For he who bade the tempest roar
Can bid the tempest cease.

'Here will we rest, here build our hopes,
Nor murmur at his rod;
He's more to us than all the world,
Our Health, our Life, our God.'

From the fact, that many suppose that afflictions—that adversity, and all life's trials, are designed as punishment for sin; they draw the conclusion that they have more than their part, or share of punishment. But here is one great error into which they have fallen.

The sinner has his punishment for sin—and none but sinners receive punishment. But why does man sin? It is because he yields to temptation. He is drawn away from duty by his own lusts, and enticed. When sin is finished, it bringeth forth death. The Christian is tempted—he is tried—and if he has strength enough to withstand, to encounter, and meet the enemy face to face, he will not give way, and sin. But if he does not possess moral strength enough to overcome, then he will fall, and lose the crown of life.

And there are many, (we are sorry to record it,) who have no right ideas of this matter. They are that class who have known God's love—and

the power of the Gospel. But like those spoken of in Job xxxvi: 21, 'Take heed, regard not iniquity: for this hast thou chosen rather than affliction.' We have known even professors of religion, who would flee to the wine cup—and for what? To drown trouble—yes, to drown out adversity—thinking that one evil might offset against another. Let us ponder well, when we are afflicted, before we plunge into the vortex of iniquity.

Christians—we stand in need of more wisdom—that we may have more strength for the day of trial. Our strength is small, if we faint in the day of adversity. Let us all say in truth, 'In the Lord have I righteousness and strength,' for he is clothed with strength and glory.

Let us never forget the words of Solomon. 'A friend loveth at all times, and a brother is born for adversity. And there is a friend that sticketh closer than a brother.'

We have a FRIEND in heaven who has died for us—while on earth he was the friend of sinners.—Let us love our brother man, and strive to make him happy in his adversity. If we are unreconciled to God, let us remember that Jesus shed his blood for us, that we might be 'reconciled in him, to God.'

'This is boundless love indeed,
Jesus is a Friend in need.'

He is all this. Let us love God. As God has promised to give strength to the faint, it is our duty to go to him in a proper way and manner, and ask for wisdom—for spiritual strength, that we may be ready, willing, and able to do our duty, and to walk in the straight and narrow path.

'Sin is the transgression of the law,' and the law is violated because we have not strength sufficient to withstand temptation. We need wisdom to show us the consequences of *evil doing*. Who that is wise, can rush headlong into vice? No one. It is the simple who pass on and are punished.

There are two kinds of affliction—or what are looked upon as such. 1st. Those which are brought upon us by our own conduct. 2d. Those which are unavoidable so far as we are concerned. The first may be designed as punishment. The second, to try us. Good men and Christians will do right. Bad men and hypocrites will do evil, wrong.—They shall have their reward. Though hand join in hand, the wicked shall not go unpunished.' Let that man who does the will of God, never murmur if the day of adversity comes upon him. Let him not faint, but put on the whole armor of God, and he will receive the crown of life, and reap the reward of his doings. Study the law of God, and implore for assistance, and he who giveth to all men liberally and upbraideth not, will impart all the strength and wisdom which is necessary.

'O my distrustful heart,
How small thy faith appears,
But greater, Lord, thou art
Than all my doubts and fears:
Did Jesus once upon me shine,
Then Jesus is for ever mine.'

Remember, that if thou faint in the day of adversity, thy strength is small, and thy faith is weak, and thou hast not that wisdom, which is from above. Ponder well your ways. Reflect on your course, and let the Saviour be your pattern—your guide—and your exemplar. Jesus lives and reigns.

With the above remarks which have been penned amid the dark cloud of adversity, we leave the subject for the present, hoping that the text will be duly considered, and the subject reflected upon in a serious manner.

East Randolph, Vt., October, 1846.

[Original.]

ROBBING GOD.

'Will a man rob God?' Malachi iii: 8.

The prophet presents a comprehensive summary of the rebellious and idolatrous abominations of the sons of Levi, or the Israelites, in behalf of whom God has given such signal manifestations of mercy and forbearance. When Israel had destroyed themselves by departing from the right ways of the Lord, they found in Him a 'present help in every time of need:' in all their sowings through the wilderness—in all the stenes, both prosperous and adverse, through which they had passed, the Father of mercies changed not in his kindness towards them. Yet notwithstanding the abounding mercies and preserving care of their God and our God, of their Father and our Father, they *robbed* God 'in tithes and offerings'—in not conforming to the requisitions which Divine Wisdom had seen fit to impose. Who can attentively and reflectingly trace all the career of these very sons of Levi, as also the signal punishment which eventually was meted out to their exceeding wickedness,—and not recognise in the prophetic description of Malachi a pointed regard to the astounding demolition of the Jewish polity,—the destruction of the temple and city of the Jews? That nation *robbed* God by persisting in a career of abominable wickedness, of hypocrisy, of partialism; by treating with disdain those whom they chose to style 'publicans and sinners,' by continued unrighteous persecution of our blessed Redeemer and his disciples, and by opposing to the extent of their power, God's sublime doctrine of impartial, universal benevolence; and they enacted the *acme* of their sacriligious and awfully abominable conduct, by crucifying the Lord of glory.

But the unbelieving and disobedient Jews are not the only ones who may, with justice be said to 'rob God:' all those are guilty of this robbery, who give not their hearts to God in hearty faith and consistent obedience; or who, by detracting from the glory of God, would magnify *their own goodness and disinterestedness*. I. The best evidence we can give of our cordial devotion to the Divine Name, is the discharge, faithfully, of our relative duties; for, he who acts truth, justice, kindness and compassion toward his fellow man, presents to God an oblation more acceptable far than 'all whole-burnt offerings and sacrifices'! He who discharges *not* with fidelity, the relative duties, can not with any truth be said to have given up his heart to God,—and *not* to devote the heart and life to the service of him who is Love, is at once *robbery* of God!

II. According to those who virtually 'deny the Lord that bought them,' our heavenly Father will endlessly torment the creatures of his own hand,—the children of his care! Partialists would save from interminable torture those who are beyond the reach of Divine compassion, but he, whose essence is Love, will not save! All such rob God. When 'professors' represent their own eagerness and burning zeal to save mankind from endless woe, while at the same time they declaim so self-complacently concerning the awful sentence (which according to *their* vain imaginations) the just Judge of all the earth will pronounce against many of those whom they are so anxious to save,—they are, at the expense of Divine Goodness, boasting of their own 'compassion,' and thus act as though they would steal the affections of God's own children, and place them upon such Pharisees as themselves! We are informed in 2 Samuel xv: that Absalom 'stole the hearts of the men of Israel' from his father David by representing *his own* superior love for the people. The partialist spirit we are contemplating, has its counterpart in the false and self-complacent representations which this unprincipled young man would make of *his readiness* to render justice and judgment to the people, beyond what his father would do! All are ready to condemn at once the unfilial conduct of Absalom; and yet, how can any consistently condemn even it, WITHOUT condemning the INFINITELY MORE ABOMINABLE conduct of those who would represent *their own willingness* to save the world, while they maintain that the Om-

nipotent God who is Love, will not, or can not effect that blessed result! These *affectionate* souls would save 'poor sinners' from the hands of Divine Love, and bestow upon them such compassion as their foolish creeds teach, the God of INFINITE compassion will not bestow! How truly do all such vain boasters rob God!

Williamsburg, Va., Oct. 10, 1846.

[Original.]

CONFERENCE MEETINGS.

It is with much pleasure that I have seen of late an increased interest manifested in regard to Conference meetings. And the object of these remarks is not to lessen but to increase if possible the interest already manifested in regard to them: for I am of the opinion that their importance is not yet fully realized and their benefits fully appreciated among us. Permit me to say, that, if the importance of the Conference meeting and the benefits to be derived therefrom could be fully estimated, there would not be found one society in our denomination that would try to live any longer without them.

The importance of the Conference meeting is demonstrated by observation and experience.—What society is it that is the most prosperous? Is it not the one that is the oftenest seen to meet together for prayer and praise—the one that attends to the ordinances of God's house—in short, the one that realizes the importance of the conference and the prayer meeting? But the importance of the conference meeting would be seen from the fact that the different Christian sects and the world at large would know *whom* we recognised and fellowshiped as Universalists. There are many whom our opposers think we recognise and fellowship as such, for whom we have no fellowship whatever: for they would be a disgrace to any profession and almost any cause. But if the conference meeting was instituted, you would not find them there; and they would array themselves under their proper colors and be seen in their truelight. And it would be apparent to all that they are not of us. But so long as they have no means by which to distinguish between those that serve God and those that serve him not, they conclude that all that assume the name are real Universalists, and hence many are prejudiced against us, that might otherwise be brought to believe the truth.

But another reason why conference meetings are important, is because the neglect of them causes our opposers to think we have no relish for spiritual things, but that we believe that if we act on the principles of honesty and fair dealing we do our *whole* duty and perform *all* of God's requirements. But I charitably hope for the sake of truth and the cause of Christ, there are few such among us. But if any such there are, I would say in the language of inspiration, 'Awake, thou that sleepest, and arise from the dead and Christ shall give thee light.'—And they of the contrary part conclude that, if such are the views of Universalists—if they have got to give up the conference and the prayer meeting, with all of its joys, its blessings and its happiness, and do only what an Atheist *might* perform, they had better stay where they are! and perhaps they will exclaim, 'my soul come not thou into their secret, and unto their assembly, mine honor, be not thou united.' Thus hundreds oppose, not on account of our doctrines, but our *practice*. But if we institute and keep up the conference and the prayer meeting among us, and take our stand with other religious sects in this respect, and show to the world that Universalists can praise, and pray, with a better relish and more consistency than other denominations, hundreds and thousands that now stand aloof from us, would come into our ranks, and thus the truth would run and be glorified.

But not only as it regards *others*, is the conference meeting important; but as it regards *our own* spiritual welfare and improvement—as it regards our growth in grace and in the knowledge of the truth. The conference meeting of all others, is best calculated to confirm our faith, and perfect us in love. Where is it, my brethren, that the mourner can be comforted, the weak strengthened, and the discon-

solate raised up. It is at the conference meeting. Where is it that we can tell each other our desires, our expectations, and our hopes? Where is it that we can confess our faults to our brethren, and resolve to do better for the time to come? Where is it that we can feel a heaven begun below so truly as in the conference meeting? And where is it that we can have 'the unity of the spirit in the bonds of peace,' feel strengthened and encouraged to pursue our Christian journey so effectually as here? It is here we can speak of our Father's goodness, and talk of his power, and feel to say with the poet,

'My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss.'

If such, then, my brethren, are some of the benefits arising from conference meetings, shall we longer neglect them, or regard them as of but little importance? Is it not time that we fully awake to this subject, and see if we are doing all that we can to promote peace on earth and good will to man? Have we not, my brethren, in discarding some of the *doctrines* of orthodoxy, forgotten some of its *practices* which are highly useful and necessary, and calculated, when directed by enlightened charity, to make us happier and better? Have we not, while looking at the errors and extremes of others, concluded that there is little if any thing good among them, and thus run into the opposite extreme? and in our zeal to root up the tares, have we not in some measure rooted up the wheat also? If so, let us retrace our steps and begin to do works meet for repentance.

Pardon my frankness and my plain dealing with you, my brethren, on this subject; it is because I love the cause I have espoused, and long for its prosperity, that I raise my voice on this subject. I am led to believe, by my observation in regard to this matter, that we have wandered from duty in this respect; while we have endeavored to avoid the errors and extremes of our orthodox brethren, we have unconsciously run into the opposite extreme; and should we retrace our steps in this particular, a different aspect of things would soon be presented. Yes, my brethren, let the conference meeting be instituted in *every society in our denomination*, and at every meeting of our Associations; and the result would be glorious to behold; and it would fill our hearts with consolation and joy. We would be more zealous, more elevated and more spiritual. Opposition to us, in a great measure, would cease—prejudice would be removed—and the glorious Gospel of the Son of God would take the wings of the morning and fly to the uttermost parts of the earth—superstition would die away—doctrines that dishonor God and degrade man would be swept from the earth—and the wilderness would, ere long, bud and blossom as the rose.

B. S. HOBBS.

MINUTES

Of the Susquehanna Association of Universalists for 1846.

Met at Brooklyn, Oct. 7, and continued in session two days; Br. C. Leet, Moderator, Br. A. N. Bullard, Clerk. Received into fellowship the society of Sterlingville and Mehoopeny. Voted that the preacher of the next occasional sermon be instructed to give as much of the history of the rise and progress of Universalism within the bounds of the Association as practicable. Approved the undertaking of Br. J. S. Palmer in starting a paper at Montrose for the spread of Universalism in Pa.

Committee on discipline report no complaint—report accepted. Committee on fellowship and ordination. Report in favor of conferring ordination upon Br. J. B. Gilman. Report accepted. Standing Clerk reported that Conference had been held in Montrose and Friendsville.

Resolved, That our delegates to the State Convention be directed to appoint delegates to the U. S. Convention, who will say to them that our Association claims the right of judging of the qualifications of our own preachers, and that the U. S. Conven-

tion have no right to reject any one, of Associational appointment or ordination.

Said committee report that Brs. J. S. Palmer, C. Leet, and E. Hoag, be a committee on fellowship and ordination; Brs. G. W. Lewis, J. B. Gilman, and G. W. Palmer, committee of discipline; Br. J. B. Gilman, preacher of the next occasional sermon, with power to appoint substitute; Brs. J. S. Palmer, and E. Hoag, clerical, and Brs. P. Arnold, E. Mowry Jr. and A. N. Bullard, lay, delegates to the State Convention, with power to appoint substitutes; Br. J. B. Gilman, Standing Clerk. Report accepted. Committee on adjournment, reported in favor of Benton, Luzerne county, Pa. Report accepted.

Received letters of fellowship from Brs. O. G. Hemstedt and F. P. Hollister, granted by this body.

Voted, that the Standing Clerk appoint Conferences on application.

Adoted the following preamble and resolutions: Whereas, The object of all good government, is the reformation of the offender, and not his destruction,—and whereas, we believe the law of Capital Punishment to be directly opposed to the letter and spirit of the Gospel of Jesus Christ, and calculated to exert a demoralizing influence in society—therefore

Resolved, That we will use all laudable efforts to get this cruel code erased from the statute books of our State, and from every State in the Union; and that we consider the circulation of petitions, (praying our Senators and Representatives to abolish said law,) to be one of the laudable means for the accomplishment of this object.

Resolved, That we hail with pleasure the Washingtonian reformers, and earnestly recommend their principles to the notice, and their examples to the practice, of the people within the bounds of this Association, and throughout the world.

Voted, that these minutes be published in the Gospel Missionary, and that the Magazine and Advocate and Universalist Union be requested to copy.

Adjourned to meet in Benton, Luzerne county, Pa., on the first Wednesday and following Thursday of Oct., 1847. C. LEET, Moderator.

A. N. BULLARD, Clerk.

Ministers present.—E. E. Guild, E. Hoag, J. S. Palmer, J. M. Peebles, A. O. Warren, Wm. M. Delong, J. C. Sawyer, L. Hyatt, H. E. Whitney, and J. B. Gilman.

Lay Delegates present.—Benton, J. T. Gorman, J. Wilson; no statistics. Brooklyn, R. Williams, G. W. Palmer; society organized in 1842, with 48 members, has now 95, preaching one half the time. Friendsville, C. Leet, D. Robb; society organized in 1844, with 15 members, now 51, preaching one fourth of the time. Gibson, A. Sweet, E. Tingley; society organized in 1840, with 30 members, now 115, preaching one half the time. Montrose and Bridgewater, G. W. Lewis, A. N. Bullard, society organized 1840, with 20 members, now 89, preaching one half the time; S. School of 35 scholars, organized last April. Prompton, A. Stearns, P. Arnold; society organized 1837, with — now 34, preaching one half the time. Preston, J. Dow, jr., S. W. Stearns; present number of members 17, has occasional preaching. Sterlingville and Mehoopany, E. Mowry, jr., S. Whitcomb; society organized Sept. 1846, with 23 members, preaching occasionally. Societies of Dimock, Honesdale and Manchester, not represented.

Meeting-houses are owned by the societies of Gibson, Brooklyn, Prompton, Benton, and Montrose, Dimock and Honesdale own with other denominations.

ORDER OF PUBLIC SERVICES.—Sermons were preached by Brs. Sawyer, Peebles, Warren, DeLong and Guild. Ordination as follows:

1st, Reading of Scriptures by Br. Peebles; 2d, Voluntary by the choir; 3d, Introductory prayer by Br. Hoag; 4th, Hymn; 5th, Ordination sermon, by Br. Delong, Mat. iv. 19; 6th, Original Hymn by Rev. J. J. Austin; 7th, Ordaining prayer by Br. E. E. Guild; 8th, Delivery of Scriptures and charge, by Br. E. E. Guild; 9th, Right hand of fellowship, by Br. Warren; 10th, Address to the

society by Br. Peebles; 11th, Hymn; 12th, Benediction.

The Gospel Missionary from which we have somewhat condensed the above minutes, says of the Association, 'we had a pleasant, and we trust, a profitable meeting.'

[Original.]

MINUTES.

Of the Proceedings of the Missionary Society of the Chenango Association of Universalists for 1846.

Assembled in North Norwich, Chenango county, September 3d, and performed the business herein specified.

Appointed Brs. Goodrich, Shipman and Hamilton, a committee to nominate the officers of this society for the following year, who named the succeeding, all of whom were unanimously chosen.

Hon. C. Cole, Oxford, Chenango county, President; Rev. C. L. Shipman, Columbus, Vice President; Rev. J. T. Goodrich, Oxford, Secretary; A. Tilloison, Esq., East Greene, Treasurer.

TRUSTEES IN CHENANGO COUNTY.—T. G. Lamb, Columbus; Dr. E. S. Lyman, Sherburne; F. W. Ingersoll, Norwich; Russel Case, Esq., Smyrna; — Dodge, Plymouth; Herrinton Willcox, Oxford; C. L. Bebee, Esq., Lincklaen; H. N. Drew, German; Henry Brown, East Pharsalia; Mason Whipple, McDonough; Lyman Smith, Preston; W. D. Wheeler, Greene; Cornelius Church, South Bainbridge; E. Naramore, New Berlin; Zeba Beardsley, Coventry; A. Hamilton, Esq., Guilford; Eli Thompson, South Otselic; Rev. A. O. Warren, Smithville Flatts.

TRUSTEES IN BROOME COUNTY.—Rev. William M. Delong, Binghamton; P. Hooper, Union; N. Dwight, Windsor; Rev. W. Perry, Upper Lisle; Moses Adams, Lisle; Thomas Karson, Colesville; Isaiah Fuller, Sanford; L. M. Rose, Barker; N. Benjamin, Vestal.

TRUSTEES IN DELAWARE COUNTY.—J. Thompson, Esq., Franklin; Casby Rodgers, Davenport Centre; Stephen Olmstead, East Davenport; John Jay, Kortright; William Woodard, Colchester, Beaverkill P. O., Sullivan county; W. S. Crawford, Delhi; Daniel Odle, Harpersfield; William St. Johns, Walton; Thomas Coon, Tompkins; Aaron Baxster, Hancock; James Adams, Hamden; O. N. Crane, Sidney, (Unadilla P. O., Otsego county); Lyman Beach, Masonville; A. Stephenson, Stamford; Daniel Follet, Roxbury.

The Secretary read the letters he had received from the Trustees.

Br. O. Whiston was re-elected Missionary.—The President and Vice President were both absent a portion of the time, and Br. Smith was appointed President pro tem.

Resolutions passed.—Resolved, That the Missionary shall be entitled to \$4 for each sermon on Sunday A. M. and P. M. at the usual hours, and \$2 for each week day or week day evening lecture, in places at convenient distances and ordinarily easy of access to and from other places where he labors.

Resolved, That for supplying places unusually remote or difficult of ingress or egress, and for all third discourses upon the Sabbath, the amount shall be fixed upon by the Missionary and the Trustees in the town where he labors.

Resolved, That each Trustee shall be personally responsible to the Missionary for his compensation for such portion of the time as he engages him.

Resolved, That the amount raised in the societies and places where the Missionary does not labor, be appropriated, 1st, to defray the contingent expenses of this society, 2d, to pay Br. Bullard the balance due him on his temporary engagement with this society, which closed two years since, 3d, for missionary service at \$2 a lecture in towns where there are no Trustees and it may be considered expedient, and where that sum shall not be received, 4th, to aid such places upon application to the Board, as have raised all the funds they possibly can, but less than they really need.

Resolved, That all fees for membership, and all subscriptions of less than one dollar, be paid down

or within three months, and all larger subscriptions within six months from the time of subscribing.

Resolved, That the Missionary shall give an account to the Board, at its next annual meeting, of the number of discourses he delivers in, and the amount he receives from, each place.

Resolved, That the President, Vice President, Secretary and Treasurer, be a central committee, to converse with the Missionary from time to time upon the best means of advancing the cause; also that they be empowered to supply all places that can not or do not engage Br. Whiston, on such terms as may be mutually agreed.

Resolved, That the Central Committee may appoint individuals to deliver addresses at such times and places as they deem most expedient, and may publish, in such medium as they prefer, whatever is best calculated to advance the Missionary cause.

Public notice having been given of such intended amendment a reasonable time previous, it was unanimously resolved, That the last sentence of the fifth section of the fourth article of the Constitution, be so amended as to read, *one sixth of the Board shall constitute a quorum for action.*

In accordance with the universal sentiment of the society, it was Resolved, That the thanks of this Board be presented to Br. Whiston, for the able, satisfactory, successful and Christian manner in which he has performed his Missionary labors.

Resolved, That Br. Goodrich be earnestly requested to assist Br. Whiston as much as is necessary; that all the labor the good of the society demands may be performed.

Instructed the Treasurer to order the Trustees in places where they make contracts with Br. Whiston, to pay him for his services when due, and take his receipt for the Treasurer.

Selected the Secretary to prepare so much of the doings of this meeting as are important, for publication in the Universalist papers in this State, attended with such reflections as he thinks required.

Adjourned to meet in Binghamton, Broome county, on the first Wednesday and following Thursday of September, 1846.

LYMAN SMITH, President pro tem.

J. T. GOODRICH, Secretary.

NOTE.—The above minutes were intended to have been sent to the Magazine and Advocate, before my journey to the East; seven or eight weeks since; but were not, owing to an error for which no one is deeply censurable, because it was unintentional; however much myself and others have been disappointed; or seriously regretted their nonappearance. Not seeing the papers during my absence, nor having had time since my return to examine all of them until now, I have but just discovered that the proceedings of our meeting have not been published; and, upon examination, find that they were not mailed. As no one has called my attention to it, I presume the movements of the society have not been materially injured by the delay, and hope the innocent mistake will be excused by all. At this late day it is not deemed advisable to append any remarks upon the business transacted. J. T. G.

N. B. Universalist papers in this State are requested to copy the above.

Oxford, November 19th, 1846.

NEW BOOKS.

We have just received the 'ROSE OF SHARON' for 1847. It is got up in the usual beautiful style, and embellished with seven fine engravings on steel, including the vignette title page. The contents are varied and excellent, and of which a more extended notice will hereafter be given. Price \$2.00. Call soon, as we have received but a limited supply.

Br. T. J. Sawyer authorizes us to receive subscriptions or donations to the Theological Institute. Any one who may wish can therefore remit direct to this office, and the receipt of the money will be acknowledged in the Magazine and Advocate.

[Original.]

A MEDITATION.—A GLANCE AT THE GLORIES ON THE OTHER SIDE CREATION.

BY REV. W. D. BRADFORD.

All at once I find myself in an unbounded flood of bliss, a spacious sea of glory; lost in wonder amidst ineffable divinities, and transported with the raptures of seraphic harmony.

The first and reigning glory is, that Jehovah keeps his royal court in person here. His dwelling place is enriched with the richest profusion of his love, with the brightest displays of his goodness; and, while all his ransomed rejoice in his excellent glory, what ardor glows in every soul, what rapture swells in every song! O, the adorable displays of his perfections! the manifestations of his goodness, the outpourings of his love! and the intercourse that is between him and his children—all men! The fulness of the Father, treasured up in the Son, dispensed by the Spirit, is the crown-charter of the kingdom above, where the royal privilege of every inhabitant carries him to the utmost extent of communicable glory.—What buildings are these? They be the palaces of the great King; the mansions of our Immanuel, of which there are many in his Father's house; and they are all magnificent, founded in grace, and furnished with glory.—'The beams of our house are cedar, and the rafters are fir.' Age shall never enter here, and nothing shall decay. 'The King is held in the galleries.' What a beautiful city is the New Jerusalem, 'the mother of us all!' of which the Lord God and the Lamb are the light! How glorious are its gates, where pearls of essential beauty sparkle! and all the attributes of God blaze divinely bright! There trophies of eternal victory lie beneath Immanuel's feet. He is our elder brother, our near kinsman, and our husband. This is the relation from which our grandeur springs, our being married into the high and honorable family of heaven. What a blessing is it to be brethren to the Son of God, and hear him to us in that capacity declare his Father's name!

O the assimilating beams of glory that dart from his eyes, and shoot likeness with the ray! We see him, and are like him; we are like him, and love him, and are eternally happy! No wonder that the world was such a waste and howling wilderness, such a dry and thirsty desert, such a land of heat and drought, compared to the heavenly Canaan, where the rivers of pleasures overflow their banks for ever. Why did we expect joys on earth? Our mortal frames could not borne the transports of eternal day; yea, here it is all we can do to bear the brightness of his beams. O love! O rapture! O ecstatic joys! O everlasting heaven! The general assembly, now meet on the holy Mount Zion, the joy of the whole heaven, is an assembly of god's, all sons of the Highest, and the Lord God of gods, the Lord God of gods, dwell among them! O ineffable glory! to dwell forever in the royal pavilion of heaven, in most intimate communion with the King eternal, immortal, and invisible! What rapturous notes are these I hear? The song of Moses and the Lamb. My soul dissolves in praise, my spirit pours out in sweet hosannas, all heaven is melody, angels accent in song. O the charming anthems of glory! O the high strokes of the harpers round the throne! The song of the redeemed is the song of songs. We will sing to thee while we live, while we have our being we will bless thee. Weeping endured for a little, through the short night of time, but joy is come in the morning of the resurrection; and we have a song in this solemn assembly, and gladness, being come into the house of the Lord.—Our happiness shall utter hallelujahs, our glory sing thy praise, and never be silent. Sing ye inhabitants of eternity, shout from the mountains of myrrh, and hills of frankincense, where ye rest, and are refreshed for ever. And shall these ravishing hosannas never end, these songs of love never cease? O life of angels! O warbles of eternal noon! for we rest not day nor night to sing of all thy glory. Say, was I ever sad? What, although, since now my sackcloth is loosed, and I am girt with gladness. Here, to the glory of the bounteous Giver, we have all

things common. This God, this glory, this upmaking all, my fellow brethren, without my loss, is yours, and, without any prejudice to you, is also wholly mine. Here we drink at life's immortalizing stream, and with eternal joy draw water out of the wells of salvation. From the rivers of thy pleasures, O God! thou wilt make us largely drink. 'Eat, O friends! drink, yea, drink abundantly, O belov'd! for in my presence there is fulness of joy, and at my right hand are pleasures evermore.' O thou that art as my brother, I have found thee; not within the promise, not in the ordinances, as in the days of my flesh, but without, in the most ample displays of thy eternal love, in the open fields of glory, and shall bless thee, and not be despised. I have found thee, and shall hold thee, and not let thee go through all eternity.

Here we receive out of his fulness, and grace for grace, and glory for glory. Our possession is worthy of our liberal Giver. We have a kingdom which can not be moved, an inheritance undefiled, and that fadeth not away; a city that hath foundations, whose builder and maker is God. We have garments of glory, a crown of righteousness, a crown of life; the tree of life to feed upon, the fountain of life to drink of, and the garden of God to walk in. We have life above the reach of death, health secured from sickness, and pleasure without pain. Our bodies (future bodies) are immortal, our souls immaculate, our senses sanctified, our conceptions spiritualized, our faculties enlarged, and our whole soul replenished with divinity. Our past bliss is present with us in the sweet remembrance, our present bliss entrances in the enjoyment, and our future bliss is present with us in the full assurance of our eternal felicity. Thus we are for ever blessed to the highest degree. We are above all fear, beyond anxiety and doubt, and fixed above all change. Our service is sincere, our adorations ardent, our knowledge profound and satisfying. Rapture rushes in at every part; our eyes are ravished with seeing the King in his beauty, our ears with hearing the songs of the inner temple, our nose with the fragrance of the Rose of Sharon, the Plant of renown; our feet with standing in his holy place; our hands with handling of the word of life; and our mouth with the wine of our Beloved, that goeth down sweetly, causing our souls to shout aloud, and the lips of us who were once silent in death, asleep in the grave, to sing, and never cease.

Our fruition of his fulness, our vision of his perfections and glory, our interest in his offices and relations, our union to the Son, our communion with the beatified angels, and our participation with the divine nature, constitute our most exalted bliss, and are the heaven of heavens. These are the years of the right hand of the Most High. Here He, of whom Solomon in all his majesty was once a languid type, is crowned with all the brightness of his Mediatorial glory; and this is the day of eternal espousals, the day of the gladness of his heart. The Father and the Bridegroom are come, and the Spirit and the Bride are come, and every creature in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, are now come to the marriage supper of the Lamb, for all things are now ready. The banquet is prepared, and the guests are bidden; the table is furnished, and the company set down; and all mankind are to eat the bread of life in the kingdom of God; in that kingdom where 'flesh and blood can not enter.' O, the sweetness of the Lamb of God! O, the honied excellency of the true manna, that came down to earth to feed us there, and is taken up to heaven to feast us here. O, the table discourse of glory! O the melting language of mutual love! we never knew what communion was till here. The banquet shall never be ended, the table never drawn, the guests shall never scatter, they shall go no more out, and come no more in. The Father hath loved the Son, and given all things into his hands; the Son hath loved us, and given us all things richly to enjoy. The Father hath loved us as his own Son! Love is love here indeed! O, the sacred familiarity that is in love! O, the kindness of Immanuel's heart! Father, I will that those whom thou hast brought hither, see all my glory which thou hast given me, for they love me, and delight

in my glory. Lord, thou that knowest all things, knowest that we love thee, and that our happiness is in beholding thy glory. O, what torrents of eternal love teem from the throne into our souls! Now, we know that 'God is love,' and in his love he rests towards us. And dost thou delight in the work of thy hands? Art thou charmed with the love of thy creatures? 'Turn away your eyes, for they have overcome me!' Nay, Lord, we have fixed our eyes on thee, O, thou that art fairer than the sons of men, than the angels of God; and there they shall be fixed, and feast for ever. Our eyes shall dwell on thee, and our hearts fly out after thee. Glory is a native of the better country. Glory has her habitation in our land.—Darkness is debarred the regions of eternal day, and sorrow banished the realms of bliss. Our winter is over and gone, our spring is in perpetual verdure, our summer in eternal bloom; our Sun is in his height, our day is at its noon, and there is no night here. Our love is in the flame, and our well-beloved is ours, and we are his; he feedeth among the lilies. The day is broke, and the shadows blown away, and we walk with him in white; yea, we are changed from glory to glory by the Spirit of the Lord that dwells in us, and are called up into the mount of communion, from which we shall never come down; and here we talk and speak face to face, with him, as a man speaketh unto his friend; and our hearts burn within us, while he talks with us, and opens up to us the mystery of redemption, (if a mystery,) the wonders of his love. Here we search with serenity, satisfaction, and joy, into the secrets of eternity, into all the deep things of God. The nonplussing contingencies of our transitory life shine now with harmony, wisdom, and goodness through the whole; and, though we were stumbled at our own afflictions, yet now we adore his conduct, and confess, that we could not wisely inquire concerning the matter below. Now religion triumphs, piety is vested in her honorary robes, and all those that stood boldly up for the honor of the King, when trampled upon by his demented enemies, go forth in his glorious train, clothed in the garments of salvation with a fair crown upon their head, and the royal proclamation made from the throne. Thus shall it be done through eternity to Adam's posterity whom the King delighteth to honor. Blessed is the world whom thou hast thus chosen, and made approach unto thee. Surely they are abundantly satisfied with thy goodness, which thou preparedst for them when they were poor, with the divine bounty of thy temple. Thou hast crowned the year of thy grace, with thine eternity of glory. The hills of glory rejoice on every side, and the heavens shout and sing to thee, for thou hast made them glad. Though our enemies rode over our heads in the days of trouble and turmoil, yet we had power over them in the dawn of glory, in the morning of the resurrection. Though we did pass through the fires of persecution, through the waters of adversity, yea, through the rapid stream of dissolution at last, yet thou hast brought us to a wealthy land, so that we have a goodly heritage; and the lines are fallen to us in pleasant places, being led to the goodly mount which thy right hand had purchased for us, O Immanuel!

Here will I pay my vows through all eternity, which I spake in the day of my trouble, in the land of my pilgrimage. O love! never to be forgot, which has brought me safely through so many winding labyrinths, and crooked paths, in sight of so many enemies, in spite of so many temptations, in spite of the accusation of my sins, the rebellion of my lusts, the carnality of my affections, and the weakness of all my graces, to stand at last for ages on an even place, and bless God in the congregation of sinless adorers. Here our vision is full and assimilating, our fruition satisfying and solacing, and our communion free and uninterrupted. O, how rapturous to begin converse with the God of glory for eternity! We have found him in Bethel, in his own house, in his own heaven, and here we speak with him. Yea, we weep for joy, and pour out acclamations of ecstasy, since he will never go away.—We have power over the uncreated angel, and in the struggles of seraphic love, we wrestle and prevail with him, that he shall never, never, never leave us. O the

pleasure that is in his presence! O the exuberant rivers of joy that flow at his right hand! How much better is his love than life, and the light of his countenance than the possession of ten thousand creations!

O, eternity! once the comfort of our longing expectations, now the transport of our enlarged souls! For we are ever with the Lord, seeing his unclouded face, wearing his divine name, drinking at the streams of his pleasures, eating of his hidden manna, sitting beneath the tree of life, basking under the beams of the Sun of righteousness, singing hallelujahs to him that loved us, that washed us in his blood, and brought us hither, sharing in his dominions, and dividing the spoil, for the lame share the prey with the Almighty Conqueror. Here we dwell in God, and he in us; we know his love, are transformed into his glorious likeness, and made partakers of his divine nature. O, state of complete happiness, and consummate bliss, only to be apprehended in the possession, known in the enjoyment, and understood in its eternal duration! Now the day has broken, the shadows fled away, and all is eternal noon! Not a desire we had, but, larger than its dimensions, is fulfilled; not a request, but, more than it contained, is granted; and the whole soul is satisfied and replenished with the divine plentitude of thy superabundant goodness.

Come, my beloved, let us hold the most intimate communion; here will I give thee my love. Blessed I! What glories blaze! what wonders rise! what ardors glow within! All is light and glory, all joy and exultation! all is transport and praise, all astonishment and wonder! all is vision and likeness, all fruition and satisfaction! all is God! God and the Lamb are all in all, to all the nations, families, and kindred of the earth, through ages all. Amen.

Volney, October, 1846.

A LIMITARIAN'S DESCRIPTION OF A UNIVERSALIST.

The following wonderful article is from the 'Christian Advocate and Journal,' a Methodist paper published in New York city, for which we are indebted to the 'New York Christian Messenger.' A good, honest, Christian Methodist is that Mr. Lesley, the writer of the article, to give to the Methodist public so ingenuous a description of our Universalist brother in the mountains. Here it is—read it with care, and note its most striking features.

'A DAY IN THE MOUNTAINS.'

'The other day I left Tombs on Pine Creek, with Br. Johnson in the waggon, and separating at the first house in the Tombs-Run settlement, he took the waggon over to, and down Lary's Creek, and I the knapsack to the farm houses among the hills and down Canoe creek, and we met again at six o'clock of the second day. After visiting a half dozen houses within a circle of two miles, I set off after dinner to visit a family living alone in the woods to the north. I followed the stoniest sort of a road up the draft in the mountains; ascended about eight hundred feet in about two miles and a half, and heard voices in the wood to the right. These proved to be the father, mother and daughter, picking huckleberries that fairly covered the ground. 'Well, stranger,' said the man, as I approached, 'I reckon your lost, ain't you?' 'No,' said I, 'I reckon you're the man, I've come to find.' 'I reckon not,' said he. I commenced picking berries and putting them into the cup he had half full in his hand—told him who I was, and what I was about; told him I had heard he was a believer in universal salvation, and would be glad to talk about it; and so we did. And we talked nearly four hours straight ahead, a solemn, earnest discussion, Bible in hand, and respect and love on both sides. We picked, and talked, and walked towards his cabin, into which he invited me. It was a shantee built of sapling poles, and wall and roof, and all of shingles. Here they had lived the winter through on the mountain top, two miles from the nearest house—the hard trodden earth for a floor, and the thickness of a shingle between them and the north wind.

'I found him a man of original thought, and indomita-

ble intellectual independence. He had no book but the Bible in his house, and knew it almost by heart. His language was pure and strong, but disuse made him awkward, and often incoherent in argument. He told me his experience. He had been to the anxious bench in youth; the son of Methodist parents, desiring religion, and supposing he had got it. But the fear of hell troubled him.—He studied the Bible uninterruptedly for seven months with his wife, and would often throw it down in terror, saying, 'If I read more I shall be a Universalist.' At last, he said he was taught to see the Saviour, and enabled to receive him as the Saviour of the world, and his heart was filled with peace.

'I asked him how his views of Christ affected his views of duty? He answered, they made him strictly moral and scrupulously just. I asked him how they affected his feelings towards Christians? He answered, but not so decidedly, that they made him sympathise with, and love the brethren. Did he unite with any church? No, he gave to assist all, &c.

'You may suppose I was interested. I had great liberty in using the Scripture, and we were often both reduced to silence by emotion. I seemed to spread the whole word of God out before him from Genesis to John; but he said he *could not* believe in an eternal hell, or he should go wild with fear. 'Fear,' said I, 'have you not got your Saviour. 'But for others, to think of my friends and the world; I love my fellows too much.'—'And will you be more compassionate than God?' On every other point he spoke like an humble Christian.—How sadly will man's reason spoil God's revelation!

'He gave me supper, would have me stay all night; showed me his little clearing, a rood of wheat, a patch of potatoes, and ten stalks of corn. But when I gave him the only copy of Nelson I had, and insisted upon going, he bade me adieu, saying the man must be a good man who would ascend that mountain two miles and a half to ask him how he stood with heaven. The impression of a single visit like this is permanent upon a neighborhood. The sun set as I emerged from the woods at the foot of the mountain.

'The next day I started at half-past six o'clock, and stopping only to dine, went zigzagging from house to house, over a country at once most beautifully picturesque, and most harassing to the pedestrian. The houses are all located upon streams in deep ravines. A hill of one, two, or three hundred feet must be crossed in passing between almost every two houses. Many of the families were German, but all seemed industrious and kind; very destitute of books, but all supplied with the Bible, and ready to purchase books; and able to attend preaching at least every two weeks. Numbers seemed most excellent, pious people. It was a day of constant and ever varied interest; and I now can thoroughly understand, how it is a colporteur can look forward through an interminable series of days, each to be spent in toil of extraordinary severity, yet show no signs of flinching. The fact is, there is an endless diversity of interesting scenes to destroy that monotony which the human soul can not endure, and there is the same 'sowing in confident hope' that enables the dibbler to step from hill to hill, and drop his four corn grains into each, across a field of fifty acres in extent. No work, perhaps, uses up its own smoke more completely to feed its fires, than colportage.

'P. LESLEY.'

It is hardly necessary that we should offer a word of comment upon the foregoing epistle of Mr. Lesley. The hero of his story was a genuine Universalist indeed; familiarly acquainted with the Scriptures, and a reverent lover of their teaching—having looked in vain for satisfaction in narrow human creeds, he found the needed 'peace of mind' in the reception of Scripture truth, the faith of Christ as the Saviour of the world. He was made pure and obedient by his faith, and he 'loved his fellows too much' to be satisfied with a mere selfish hope.

It appears that Mr. Lesley asked that Bible Christian, 'Will you be more compassionate than God?' This seems to have been an effort to induce him to expunge

from his heart that unyielding love for his neighbors, by presenting him with a God who had not compassion for them. But Mr. Lesley's was an idol God, and he could not persuade the Bible Christian to exchange the true for the false. It was in the very spirit of the living God, whose nature 'is love' who is 'good to all' who is 'kind to the unthankful and the evil,' that our brother in the mountains had too much love for his neighbors to rest in peace without a hope for their ultimate welfare. The same hope is indispensable to the comfort of every soul, who fulfils the royal law—'Thou shalt love thy neighbor as thyself.'—[Christian Freeman.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, NOVEMBER 27, 1846.

A WORD TO UNIVERSALIST PREACHERS.

Brethren, we wish to have a brief communion with you on the subject of our papers and periodicals. As a publisher of a Universalist paper, experience has taught us, that to you in a very considerable degree, is owing the circulation and prosperity of our papers, and through them the spread and success of Gospel truth—Universalism. We may add that the publisher's pecuniary success is more or less directly or indirectly owing to your efforts, and he ought to be, and doubtless is, (we know we are,) grateful for your assistance.

We hope however, that we shall not be thought to err greatly, when we say that, from the above named causes, all the prosperity and success, does not accrue to the paper and publisher, but that *your* good and welfare, is somewhat intimately connected with, and in a measure, dependent on the success of our periodicals.

Through them you have a medium to make your views on moral subjects—on subjects connected with the great salvation, known to the public, establishing reputations, moral and intellectual, as writers, and as defenders of the 'faith once delivered to the saints.'

Through such a medium not only are your thoughts and opinions given to the world, but your sojournings and wanderings, your labors and trials in the good cause are chronicled. Your claims, necessities, and rights are made known. Are not the benefits mutual then, as well as individual? And in such view, is it not a duty you owe to God, the cause and yourselves, to use your best endeavors to assist in extending the circulation of our periodicals and publications, and moreover to forward the cause of enlightened Christianity by wielding your *pens* in its behalf?

We think no one can or will deny the truth of this.—Fulfil that duty then, and rich will be your reward.

We are about to make a proposition, but before doing so, must state a simple fact, which is this. We have noticed as an almost invariable rule, that where our largest and best lists of subscribers are, there our preachers are most active in extending our circulation, are best paid for their services as preachers, have the largest congregations, and most flourishing societies. Such we think might be the case in many more instances than now. And such we hope may soon be the case.

But to the proposition, and while we frankly acknowledge that in making it, we have an eye to our benefit, we hope it will result in a mutual one to all parties concerned. We propose to send the next volume of the Magazine and Advocate, to all the located preachers in this State without charge. If they can aid us with their pens, or by procuring advance paying subscribers, their favors will be thankfully acknowledged.

To preachers in other States, we will send the next volume if they will procure four subscribers, and forward five dollars. Or if they will procure ten subscribers and send ten dollars we will send them the eleventh copy. Or if they will write four or more articles of moderate length, such as will be deemed suitable to our columns by the

Editor, shall receive a copy. Or if they neither write or obtain subscribers, shall receive a copy by remitting one dollar free of postage.

We shall be glad to have any and all of our ministering brethren of other States accede to either of these propositions, who may feel disposed, and they, as well as those of our own State, shall be specially welcome to our columns.

In closing, allow us to suggest to all, the propriety of reading the prospectus to your congregations or handing it to some active parishioner, who might feel disposed to increase our circulation. Hoping to hear from many of you ere the commencement and during the progress of the coming year, we take present leave of you, and whether you extend to us your greeting or not—while we return our sincere thanks to those who have bestowed upon us many substantial and valued favors in the past—we invoke heaven's choicest blessings upon you, one and all. A. W.

THE MODERN HISTORY OF UNIVERSALISM.

Br. Thos. Whittemore, the author of the above named work, published, we believe, about sixteen years ago, is about getting out a new edition. For the purpose of procuring the materials for improving the work, he lately visited Clinton, where, in charge of Br. T. J. Sawyer, Secretary, is the Library of the 'Universalist Historical Society.' In a late number of the *Trumpet* he gives a description of his journey and visit to Clinton, from which we extract the following paragraph.

'Br. Sawyer, as we have said, is the Secretary of the Universalist Historical Society. This society was originally contemplated by himself; and at the session of the General Convention in Albany in 1834, he brought the scheme forward, which met with universal favor. The Society was formed; and from that day until the present, he has been its main spring. The object was to interest the whole body of the Universalist public, but more especially the clergy, in the history of the sect and its doctrine; to create a depository for Universalist books, and publications of every description, but more especially those rare works which are seldom found in this country, and many of which are in foreign languages. Br. Sawyer has devoted no small share of his time, in seeking out works of this description; in doing which he has examined 50,000 pages of European catalogues. Ancient books on the subject of Universalism are found with much difficulty, as the world has been more famous for keeping such things out of sight, than for bringing them forward to public attention. Among other valuable works which we saw, were two volumes of J. W. Petersen's *Apokatastasis Pantos*, (or 'Restitution of All Things,') which was published in three large folios, about 1700—1710. It is in the German language, and Br. Sawyer hopes yet to obtain the third volume. Petersen appears to have been a man of far more learning, talent and consequence, than he is described as having been in the first edition of the *Modern History of Universalism*. The Universalist public in this country may feel assured, that they scarcely know one half the history of modern Universalism; and should life and health be spared us, we hope, at no distant day, to bring out an edition of the *Modern History of that doctrine*, which shall cover a much larger share of the whole ground, than the first edition did. The first edition was the first effort of the kind; and for the advantages which were then had in this country to such an undertaking, it was perhaps respectable. Works of this description are not profitable to those who make them; the first edition never yielded one cent in compensation for the long labor which it cost. But it will not do to neglect the history of our sect and sentiments; and if the labor can not be done for pecuniary reward, it must be done for other considerations. We have the happiness to say, that the materials for the chapter on Germany, for the new edition, will be furnished by Br. Sawyer.'

Br. Whittemore's apology for not calling on us, on account of the increasing inflammation in his wounded limb, is entirely satisfactory; although we should really have been glad of a visit from him, on several accounts. We are not, perhaps, so much given to wooing, and coping, and billing, and puffing, as some of our 'down East' brethren are, or have been of late; but then we are always glad to see our friends, and to entertain them in our homely manner as best we can. Moreover, in this case, our friends in Utica, as well as we, were disappointed.—Learning that Br. W. was in the neighborhood, and ex-

pecting him to stay another week, they had anticipated at least a Sunday's preaching from him, in the hope that it might revive them a little if not enable them once more to procure a house of worship.

We are glad Br. W. accomplished the object of his visit, arrived safely at home and is improving in health.

D. S.

WHICH IS RIGHT?

Modern Orthodoxy represents Christ's death as a sacrifice made to satiate the Divine vengeance and placate the wrath of God. The Bible represents it as a *pledge* and plenary evidence of God's love to man.

Modern Orthodoxy represents the death of Christ as designed to reconcile God to man. The Bible represents it as designed to reconcile man to God.

Modern Orthodoxy represents God as dreadfully incensed and infinitely wrathful against his creature man, till he cooled his wrath by bathing his glittering sword of justice in the blood of his innocent son. The Bible declares that 'God so loved the world that he gave his only begotten son,' &c., and that men, (not a wrathful God) 'with wicked hands, crucified and slew him.'

Modern Orthodoxy represents Christ, the suffering victim of Almighty wrath, as the *very being* who was so incensed against him, on account of the wickedness of men, as the being who demanded the sacrifice, and offered the sacrifice; who was so wrathful against himself as to take vengeance on himself—to placate his own wrath by absolutely dying! in order that he might live peaceably with himself! The Bible represents God as *One*, of one mind, immortal, and who therefore can not die, immutable, without variableness or the shadow of turning, whose name, and whose very nature is Love.

Reader, which is right—modern Orthodoxy or the Bible? D. S.

THE DEATH PENALTY IN WISCONSIN.

By a Report just made in the Legislature (or Constitutional Convention we know not which,) of Wisconsin, on the subject of Capital Punishment, and the action of that body thereon we have every reason to believe this relic of barbarism will be utterly and forever abolished in that new State. The Article proposed for adoption reads as follows:

'Sec. 1. Death as a penalty is forever prohibited within the limits of this State.

'Sec. 2. The Legislature shall in cases where the death penalty is ordinarily inflicted, impose instead thereof, close and solitary confinement for life in the State's Prison without the power of pardon, reprieve or commutation.'

The committee reported at length and decidedly against the continuance of the death penalty, and the article recommended by them was read a first and second time, referred to committee of the whole, and ordered printed. We would respectfully inquire if the benighted Wisconsans have no Rev. Mr. Cheever among them to enlighten them as to the great benefits resulting from continuing to hang folks? Where are the enlightened champions of the gallows in Wisconsin? D. S.

COOKING STOVES.

Among the many hundreds of patents now in vogue—scores of which by their respective inventors, or manufacturers, are cried up, each as the *very best* stove in the world—the *me plus ultra*—that no one can ever hope to excel or equal, we have examined many, tried a number, and must say that, so far as our own observation and experience go,

DR. CHAUNCEY'S PATENT AIR-TIGHT COOKING STOVE (J. S. & M. Peckham, Manufacturers and Proprietors, Utica, N. Y.) is as good as any, if not the best we have seen. And this is certainly saying much in its favor, when we consider the multitudes of very excellent cooking stoves now in use. Dr. Chauncey's stove, besides being free from most of the defects which attach to nearly all the stoves in use, has two very prominent advantages to recommend it. 1. The plates are thick, heavy, and

very little exposed to burn out and thus ruin the stove in one or two years. The iron is good, and the stove is very heavy for one of its size. 2. It is sold at a considerably lower price than good cooking stoves generally are. The stove is a good one, I ween, as you'll find—

For baking and broiling,

For steaming and boiling,

For roasting and toasting all things to your mind
For ironing 'tis good—for Buck-wheats, 'twill bake 'em—
So call, without fail, on J. S. & M. Peckham. D. S.

IMPORTANT QUESTION.

Reader which is the worst—to have a theory of faith which scandalizes the Divine character and outrages the Bible and common sense, and yet *live* far better than such a faith requires or can justify; or to have a *faith* the most sublimely glorious imaginable, which represents God as the chiefest among ten thousand and the One altogether lovely, man as his own offspring, and brother to all humanity, and heaven as the blissful home of a holy and redeemed universe, and yet *live* as bad a life as the *worst faith could justify*? Or in other words, which is the worst—to embrace modern Orthodoxy in theory, and practice according to Universalism; or to embrace Universalism in theory, and practice according to modern Orthodoxy?—to believe in the Devil and serve God; or believe in God and serve the Devil? D. S.

A CRUMB FOR OUR METHODIST BRETHERN.—We clip from the *Daily Gazette* of this city the following scrap.

'Mr. Wm. S. Birch was arrested at Baltimore on Monday, as a participant in the recent fraud of Turner on the Mechanics' Bank, and after examination, held to bail in \$15,000. He had been a zealous, active Methodist—leader of classes, exhorter, etc., and was the head man of a protracted revival meeting at the time it was discovered that he had overchecked the small sum of \$24,000.'

What if this Birch had been a Universalist? His rascality would have been owing entirely to the '*licentious doctrine*' in which he believed—of course. Pray, to what shall his dishonesty be attributed now?—all to the weakness of poor human nature without doubt. It can not be possible that the dogma of endless damnation for a portion of humanity, or a belief in the delectable theory that one may wallow in sin during this life and escape his just deserts by repenting five minutes before he dies, had any influence in the matter—oh no.

THE COLUMBIAN MAGAZINE for December has been received at Mr. Beesley's. Mrs. L. Maria Child, L. H. Sigourney, Frances Osgood, Fanny Forrester, Messrs. John Inman, H. T. Tuckerman, and others are its contributors. 'Laying down the Law,' 'The Tiger Hunt,' and fashion plate are its embellishments.

GRAHAM'S MAGAZINE for December is also published, with its usual quota of handsome engravings and reading. In this number is concluded a thrilling tale of the Revolution by Mrs. Ann L. Stevens. This number concludes the 29th volume for which it has an index. 25 cents per number at Beesley's.

THE GAVEL for November is also out and contains matter which can not but be highly interesting to its patrons.

THE MECHANICS' MIRROR for this and next month, (double number) is good. It contains a plan of warming Rail Road cars, with a plate illustrating it, and much useful reading. The 1st volume is now closed and it is hereafter to be published weekly, instead of monthly.

REMOVAL.—Br. D. C. Tomlinson has accepted an invitation to settle with the second Universalist society in Minden, Montgomery county, N. Y., and wishes all papers and letters to be addressed accordingly.

THE TALISMAN and illustrated Odd Fellow's Magazine for November (No. 5) is issued in its usual neat style and is filled with well selected and original reading. It is prefaced with a very correct and handsome engraving of Faneuil Hall, Boston, The Capitol of Virginia, at Richmond, and several other embellishments grace this No.

UNIVERSALIST UNION AND NEW YORK CHRISTIAN MESSENGER.

These publications are in reality but one paper—issued in two forms. The Messenger is an open, folio sheet, (newspaper form,) containing a News Record, embracing a summary of Foreign and Domestic Items, furnishing as late Intelligence as any Weekly Paper from New York city, at \$2 per annum, in advance. The Union form embraces the Religious and Literary matter of the Messenger sheet, in a convenient form for Binding, making a handsome volume, yearly 832 large, closely printed octavo pages, at \$2.50 per annum in advance. The paper is well established, having entered on its sixteenth volume on the 14th of November instant, 1846. It possesses one of the most valuable lists of any similar publication—being yearly pruned of slack or dilatory subscribers.

Connected with the Paper is a valuable Book Concern, possessing one of the best lists of Standard Publications in the denomination.

Owing to the impaired health of Mr. Price—who first established the paper, and has had the general Editorial direction of it from its commencement—it is desirable on his part to retire from the change of its columns and business. Other engagements rendering it difficult for the present proprietor to give the necessary attention to it, he is induced to offer the whole establishment for sale. It is now in a healthy and prosperous condition; but may be greatly extended; and offers rare inducements to active business men who can give proper attention to it.—The location is not exceeded by any in the country.—Application (post paid) may be made to the undersigned, at the office, (140 Fulton street, New York.)

THE NEW VOLUME.

Until the Establishment is satisfactorily disposed of, the business will be prosecuted with unabated energy.—Mr. Price will continue every attention to its columns which prudence will permit, and with the promised aid of resident clergymen, and a valuable list of general correspondents, patrons may be assured that the paper will not suffer in interest. No efforts, as heretofore, will be spared to make it a creditable advocate of the Great Salvation—an acceptable weekly visitor to the domestic circle; and above all, to make it appeal, in a kind and persuasive spirit, to those 'of the contrary faith.'

A new volume having just commenced, it affords an excellent time for subscribing. Great inducements will be offered to Companies, where a number can go to one address, on application by letter. Specimen numbers cheerfully forwarded.

The attention of the public is particularly invited to its valuable stock of UNIVERSALIST PUBLICATIONS.

C. L. STICKNEY, Proprietor.

New York, November 14, 1846.

PROSPECTUS

FOR PUBLISHING THE SECOND VOLUME OF THE MECHANICS MIRROR.

A weekly paper, devoted to Science, Literature, Art, Mutual Protection, and the interests of the Working-Man. JOHN TANNER, Publisher.

The Mechanics Mirror will be published every Thursday morning, at No. 9, second floor Exchange Building, Albany, at the price of \$2 per annum, \$1 in advance. Heretofore, the Mechanics Mirror has been published monthly at \$1 per annum. It has now become imperative to publish more often. The working-man wants a weekly paper, so that he can sit down on Saturday evening, and read the events of the week, the improvements in science, and also refresh the mind with the choice literature of the day. We would not have taken any steps from publishing monthly, but from every quarter, we have been solicited to do so; and the substance of every letter that we have received on the subject, has been, 'The Mechanics ought to have a weekly paper of their own.' The change is an agreeable one to us. We have been too hampered for want of room. We have felt too often that from this cause, our articles were what might be termed *cropped*. The Mechanics Mirror will be printed in eight large pages

suitable for binding. It will embrace under its separate departments, the choicest selections from the best works, original articles from the pens of eminent Mechanics, Lists of Inventions, and the most important stirring news of the week in a correct and condensed form. It will be a family newspaper, and also a useful Magazine to the young Mechanic.

RELIGIOUS NOTICES.

The EDITOR will preach at Ilion, next Sunday.

Br. T. J. Whitcomb, will preach in Middleville, the 4th Sabbath in November, and every 4th Sabbath in each month, the ensuing year.

MARRIAGES.

On the 8th inst., in Columbus, by Ev. C. L. Shipman, Mr. ALVIN SHIPMAN, of Sherburne, to Miss HARRIET GRITMAN, of Columbus.

In Deerfield, on Wednesday evening, the 11th inst., by the Rev. T. J. Whitcomb, Mr. DANIEL D. TOMPKINS COFFIN, to Miss JANE LOUISA DAVIS.

In Newport, on Tuesday morning, the 10th inst., by the same, Mr. JOSEPH D. HOYT, of Buffalo, N. Y., to Miss LUCIA CAROLINE WHITCOMB, second daughter of Rev. T. J. Whitcomb.

DEATHS.

In Preston, September 25th, after a short but painful illness which he bore with patience, SOLOMON WAIT, Esq., aged 78 years.

The deceased was born in Hatfield, Mass., in 1763—moved to Norwich 53 years ago, and was one of the earliest settlers of this flourishing valley. Since 1806, he has been a resident of Preston. It was then almost an unbroken wilderness. He was ever active in the organization of and the erection of suitable buildings for schools, and in promoting the general welfare of society. He was the father of a large and respectable family of children, who were trained for usefulness and happiness, and are now occupying creditable stations in life. In childhood he was educated under the influence of the religious sentiments which were then almost universally believed; but as his mind expanded, they were too limited and illiberal for the generous feelings of his nature. He embraced the faith of God's impartial grace more than half a century ago, which for years was received by but one man beside, but now is quite prevalent in the town in which he lived. He was awakened to the subject by the teachings of Murray. He was one of the first hearers and supporters of our venerable brother Stacy, in his earliest efforts to proclaim the Gospel throughout the region of the Chenango, and has long been an active and efficient agent for the Magazine and Advocate, which he has taken and paid for from its establishment to the time of his death. He attended the last session of our Association, and was one of the committee of discipline for the present year. For a season he stood somewhat like Elijah of old, surrounded by hundreds of the votaries of error, and almost unaided and alone; but he never despaired of the final triumph of truth. He had long reserved a beautiful site for a meeting house, hoping though at times against hope, that converts would increase until one might be erected. The prospect brightened. With apparently renewed age and vigor, he bestowed his gift to the society, knowing that without it one could not soon if ever be reared, and doubting that it would ever benefit him, but anticipating great good to the rising generation. With thrilling interest he marked its progress; and had he been spared to witness its completion and dedication, like aged Simeon, emphatically he could have departed in peace. But God otherwise ordered, and he resignedly submitted.

Few laymen were as extensively known, and both our aged and younger ministering brethren who have traversed the region of his residence, have always found his house a welcome home. Though firm and decided, yet the violence of party faction, or the madness of sectarian bigotry and intolerance, never questioned his integrity, morality or veracity.

As a husband, father, citizen, magistrate and Christian, his character was above reproach. In every station, public or private, he so discharged his duty as to honor himself and benefit others. He was a friend to the friendless, and a father to the poor and needy, and the stranger never went hungry or naked from his door. He carried out the principles he advocated in life and death, by deeds of kindness,

generosity and benevolence; and notwithstanding his advanced age, not only his family and our denomination which he liberally supported, and whose meetings he punctually attended, but community generally, have met with a loss which can not be easily repaired. He lived in peace, and died in reconciliation with God and man. May his surviving partner, and all his remaining friends perceive that,

'By the light of the Gospel, earth's valley of tears,
Is arched o'er with rainbows that smile as they weep;
And evil's dark cloud fades in skies that it clears,
Till death, even death's but a child's peaceful sleep.'

His funeral was attended on the 26th ult., and a discourse was delivered in the Baptist meeting house to a large congregation, by J. T. G.

NOTICE.

There will be an adjourned meeting of the 'Missionary Society of the Cayuga Association of Universalists' at McLean, on Wednesday, Dec. 2d, 1846. Meeting will commence at 10 o'clock, A. M.

D. H. STRICKLAND, Standing Clerk.

Homer, Nov. 13, '46.

REGISTER AND ALMANAC FOR 1847.—We have received a supply of the Register for next year, and shall be happy to supply cash orders at the earliest notice. The Register and Almanac is got up in style similar to that for the current year, but contains 12 more pages, and is sold for the same price. Six dollars and a half per hundred, one dollar per dozen, and twelve and a half cents, single. Send in your cash orders early.

'BALLOU ON FUTURE RETRIBUTION.'—This is a neat 12mo volume of 212 pages, from the pen of that well known and excellent writer, Hosea Ballou. To be had at this office for 50 cents.

Br. S. R. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street Buffalo.

UNIVERSALIST BOOKS FOR SALE AT THE OFFICE.

Paige's Selections	\$1.00	Ballou on Future Retri-	
Rose of Sharon for 1847		bution	.50
	2.00	Juvenile Library	.50
do. Commentary 2 vs. 2.00		Williamson's Argument	.50
Universalists Guide	1.00	for Christianity	.50
do. Book of Reference	1.00	Exposition of Universalism	.50
Balfour's 2d Inquiry	1.00	Lectures to Youth	.50
Names and Titles of Je-		Orthodoxy as it is	.50
sus	1.00	Historical Sketches	.50
Pro and Con of Univer-		The Preacher	.50
salism	1.00	Biography of Winchester	.50
Skinner and Campbell's		Bacon on Religion	.50
Discussion	1.00	Skinner's Letters to Ai-	
Pocket Polyglot Bible	1.00	kin and Lansing	.50
Ancient History of Uni-		Life of Murray	.50
versalism	1.00	Adventures of Eld. Tub	
Rogers' Memoranda	1.00	by G. Rogers	.50
Practical Hints to Uni-		Universalist Assistant, by	
versalists	.75	D. Forbes	.50
Universalist Book	.63	Emmon's Bible Diction.	.50
Austin's Voice to Youth	.63	Ellen, or Forgive and	
do. to the Married	.63	Forget	.50
do. on the Attributes	.63	Convention Sermons	.50
Ballou's Lect. Sermons	.63	Duties of Young Men,	
do. Select Sermons	.63	E. H. Chapin,	.37
do. on the Atonement	.50	Duties of Parents, O. A.	
do. Notes on the Pa-		Skinner	.37
rables	.50	Floral Fortune Teller	.37
Illustrations of the Para-		Chapin's Lectures	.37
bles, T. Whitmore	.75	Flower Vase,	.37
Sybilline Verses or the		Fables of Flora	.37
Mirror of Fate	.75	Sacred Flora, by H. Ba-	
Mrs. Scott's Poems	.63	con	.37
Causes of Infidelity Re-		Memoir of S. W. Fuller	.37
moved	.63	Pocket Concordance	.25
Universalist Manual	.50	Biography of Rev. W. H.	
Skinner's Prayer Book	.50	Griswold	.25
Christian Comforter	.50	Streeter's Hymns, (large	
Law of Kindness	.50	and small)	.44, .50, .63
Ely and Thomas Discus.	.50	Almanac and Register	
Flower Basket	.50	for 1847	
Washingtonian Pock't Companion,		doz. or single,	

[Original.]
SUPPLICATION.

Heavenly Father, we adore thee,
 Author of our holy faith;
 We would bow ourselves before thee,
 In devotion's shining path!
 'Tis thy high and holy orders,
 We should serve thee here below;
 And in wisdom's pleasant borders.
 Should our willing footsteps go.
 Hear our humble invocation,
 For thy grace to guide us right;
 Bless our daily avocations,
 And protect us through the night.
 Bless our public institutions,
 And promote our nation's weal;
 Gild the halls of legislation
 With bright Mercy's jewel'd seal.
 Guide us Prince of life eternal,
 Where Truth's sparkling rivers flow,
 And the gems of love supernal,
 In immortal radiance glow.
 Light, O light our mental vision,
 With Religion's holy star;
 Point our souls to peace Elysian,
 In thy paradise afar.
 Smooth at last, our dying pillow,
 With the finger of thy love
 Bear us safely o'er the billow,
 To a fadeless clime above.

German, N. Y.

LAURA EGGLESTON.

We copy the following from a late number of the
 Trumpet. We presume it will be interesting to our readers.

GLOUCESTER, OCT. 9th, 1846.

DEAR SIR.—The enclosed Address and reply,
 copied from the 'Gazette of the United States,' pub-
 lished in New York, Wednesday, Oct. 11th, 1790.
 is a document which many of your readers have
 not had the pleasure of seeing. If you think it worthy
 of republication in your 'Trumpet,' please give it
 with such remarks as you may think proper.

I remain yours, with high respect.

JOHN MASON.

ADDRESS OF THE UNIVERSALIST CONVENTION
 TO GENERAL WASHINGTON.

To the President of the United States:—The Ad-
 dress of the Convention of the Universal Church,
 assembled in Philadelphia, 1790:

SIR:—Permit us in the name of the Society
 whom we represent, to concur in the numerous
 congratulations which have been offered to you
 since your accession to the Government of the United
 States.

For an account of our principles, we beg leave
 to refer you to the pamphlet, which we have now
 the honor to put into your hands. In this publica-
 tion it will appear that the peculiar doctrine which
 we hold, is not less friendly to the order and hap-
 piness of society, than it is essential to the perfec-
 tions of the Deity.

It is a singular circumstance in the history of
 this doctrine, that it has been preached, and defen-
 ded in every age, since the promulgation of the
 Gospel; but we represent the first Society profess-
 ing this doctrine, that have formed themselves into an
 independent Church.

Posterity will hardly fail of connecting this
 memorable event with the auspicious years of
 peace, liberty, and industry, in the United States,
 which distinguished the administration of Gen.
 WASHINGTON.

We join thus publicly with our affectionate fel-
 low-citizens, in thanks to Almighty God for the last
 of his numerous signal acts of goodness to our coun-
 try, in preserving your valuable life in a late dan-
 gerous indisposition, and we assure you, Sir, that
 duty will not prompt us more than affection, to
 pray that you may long continue the support and
 ornament of our country, and that you may here-
 after fill a higher station, and enjoy the greater re-
 ward of being a king and priest to our God.

Signed in behalf, and by order of the Convention,

JOHN MURRAY,
W. EUGENE INLAY.

REPLY OF GEN. WASHINGTON.

To the Convention of the Universal Church, lately
 assembled at Philadelphia:

GENTLEMEN:—I thank you cordially for the
 congratulations which you offer, on my appoint-
 ment to the office I have the honor to hold in the
 Government of the United States.

It gives me the most sensible pleasure to find
 that in our Nation, however different are the sen-
 timents of the citizens on religious doctrines, they
 generally concur in one thing: for their political
 professions and practices are almost universally
 friendly to the order and happiness of our civil in-
 stitutions.

I am also happy in finding this disposition par-
 ticularly evinced by your Society. It is, moreover,
 my earnest desire that all the members of every
 association or community throughout the United
 States, may make such use of the auspicious years
 of peace, liberty and free inquiry, with which they
 are now favored, as they shall hereafter find occa-
 sion to rejoice for having done.

With great satisfaction I embrace this opportu-
 nity to express my acknowledgements, for the in-
 terest my affectionate fellow-citizens have taken
 in my recovery from a late dangerous indisposition;
 and I assure you, gentlemen, that in mentioning
 my obligations, for the effusions of your benevolent
 wishes on my behalf, I feel animated with new
 zeal, that my conduct may ever be worthy of your
 favorable opinion, as well as such as shall, in every
 respect, best comport with the character of an in-
 teligent and accountable being.

G. WASHINGTON.

PROSPECTUS
 OF VOLUME XVIII, FOR 1847,
 OF THE
 EVANGELICAL MAGAZINE
 AND
 GOSPEL ADVOCATE.

REV. DOLPHUS SKINNER, EDITOR,
 REVS. S. R. SMITH, J. M. AUSTIN, S. J. GIBSON, AND
 A. C. BARRAY, CORRESPONDING EDITORS.

The many discouragements of two or three years pre-
 vious to 1846, brought the publisher to the determination
 about a year since, to discontinue the publication of the
 Magazine and Advocate, at the close of volume 17, un-
 less sufficient interest of the denomination should mani-
 fest itself in the support of the paper to warrant its con-
 tinuance. It is with heartfelt pleasure that we announce,
 that the friends of Universalism have shown a proper in-
 terest, and that the publisher can now indulge in the hope
 that that interest will be kept up and increased; and the
 paper continue to be sent upon its righteous and soul
 cheering mission, as in times past. It gratifies us to say,
 that by the commendable exertions of the friends of the
 paper, its list, which in 1845 only numbered 1700 now
 numbers 3500—more than double. That is well, yet
 there is abundant room and need for its further increase,
 for many reasons which need not here be given, but which
 will suggest themselves to every thinking Universalist.
 The Magazine we believe is now the only weekly paper
 in the denomination, devoted exclusively to its matters
 and interests, without advertisements or extraneous mat-
 ter, which is within the reach of its patrons by a little ex-
 ertion, at the low price of ONE DOLLAR. (See terms.)
 This fact ought to secure it double its present circulation,
 but when considered in regard to the talent employed in
 contributing to, and conducting it, ten thousand patrons
 ought reasonably to be expected to contribute their pit-
 tance to its support. It is not our custom to promise be-
 fore hand or boast of what we will do—suffice it, to say,
 that we intend, to do all that lays within our means, to
 make the paper pleasing and acceptable to our readers,
 and useful to the cause. The advocacy and defence of
 Universalism will be the chief feature. Free, open, and

candid discussion, upon all the leading reforms of the age,
 will be allowed a place in our columns, by our religious
 opposers, as well as others, provided they are willing to
 accord us equal privileges with those they may claim for
 themselves. Bitterness and personal allusions, calculated
 to create enmity or injure the feelings of any, will be stu-
 diously avoided. In short we wish to make the Maga-
 zine a Universalist paper.

For the kindness and exertions manifested in behalf of
 the paper for the past year, by both ministering brethren
 and laymen, we tender our unfeigned thanks, and hope
 to deserve a continuance of such kindness. We would
 now call attention to the terms, and it is hoped that all
 who may read this prospectus will do what they con-
 sistently can to increase our list. Each one who is fa-
 vorably disposed, can doubtless persuade an acquaintance
 or neighbor to subscribe, and that one another, and by
 putting their subscriptions together, can form a club, and
 get the paper at the lowest rates.

TERMS.—Single subscriptions, or any number less than
 four, \$1.50 as before. Four copies to one post office,
 with each subscribers name written on his paper, for five
 dollars, (\$1.25 each,) or five copies directed in a package
 to one person, without the names, for five dollars, and at
 the same rate to seven. Seven copies with names, for
 eight dollars, (\$1.14 per copy,) or \$1 per copy without
 names to one person and at the same rate to ten. Ten
 copies with names at one office for ten dollars, or eleven
 to one person without names. Twenty-one copies with
 names for \$20; or twenty-two copies without names, and
 so on, or as follows:

4 copies to one office with names	\$5.00
7 " " " "	8.00
10 " " " "	10.00
21 " " " "	20.00
42 " " " "	40.00
53 " " " "	50.00
Or 11 copies to one person without names,	\$10.00
22 " " " "	20.00
33 " " " "	30.00
44 " " " "	40.00
55 " " " "	50.00

For single subscriptions \$1 will pay for eight months,
 75 cents for six months, or 50 cents for four months.—
 Postmasters would doubtless, in many instances, have the
 package directed to them, and cheerfully mark the names
 of subscribers on the papers and distribute them for a
 copy. The paper with back numbers if desired, will be
 sent to any person joining a club, after it is formed, and
 receiving his paper in the same package, at the same
 price, as the other members of the club.

ALL SUBSCRIPTIONS MUST BE PAID IN ADVANCE. All pa-
 pers discontinued at the end of the time paid for. All
 communications should be addressed to A. Walker, No.
 30 Genesee Street, Utica, N. Y., and should be Post
 PAID to receive attention.

It is to be hoped that every friend into whose hands this
 prospectus may fall, will canvass his neighborhood, obtain
 all the subscriptions he can, (or if he can not attend to it,
 hand it to some active and good man who can,) unite
 with others if any there be, and make returns to the pub-
 lisher as soon as the middle of December, 1846.

N. B. Notes of good banks of other States received at
 par.

A. WALKER.

TERMS.
A WALKER, PUBLISHER AND PROPRIETOR.

The MAGAZINE AND ADVOCATE is published every Fri-
 day, on a royal sheet, quarto form for binding, at \$1.50
 per annum, for SINGLE COPIES or any number LESS than four.

4 copies for	\$5.00	11 copies to one address,	\$10.00
7 " "	8.00	22 " "	20.00
10 " "	10.00	33 " "	30.00
21 " "	20.00	44 " "	40.00
42 " "	40.00	55 " "	50.00
53 " "	50.00		

ALL SUBSCRIPTIONS MUST BE PAID IN ADVANCE.

EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

VOL. XVII.

UTICA, N. Y., FRIDAY, DECEMBER 4, 1846.

NO. 49.

[Original.] SYMPATHY.

'He who hath the most of heart,
Knows the most of sorrow.'—FESTUS.

Whether this remark of the *wonderful poet* be true or not, few have lived with a heart open to the realities of this lower world, who have not felt its force. It would not seem that God would permit the pure, the humble, and good, to endure sorrows which are unknown to the indifferent, the proud, and selfish; nevertheless, we believe there are many whom it would be difficult to convince, that it is not so. How many noble souls overflowing with love for humanity, with pity for the poor and down-trodden of earth; with affection for all God's children, without distinction of rank or color, have struggled on through the wild storms and changes of this strange life, searching out the by-ways of misery and vice; winding their way from sorrow to sorrow, in the hope of cheering some lone heart, or of brushing a tear from a burning cheek of grief—bending the knee of prayer in the half way hour of night, when the world sleeps. How many such souls have lived and died well trained in sorrow, while others apparently indifferent to the ills and misfortunes of their fellow beings, have looked on without shedding one tear of pity, without giving one heart throb of sympathy; and if they were not happy, they certainly seemed not to be miserable. If we will but read the world's history of the past, we will find that its greatest and kindest reformers, were made subjects of continual trials. Heart's like theirs, filled with love, awakened by every cry of human misery and human wrong, could seldom be merry; for as some poet has remarked,

'He that looketh on the world can not be glad and good.'

Many have commenced the journey of life, full of joy and hope, wearing upon their countenances a lightsome smile, and like the merry bird of spring, bathing its wings in the

'The sun's first gush.'

were happy. But the innocent heart, yet tender and young, being left open to the world's envious gaze, having as yet prepared no fort to shield it from flying darts, some cruel one with strained bow, stood watching his opportunity; the string let fly—the arrow flew, it pierced the heart—it struggled—it gasped, it died! The wretch looked on, and 'smiled upon the wreck he made.' The truth is, whoever makes music with a pure heart, must touch its harp-like strings with care, or they will break. Like Summer's loveliest flowers, they must not be touched except by gentle hands. It is this keen sensibility, this tenderness of thought and feeling, which causes the good and purely benevolent so often to weep and to suffer so much, as they come in contact with the harshness of this existence. But we would not on this account envy the condition of those who have hearts and can not feel, eyes and can not see, ears and can not hear. No, we would not desire to be blind because we sometimes witness that which makes us weep. We would not wish to be deprived of all earth's music, because now and then a note of discord falls harshly upon the ear; nor are we anxious to possess a heart that is indifferent, or so sin-bound and calloused, as not to feel, because some cruel hand sometime shatters it to atoms. That sorrow which the harmless and good are called upon to endure, is of the sweetest kind, and we had rather be as Christ than as Judas. We have seen the mother as she stood beside the breathless form of her child.

We saw her part the locks from its cold white brow, and then bend low and kiss its colorless lips; we saw the tears fall fast, and the bosom heave with emotion; and we exclaimed, 'Ah, mother, if thou hadst not so much of heart thou wouldst have less of sorrow! If thou hadst not permitted its tendrils, to entwine so firmly around that dear one, there would have been none to break!' But again, when we remembered the thrilling emotions of joy with which she had rocked this little one upon her bosom, the more than heavenly smiles that had played upon her countenance, as she bent over its couch, breathing softly that she might not wake its quiet sleep; the aspirations which swelled her heart as it lifted toward her its beaming eyes, and murmured for the first time so lovingly her name—or, as she traced so plainly, the

'Mind's construction in the face;'

we could not for a moment, even through sympathy, deprive her of such a deep fountain of affection. We would rather crave her sorrow than wish to avoid it. If then, it be true that, he who hath the most of heart, knoweth the most of sorrow, I will also add, that he who hath no heart at all, has no true happiness. J. H. T.

Clinton, November 14th, 1846.

[Original.] GOD AS OUR FATHER.

'If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven, give good things to them that ask him.'—Matt. vii: 11.

A sympathy for goodness is innate in man; an admiration for mercy and disinterestedness appears to be an instinctive element in humanity. Even the most unexemplary can in some sort appreciate the tenderness and compassion of a heart overflowing with sympathy. Such a universality of sympathy and affection is no inconsiderable step in the demonstrations which the Scriptures and reason present, of the ultimate reconciliation of all rational beings to the righteous government of the Judge of all the earth! If mortals created 'subject to vanity,' are capable of such extended sympathy—how infinitely far reaching must be the affection for the race, of HIM who is the AUTHOR of all kindnesses and sympathies and mercies!

Some have sought to set at nought the argument in favor of universal reconciliation, drawn from the tender chords which vibrate along the heart of humanity—as though there be no inspirings in relation to goodness—as though there be no natural perceptions of what is tender and lovely. It is in this way, Professor Brown of Newton Theological Institution in his 'Encyclopedia of Religious Knowledge,' would set aside the argument drawn from nature and 'the fitness of things' which is conclusive against the dogma of endless misery—at the same time that he annihilates the possibility of ever maintaining from the principle just named, the barbarous idea of immortal anguish! The Professor would utterly reject all aid from nature and 'the fitness of things,' on the great subject of the endless well-being of all humanity, or the ceaseless wretchedness of a portion of the race! But how utterly unfounded are all such assumptions, like those of the Newton Professor; and, how contradictory are they to the experience of mankind! Surely, such 'vain philosophy' is at variance with the views of some of the ablest Moral Philosophers. It strikes me that the argument from 'the fitness of things' was made available, some time since, by our warm hearted and strong headed brother Shehane, from a remarkable concession—perhaps it may be

called—of Professor B., in his 'Encyclopedia,' that 'it may safely be affirmed that endless punishment can not be proved from the nature of things' in behalf of the concurrent testimonies of nature and Scripture! Truth is—we feel within ourselves sensibilities and sympathies of themselves utterly subversive of the heathen dogma of endless woe! The beating, warm affections of the parent for the child, and *vice versa*, are demonstrative evidences that He who implanted in the breast such enduring love, is Himself possessed of an infinitude of mercies and loving kindnesses for the race, which give assurance of the universal Restoration! Indeed, this innate truth is the premise from which our Lord deduces the conclusion that our heavenly Father will give good things to them that ask Him. Those who deny to the argument from instinct or nature and 'the fitness of things,' its just value, should remember that in such procedure, they are disputing the very ground on which our Saviour proceeds! 'If ye, then, being evil,' &c. If parental feeling is so instinctively urgent in the breasts of mortals, how much more—how infinitely more abundant and extensive must be the compassions of God, who is love, and whose grace or favor towards our race, can know no change, world without end!

The Editor of the Encyclopedia, who is no less than Rev. J. Newton Brown of the 'Literary and Theological Institution' near Boston means to say, that arguments deduced from nature, or reason, or as he himself expresses it—'from the nature of the soul, of sin, of God, &c., in distinction from the evidence of Divine Revelation, are not,'* and can not be conclusive in a question of this kind. Prof. B. thinks that this subject 'involves the adjustment of relations too complicated and vast for human decision.' But, how can poor mortal affirm, *ex cathedra*, that the question of the God of all grace, who is Love, inflicting endless tortures on his creatures, involves the adjustment of such relations? What! Is reason to be hushed? Or, is not the Bible addressed to, and to be understood by human reason? But does not the editorial Professor in, doing so signal injustice to the strength of the rational argument against endless woe, strike vigorously against the fundamental 'principle' of partialism? Here is his language: 'From the nature of things, it may be safely affirmed, that endless punishment can be neither proved on the one hand, nor disproved on the other. The subject involves, &c., &c.' [as before quoted.]

The great truth of universal Paternity—so plainly inculcated in the passage at the head of this article, is altogether demonstrative of the falsehood and wickedness of the dogma of endless misery. Let whoever will, take the view of the worthy editor and Professor, great advantage must by the procedure, be given to the blessed teaching of universal divine grace. Every thing which the Universalist could ask, is virtually given up in the conclusion that 'from the nature of things'—FROM THE NATURE OF GOD, no argument can be deduced in favor of endless misery! To which 'postulate' I most heartily assent, but NOT to the assumption that no argument in favor of the Restitution can be deduced from the NATURE OF GOD, who St. John teaches, is LOVE, and who in the passage we have selected from Matthew, is revealed to be a FATHER. To conclude—Partialism never can be true, as long as the passage in Matthew is true, comparing, or rather contrasting human parents with the Divine Parent. If the former are kind and com-

* Quoted from Prof. B.'s letter to Br. Whittemore, (Trumpet, April 20, 1844.)

passionate to their children,—infinitely more kind and compassionate is the Father of all, to the children of His care.

J. L. C. G.

Williamsburg, Va., Nov. 8th, 1846.

[Original.]

ORTHODOX CONSISTENCY.

Last evening I listened to a discourse from an Orthodox preacher. His subject was principally about unbelief. After giving a short history of the unbelief of the Jews, he mentioned a number of prominent infidels and gave them all awful deaths. He then commenced exhorting his brethren upon the subject of unbelief in prayer. He told them they should pray in faith, believing, and ask God for nothing they believed they would not get. That it was nonsense for them to pray and ask for things they believed God would not give them. For them to do so would be folly in the extreme, and make them as bad as infidels. Now this is all well, I thought to myself, and this man although an Orthodox seems to have correct notions about prayer, and of the manner we should address the throne of grace. When he comes to pray we shall see an illustration of the truth he has been inculcating, and of his faith in the doctrine of orthodoxy, whose herald and advocate he is. He will pray that the Lord will save a part of the human family, including his brethren of course, with an everlasting salvation, and damn all the rest with eternal damnation in endless torments. I waited with some impatience to see the justness of my conclusions.—Soon he began to exhort his brethren on the duties of faithfulness, and in the midst of his exhortation, he sent up a petition to the throne of the eternal, that his grace would spread until it covered the whole earth with His glory, and that he would save us all in heaven for Jesus' sake. So it would appear that the man could not pray in faith, believing with his creed, and this too after he had just expounded to his brethren the sin of unbelief in prayer.

E. T. M.

Frankfort, Oct. 26th, 1846.

[Original.]

EXTRACTS FROM THE JOURNAL OF A STUDENT.

Clinton, March 28, '45.

O, what a thing is life! Here I am sitting alone and the tolling of the bell is falling on my ear in all the sadness of the death knell. Indeed it seems as if that bell has done nothing but toll for funerals all the week. It makes me deathly lonely to hear it. What human hearts are now aching with deep palpitation at every stroke of that tongue of time, which seems to reiterate in language too painful to bear, those heart-rending words, *'gone, gone forever.'* How often we sit pensive and silent and listen to the sound of the funeral knell, while our own hearts fill with emotion, as memory calls back and revives some solemn scene in which we have once been partakers; when some dear one whom we loved and cherished, and around whom the heart had extended and interwoven its most delicate and sympathetic tendrils, was taken away from us and borne to the cold, dark, and silent tomb, there to be forever hidden from our earthly gaze. And well do we remember how our very heart died within us, as that cold sinking sensation thronged our frame, when, after the coffin was slowly let down into the deep, damp vault, the sound of the first shovel full of earth greeted our ear, and that sound grew fainter and fainter until its hollowness had died away, and we stood, cold and livid, like human beings petrified into statues of marble!—Even then, as the hand of some kind friend took us by the elbow to remind us of our return to that home, now lonely and gloomy, robbed of one, perchance, that was once its joy and animation, we would willingly have laid down our life's weary burden, for a repose like that to which we had just consigned our beloved, and felt that we envied that gentle sleeper his or her calm repose.

O, how the heart thrills with agony at the last look! As the coffin lid is folded down, and those loved and long to be remembered, yet now cold and

emaciated features are shut out from our view, it is then we feel the full force of those then two dreadful words, *never and forever!* Never, O, never, while the sun returns the morning sky, or gilds with gorgeous splendor the purple vault of Eve;—while the rains descend from the summer cloud or the gentle and balmy dews distil from the azure arched canopy of heaven, will that loved voice reanimate our ear with the glad sounds of its music! or the smiles that once lit up and adorned that now fixed and death-sealed countenance, reanimate and enlighten our own! The earth shall roll on in its course, seed time and harvest shall continue to gladden its bosom with their glorious riches; to paint its fields and its woodlands, and to fill the temple of nature with harmonious sounds and glad rejoicings; planets and worlds shall roll on through countless ages; systems and suns shall fade from the sky; the heavens shall wax old as a garment, and the stars be blotted from the blue depths of its infinite space; time, and death, and all things shall cease to be; but *never, O NEVER* can the thing we loved come back to cheer us with its smile or fling upon us the beamings of its own joy-illuminated eye! Like a halo of spring time, all is now passed away; and a something low and melancholy, whispers to the heart, in a language not to be misunderstood, those pitiless words, *gone, gone forever!*

Alas, alas! How many hearts, O Death, bath thy past weeks work hereabouts, rendered desolate, gloomy and desponding! I know them not, nor where they are! But it matters not: they are in existence, bearing sadly and heavily, and longing, perchance, to throw off their earthly tabernacle, for a temple and a covering eternal and unfolding in the skies; where they will know not nor fear the changes and desolations wrought by thy never tiring flight, O Time, and thy ruthless hand, O Death!

'Song, beauty, youth, love, virtue, joy! this group
Of bright ideas, flowers of Paradise,
As yet forfeit! in one blaze we bind,
Kneel and present it to the skies, as all
We guess of Heaven!'
'How swift the shuttle flies that weaves our shroud.'

[Original.]

CLERICAL MANNERS.

Such is the heading of an article, in a recent number of the 'Western Evangelist,' in which the talented Editor, good naturedly points out some of those small things, in the daily habits of clergymen, which render them unwelcome visitors at the houses of the genteel. His remarks, are certainly to the point, and it is hoped will be the means of improving the habits, of such as are ever guilty of sinning against the rules of good breeding.

But Br. Everett did not quite finish the work in which he engaged, and I would therefore take the liberty of suggesting, that in his next chapter upon this subject, he briefly touch upon the following points.

1. When a young clergyman is enjoying the hospitality of kind friends, with whom it may be his lot for a time to sojourn; he should, in all practicable cases, find some place in which to deposite his *two feet* for safe keeping, besides the *top of the parlor stove*. Especially should he do this, in all cases where the stove is carefully blacked and polished, and his boots are very large and very muddy. It may be established I think as an invariable rule, that a clergyman will lower himself in the opinion of his hostess, just in proportion to the frequency of his using her carefully polished parlor stove for a *foot scraper*.

2. It is important also, while enjoying the hospitality of friends, and especially of strangers; to make use of the *spittoon*, if the room affords one, in preference to emptying the contents of one's mouth upon the carpet, in the stove, or even in the wood-box. Let every thing be put to that particular use for which it was designed.

3. When staying with a friend over night, if you are a young and healthy person, be particular and not force the family to wait for you at breakfast, more than *half or three quarters of an hour*. If it is your first stay with them, you might perhaps

risk to be up in the morning by the *breakfast hour*, or at farthest when you are called the *second time*.

4. If you are a young preacher, do not labor particularly hard, to convince those with whom you are staying; that all the *older* portion of the clergy are mere pigmies in intellectual greatness, when compared with the *younger*, and especially the *'reform portion.'* If you do, people will be very likely to suspect you, of a desire to exalt yourself at the expense of others.

There are some other points, to which I shall not allude at present, which I trust some one of our Editors will attend to in due time. If they do not, the absolute necessity of the case, will probably force the duty upon

LUKE.

Nov. 29, 1846.

Original.

THE MORN OF SALVATION.

When the glorious advent of Immanuel, the blessed King of kings and Lord of all nations, was announced by a celestial delegation, seraphic voices swelled the loved anthem, and Judea's starry midnight rang with the sweetest melody. The humble shepherds, keeping silent vigil's o'er their fleecy charge in the emerald vales of Bethlehem, were alarmed by the brilliant coruscations of heavenly glory that shone around them. But their fears were quickly dispelled by the celestial minstrel, who exclaims, 'Fear not; for behold, I bring you you glad tidings of great joy, which shall be to all people.' And suddenly a celestial choir responds in a thrilling song, of 'Glory to God in the highest, and on earth peace, good will to men.' And if such glorious declarations are true, which no enlightened mind will presume to contradict, all the gloomy creeds and fear-inspiring songs of Partialism, will ultimately be proved fallacious, the superstitious fables of error, the cruel and malevolent spirit of anti-Christ, which, during the dark ages of paganism and popery, reigned predominant over all Europe. Dark spirit of Error! what has it not done? It has turned earth's fairest Eden into a pandemonium, deluged the earth in blood, raised the crimson banner of persecution, laid waste the beautiful empire of Truth, and blighted the felicity of millions! But thanks be to the Father of mercies, who is love—good unto *all*—who will have *all* men to be saved—and who worketh all things after the counsel of his own will; this spirit of error is fast, very fast, losing the ground which it has long occupied. The blessed Gospel of Messiah, the prince of Peace, is now progressing in the moral world. The brilliant rays of the sun of Love are dispelling the sombre clouds of ignorance from the mental horizon.

Sing the loud anthem, for bigotry falters,
And shrinks from the light of the beautiful day;
And holy Religion is rearing her altars,
Where Error's dark fanes are fast crumbling away.

'Glory to God in the highest, and on earth peace, good will to men.' This transcendent psalm of the heavenly band, will ultimately be realized: for Jesus will not fail nor be discouraged till he shall have set judgment in the earth: and the isles shall wait for his law. 'He shall have dominion: from sea to sea, and from the river unto the ends of the earth.' 'Of the increase of his government and peace there shall be no end.' 'Violence shall no more be heard in the land—the desert shall rejoice and blossom as the rose—and all shall know the Lord, from the least to the greatest.' Yes; the blissful and auspicious era will arrive, when the genius of the Gospel will be felt, and obeyed in every clime—wars shall cease; the falchion, spear, and every instrument of torture and death, shall be transmuted into implements of agriculture, and the whole earth will ultimately become one universal temple, sacred to the God of Love, and Immanuel his well beloved son, from which the glad voice of melody, gratitude and love, will ascend to heaven in ceaseless songs; and the holy name of Jehovah will be one throughout all the earth.

German, Nov., 1846.

LAURA EGGLESTON.

CAPITAL PUNISHMENT.

To the Editor of the Tribune:

In a former article I claimed that the greatest check which can be adopted for the fearful increase of the crime of murder is, to abolish Capital Punishment. In confirmation of this proposition, I beg the attention of your readers to the following article from the 'National Police Gazette,' a paper which will not be charged with feeling any undue sympathy for the prisoner.

MURDER VS. CAPITAL PUNISHMENT.—The alarming increase of murder in all parts of our country during the last two or three years, seems to make but little impression upon those whose delegated duty it is to conserve the public weal; and though instances grow upon instances of the impunity with which the homicide may slay his fellow, through the refusal of jurors to become murderers themselves; still legislators fold their arms and let the work of death rage on, rather than change a rite which finds its only stay in the precedent of a barbaric age.

The ruthless murder of a mother and her babe, the slaughter of a mistress by her paramour, the deliberate and open shooting of a wife, the fiendish destruction of a whole family by the assassin's knife, with the instances that grow on instances of murders unavenged, while they prove the public rejection of the punishment of death, also denounce the gallows as a failure.

It is not adequate as a punishment, and its brutal exhibitions do not teach respect for human life. It strikes no preventive terror to the soul of the offender, and therefore extends from its gory platform no security to that society whose most rational sensibilities it violates. On the contrary, it familiarizes with the commission of violence. It assembles the depraved for a refined improvement in depravity. It excites a false and mischievous interest for those who suffer, and consequently answers no one of the great ends of punishment, in the prevention of crime, the remuneration of the injured, to the reformation of the offender.

These are not the conjectural assumptions of a theory, but the grim substantiations of a melancholy troop of facts. Year by year, nay week by week, the deeds of the homicide increase; and in proportion as the dismal aggregation grows, its brutal ministers escape. The monster, almost too hideous for human contemplation, now finds a protecting refuge in the very horror of his deed, and with his gory locks and blood-imbued hands, creeps into the soft breast or a perverted pity, which should alone have been the sanctuary of his victim's wrongs.

This is the reason why capital crimes increase, and this the reason also that while they increase, the hangman stands almost idle at the scaffold.—These, as we have said before, are not mere conjectures. The records of the country, show a regular addition to crimes of the first degree, while the acquittals of those against whose guilt not half a shadow rests, prove the failure of the rules of punishment which comprehend them.

We are not alone in this adverse solution of the problem of capital punishment. According to Mr. Redgrave's English tables, which are made up from the statistics of the last six years, we find a regular and growing decrease of every specific crime which shuts out the gallows; and while these tables show an increase of all offences that are visited with death, they also show a fearful disproportion of convictions.

There must be some remedy adopted for this state of things, and that remedy must be the repeal of a statute whose impracticable rule has proved to be the encouragement of the very crime which it vainly endeavors to suppress.

OUR PERIODICALS.

BR. WHITTEMORE—I would ask the privilege of saying a few words, in relation to our periodicals in your excellent and widely circulated sheet.

Some two or three years since, Br. T. J. Sawyer, then of New York city, now of Clinton, N. Y., published an article in one of our periodicals

on the same subject. Br. Sawyer attempted to show (and I think successfully,) that more papers under the patronage of the denomination were in existence, than could be properly sustained; and notwithstanding new ones were constantly springing up to live a sickly existence, and then be swallowed up in some other, or die a natural death.—That article occasioned something of a stir among the publishers of some of the periodicals in our order, bringing down the ire of several, with considerable bitterness, on the poor head of Br. Sawyer.

That article manifestly did good, but its suggestions were soon forgotten, and newspaper adventurers have become as plenty as ever. I have often wondered myself, why the Editors of old established; well patronized papers, did not speak out; when they see a poor brother about making shipwreck of his means and perhaps of his credit, merely for a few months' glorification as a newspaper editor or publisher. A fear of having their motives misconstrued, I presume was the reason of such silence. Now, Br. W., I am inclined to think, that the welfare of the denomination requires that something should be said or done. Last week I received a Prospectus of a new paper, to be called the 'Denominational Universalist,' and to be published by Br. A. Peck. Now Br. Peck, we have no acquaintance with, but judging from the fate of other adventurers, the multiplicity of papers now in existence, and the unfavorable reception his project received from the United States' Convention, his undertaking seems hazardous, and at best ill advised. Br. Peck's motives doubtless are good, but I am very strongly inclined to question his judgment in this case. If Br. Peck thinks his paper ought to exist, and for the objects named in his Circular, could he not buy out one of the half score or so who are struggling on to live, but who would doubtless be glad to resign their *individuality*, on condition of their being relieved of all further pecuniary liability? We think we know of a number of this class; some, too, of a very recent birth.

We really hope that the Universalist public will look into this matter of newspaper starting, and when there is no prospect of material usefulness and success, give it their decided disapproval.

We have but three or four papers in the order; if we are correctly informed, that more than pay their expenses, and yet Br. Peck is sanguine that his proposed periodical will become a means of establishing a fund for the relief of widows and orphans of clergymen, purely from its profits. A noble scheme we must confess, but, in our estimation, poorly planned. No one would more heartily rejoice than ourselves, at its success, but, in our view, there is not the most distant prospect of it.

Will not our brethren, everywhere, take more interest in this newspaper matter than they have heretofore done?

D. H. P.

Jersey City, Nov. 4th, 1846.

We copy the above from the Trumpet. Br. D. H. P. says "I have often wondered myself, why the Editors of old established, well patronized (it would have been quite as near the mark if he had said *poorly* patronized) papers, did not speak out," &c. Now, for Br. D. H. P.'s information, we would say that editors and publishers did and have spoken out on the subject and given their warnings, the sad results of their own experience, and all that, but they were only accused of "selfish motives," "petulant grumbling," etc., and were told that the world was wide and large enough for all. Under such circumstances an editor or publisher has only two horns of a dilemma to hang upon, viz.:—give his advice—speak out; and get at once into a quarrel with his contemporaries, or submit in silence and see his own sphere of usefulness to the cause circumscribed, and himself injured in a pecuniary point of view, ill able as he may be to bear it. We have concluded it the best way to let them take their own course in the matter, and learn its results by the best teacher in the world—experience.

A few copies of the Rose of Sharon for 1847 for sale at this office.

THE CROSS.

BY CHARLES H. CANFIELD.

'But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' There is a peculiar propriety in Paul's practice at this time. Christians have left the 'cross of our Lord Jesus Christ.' To them it has become an unmeaning symbol. There are for them other attractions save the cross of Christ; but, if they do not admit this, there is one thing they cannot deny, namely, that they have perverted the true meaning of the cross. To them its power is lost, because it is only capable of exerting an influence for good upon a portion of the human family, while its original design was to direct a wayward world to God. In Colossians it is written: 'And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.' No mean attraction has the cross. In it we see a fulness. Beautiful emblem of a Savior's love! May I ever think on this, and then, life shall not be all sorrowful, nor the grave a place of dread. Thou shalt cheer me in life's pilgrimage; through the gloom of the grave—thou shalt direct me to the home of my Father and God.

But the cross has not this attraction alone for me—there are sorrowing ones besides myself—the chambers of sickness and the houses of mourning are many. To them there comes from it a word of consolation. In deep affliction, when the cup is more than full, and words cannot be found to speak the language of their hearts, they are enabled to point to the cross and that directs to God. A beautiful incident is related by a traveler in Mexico, as having occurred at Matamoros, just after a battle between the Americans and Mexicans. 'A man, who had lost one of his legs, was attended by his daughter, a lovely girl of sixteen. I passed by him several times, and always saw the beautiful creature by his side, like a true woman, doing all in her power to assuage his pain, and with a cross in her hand—which she would present now and then to his lips—appeared to be directing his thoughts to a better world.' Sweet girl, how well she understood the true uses of the cross; to her it was no unmeaning symbol! God grant that we all may partake of the spirit that actuated her in that hour of affliction, and then shall we learn more of heaven, and in all our walks in life portray the beauty of religion, as sweetly as it comes to us from Calvary. By remembering the cross we shall be more likely to remember Jesus, for it brings to view those scenes which are so intimately interwoven with it.—[Freeman and Visiter.]

A BEAUTIFUL EXTRACT.—However dark and disconsolate the path of life may seem to any man, there is an hour of deep and undisturbed repose at hand, when the body may sink into a dreamless slumber. Let not the imagination be startled if this resting place, instead of being a bed of down, shall be a bed of gravel, or the rocky pavement of the tomb. No matter where the poor remains of a man may be, the repose is deep and undisturbed; the sorrowful bosom heaves no more; the tears are dried up in their fountains; the aching head is at rest, and the stormy waves of earthly tribulation roll unheeded over the place of graves. Let armies engage in fearful conflict over the very bosom of the dead, not one of the sleepers heed the spirit striving trumpet, or respond to the rending shouts of victory.

'How quiet those countless millions slumber in the arms of their mother earth! The voice of thunder shall not awaken them; the loud cry of elements—the winds—the waves—nor even the giant tread of the earthquake, shall be able to cause an iniquitude in the chamber of death.—They shall rest and pass away; the last great battle shall be fought, and then a silver voice, at first just heard, shall rise to a tempest, and penetrate the voiceless grave. For the trumpet shall sound and the dead shall be raised.'

[Original.]
'I DON'T CARE.'

BY MRS. S. ELIZA GIBSON.

'How could you do so, brother?' asked Helen Lee, as she returned to the sitting room, after having conducted a couple of young ladies to the door, who had called that morning for the first time.

'Do how?' was the reply of the young man, who apparently, deeply absorbed in the book he was reading, sat leaning back in a chair, with his feet resting on the window sill.

'Why to appear so indifferent; and when I reminded you that ladies were present, in the hope that you would lay aside your book, and appear more gentlemanly, you said that you could not help that—if I was more interested with my company than yourself with reading, you were glad of it—but you doubted it.'

'Well and what of that?' asked he, as closing his book, he brushed the waving hair from his beautiful forehead, and with a smile looked up into the flushed face of his sister.

'Why it was absolutely rude, and I know the Misses Cranston felt it to be so, for they each blushed, and do all I could afterward they appeared ill at ease; and I have no doubt that they are at this moment, making remarks about it.'

'And if they are, I don't care.'

'There it is again—do you know Edwin, that I have many fears, that this same 'don't care' principle will yet be your ruin?'

'Indeed! and what would you have me to do?—come Sis, let us hear what would be your rule of conduct.'

'I would have you more guarded in your expressions than you are on some occasions—more attentive and condescending in your intercourse with society—more affable and polite in your demeanor to the ladies; and here Helen smiled at views, which in expression, seemed so much inferior in importance, to what they had done in her previous reflections, 'in a word I would have you more mindful of the opinion which your associates may form of you, and more solicitous for the approbation of your friends.'

'And so you would have me withhold the honest expression of my views, for fear that some conceited fool might differ from me in opinion—you would have me destitute of all independence of character, a bounden and obedient slave to all the heartless and sickening formalities of conventional life; and with all, you would have me a be-perfumed, be-whiskered, and be-fooled ladies' man—bowing at the beck of every silly flirt; smiling approval to all their follies, and repeating false flatteries, and soft nonsense in their hearing to convince them, mayhap, of the exalted idea I entertain of feminine weakness! and all this, that I may secure the good opinion of my associates, and the approbation of my friends!—and is it my sister Helen, that would wish me to become a Harry Benton?'

'Oh Edwin!' exclaimed Helen, at the mention of this conceited fop, gave life to the portraiture her brother had so faithfully drawn, 'Oh Edwin you know I would not have you become like that silly, senseless fellow; but—'

'But what Helen?—you know that I always act, as nature, and my feelings dictate—these dictates you would have me disregard; and not less so, the whisperings of conscience.'

'No it is not so—I do not wish you to assume that you do not feel, much less to violate the promptings of your moral nature; but you could be honest, and yet not be rough; you could dissent from others opinions, and advance your own in all frankness, and yet not give offence; you could study a little more the art of pleasing, and yet not dissimulate; in short, you could conform to the rules of good society, and not enter into all its excesses and vanities; you could seek the approbation of all good persons and virtuous, and yet not make their approval your only incentive to action or restraint, save by avoiding that which to them has an 'appearance of evil.'

'My dear sister,' said Edwin, who had listened with

patience, and even with interest, while Helen had appeared so animated; 'I know your kind heart, and can partly appreciate your feelings; you love me, and are desirous that all others should regard me in the same manner; but this will never be, and indeed I have not a care that it should. What you say about acting natural and yet avoiding the evil consequences, I am not constituted to understand; and what you call rules of good society, are to me without soul, and arbitrary—I can not conform to them, without sacrificing my independence; and to be frank with you, I think this is sometimes the fault of sister Helen. It is true, you are called considerate, and pleasant, and agreeable, and all that, but you know I care not for what they say of me, and so on the whole, if it is most convenient for me to conform to my own inclinations, and violate the *poor* rules of good society, I do so, and the world may make the most of it! So far as the approbation of the good and virtuous is concerned, I don't care a fig, for the approval of but one individual, in the wide world, and she it is most true, is good, virtuous, and pure. On your account, I sometimes hesitate, rather than injure your feelings, but my dear Helen, you even, must not regard appearances—if I so far govern myself, as to regard your feelings, give me credit for it, and let that suffice.'

Helen saw the earnestness with which her brother had spoken, and as she did not doubt the sincerity of the feelings to which he had given expression, she forbore to reply; yet she regretted, more sincerely than she had ever before done, the existence of this one fault in his character. His conversation had revealed it to her in another and far different light, from that in which it had ever before appeared, and she saw the greater danger to which he was exposed. She had never before supposed, that he regarded a desire for approval, and that urbanity of deportment, and kind regard for others views and feelings, which prevents the too severe expression of our own, and which constitute true politeness, as crippling the free exercise of conscience, and therefore condemnatory, or that, what she had ever deemed a fault in him, was commended by his judgment, and sanctioned by his moral powers. She felt that he was wrong, but she felt too, how difficult it would be to convince him of this, and how utterly futile would be all her efforts to dissuade him from a course of conduct in which he felt himself approved.

It is ever thus—that imperfection, which through a false coloring is recommended by judgment to the commendation of its unfortunate possessor, is ever doubly a fault, and doubly to be deplored, for it is, so to speak, surrounded by a fortress impregnable to the assault of censure or reproof; but that individual who is made sensible of his derelictions from the pathway of propriety or rectitude, is already half converted, and kindness and perseverance can not fail to correct and restore him. How necessary then, that all, inasmuch as all are liable to err, should regard with the closest scrutiny their rules of conduct, and motives for action; and if in this scrutiny, ought should be discovered, which marks them as peculiar to themselves, to endeavor to ascertain the true character of such peculiarities. Is it not possible that all of us, by looking carefully into the mirror which self-examination would thus hold up, might discover deformities where we had before thought nothing but beauties shone?

It has been intimated, that this disregard for the opinions of others, was the only fault of Edwin Lee; and strictly it might be said to be so—at least had he been healed of this he would have been as nearly perfect as is the lot of man. Left at early age, without that watchful care and training, of which youth so much stand in need, and which few like a mother will be likely to bestow; and an only son of a kind and indulgent father, who deemed that he evinced sufficiently, the interest and affection he had for his children, by providing amply for their public education, and laboring to secure for them a fortune; without attending to their home instruction, or mental discipline; Edwin was thrown entirely upon himself, and those inclinations and propensities, which with the proper pruning and culture, might have been rendered as beautiful and rare exotics, were allowed to remain rude

and uncultivated, and in the native richness of their soil, lost their beauty and fragrance, and became rank in their own wild luxuriance.

Still was he generous, self-sacrificing, and forgiving. Did any of the unfortunate children of humanity suffer in deprivation and distress? his was the tear of sympathy first to flow in their behalf, and his the ever ready and willing aid, which was first put forth to alleviate their wants. Did any suffer unjust persecution, or unmerited disgrace? he was ever their earnest champion, and zealous defender; and it mattered not whether the oppressed were to him, friend or enemy, or how much by the unpopular course he was pursuing, he was made a partaker in their discredit. Or did the intelligent or refined in feeling, seek companionship or congeniality? if it suited his mood, in his society it could be found; but he in this way contributed to their enjoyment, not from any thought, much less any desire to please; but because he was well informed, naturally intelligent and social, and was possessed of a heart overflowing with genuine good feeling and affection.

If it suited his mood—but if not how different was his conduct! No entreaties or expostulations on the part of Helen, could induce him, to treat with common courtesy or civility, those towards whom he felt a repugnance, or in whose society he expected less entertainment, than in pursuits his own inclinations marked out. It would be base hypocrisy he urged, to attempt the agreeable towards such, and he would not do it nor did he care what they thought or said!

And, asks the reader, could this one fault upon which he prided himself as a virtue, result in his ruin and disgrace? We will follow on in his footsteps, for a few short months, and see. He was now at the age of twenty one, but just returned from college with—discredit attached to his name. On account of marked disrespect and insult, to one of the assistant Professors; he had been expelled within three months of the period, when but for this, he had graduated with honor to himself, and credit to the institution. The professor alluded to, was of a truth, arbitrary and tyrannical, and far from being in possession of a noble and exalted mind—he had on numberless occasions, interfered with the innocent amusements and harmless pursuits of the students, and had dictated to them beyond the boundaries of his authority, and when they had failed to act in accordance with his commands, he had in more than one instance procured for them unmerited and severe reprimands. The fearless and independent spirit of Edwin, could not endure this, and when his class had assembled one morning for recitation in this Professor's department they found his desk ornamented with a towering paper cap, bearing devices, which represented him in some of his most ridiculous proceedings, and so life like that they could not be misunderstood; and inscribed with mottoes, significant of the disrespect and detestation in which he was held by the students. Such open lawlessness could not be allowed to pass unnoticed, and as Edwin would not debase himself so much, as to assume the servile and cringing part of disguise, he avowed himself the author, as soon as the investigation was commenced.

'But brother,' said Helen, when on the eve of his unexpected return, he had related to her all the circumstances—could you not have borne with him three months longer?'

'Oh as to that, perhaps I could, but I wished him to know the estimation in which he was held, and the position which he occupied in our feelings; and there was not another of the class, that had the moral courage to reveal it to him, although they would abuse him in his absence, more than I could have a heart to.'

'And did you not fear discovery, and what would most likely be the consequent result?'

'I intended that they should not long seek for the author, and was fully aware of the probable consequences, but little indeed did I care for that.'

'Still you must have known how such things were regarded, and I should have thought that rather than incur

the disgrace of being expelled, you would have shrunk from so rash an experiment.'

'Helen, he was a contemptible fellow, notwithstanding his high station, and I was willing to give evidence to the world that I thought so; and now if they despise me, let them do so, *I don't care*.'

'But I fear it will operate against you—you know that motives, or even acts, are not always taken into consideration, and it not unfrequently happens, that erring persons, are more despised on account of the punishment they endure, than for the errors which they have committed.'

'Strange logic you ladies advance,' said Edwin; but however strange it proved none the less true in his case.

This circumstance led Helen to fear, that the reckless fearlessness which had characterized the earlier youth of her brother, had been deeply strengthened during his absence, nor did the events of a few weeks which followed, serve to lessen this impression. The occurrence which was the subject of the conversation that opens this sketch, was not the first instance of his wide departure from the laws of etiquette, and the result, as has been seen, did not promise amendment. Her fears too, that it would operate against him, were not without foundation, and she ere long had evidence of their being realized. The news that Edwin Lee had been expelled from college, was soon widely circulated, and a set of young men, whose recklessness might bear a harsher epithet, inasmuch as their other conduct showed them to be destitute of many of those higher and more ennobling qualities which characterized him—commended his spirit, and sought to make him one of their number. They were possessed of some good qualities—who is not? and Edwin admiring in them, the opposite of what he so much despised in others, and relying in his own firm conviction of right, as sufficient security against his being led astray, yielded to their courtings, and joined in their meetings, Helen entreated and expostulated, but to no avail—they are not thought respectable,' said she, 'and you will be thought no better than they.'

'And because they are not thought respectable,' said Edwin, 'I must forsooth believe them unworthy my society, and join in the cry against them to earn for myself this appellation. They may have faults, I grant, and grievous ones, but it does not follow that I, of necessity, should copy them, and besides, you may believe me dear Helen, many of those who are smiled upon and courted, and who are called respectable in your society, do not possess half the nobleness and generosity of soul, that do these same young men. We must be charitable one towards another.'

Alas unfortunate young man! he forgot that evil hath sophistry, and sin hath snares; and in seeking to avoid those extremes which we admit, are more frequently the foundation of evil among mankind, he deemed not that he might plunge into their opposites, whose errors were as equally reprehensible.

The winter glided swiftly on, and with it, those long evenings whose hours are so favorable to the amusements and enjoyments of the young. Helen, who really felt herself inferior to her brother, in many of those ennobling qualities which grace the human heart, and who saw that he was welcomed and beloved by those who knew him best, even in the best society, blushed to remind him too frequently of his errors, and had long since desisted. Edwin still continued to meet with the young men, whom he without scarcely being aware of it, felt unwilling to introduce to the society of his sister; and when the common conversation, and pastimes, which at first had served for their entertainment, began to prove less adequate to the longer evenings, he was induced to now and then, join at a game of cards—'merely for amusement!' Ah! he knew not the various plans and schemes which these same associates had employed to accomplish this same step—nor indeed, of the greater strides which they were wont to make when his reproving eye was not upon them. They early learned that wile and craft, could alone ensnare him, but when once ensnared, would they not draw a bit, from the stored coffers of old Lee? 'There cer-

tainly can be no harm in playing cards for amusement—it is far better in truth than to meet and slander our neighbors,' were words to which Edwin listened and gave heed; but playing cards for amusement was soon very dull business without any incentive and a small stake would certainly add greater interest and zest, and—need we follow their various steps through that eventful winter?—when Spring again opened Edwin Lee was a gambler; and who that has been taught to gamble, has not learned with that lesson, the additional one, of tasting often of the intoxicating bowl?

But who can portray his feelings, when on a beautiful morning of that spring, he awoke for the first time to a sense of his condition; and that condition, oh how unlike to his, one year previous! On such a morning as this, he had then arose with the first dawns of light, and refreshed by his slumbers, had seated himself with book in hand, by an open window, and inhaling the invigorating air, and listening to the joyful anthems of the newly arrived welcomers of this happy season, his own heart had swelled with emotions of thanksgiving and gratitude, to the great Giver of every good. But now how different! The notes of the birds were as happy and joyful as then; the morning though farther advanced was as bright and balmy, and in himself alone was there a change. He had not yet arisen, nor did he feel that he could. The night before had far advanced ere he had returned, and in what a state the muddled clothes, of which he had not been disrobed, too plainly attested. His limbs were painful, his eyes inflamed, and a confused feeling in his head, joined to a bitter biting remorse at his heart.—For once in his life he had a 'care'—he dreaded to meet his sister, and degraded and debased as he felt himself to be, he hardly dared to lift his thoughts or prayers to that God to whom in his days of innocence and happiness he had at all times turned with feelings of adoration and filial affection. When at last, he summoned resolution to go and confess all to Helen, and ask her counsel, her eyes as red as his with weeping, the kindness with which she administered to his wants, and the visible efforts she made to avoid the subject uppermost in both their minds, at once disarmed him. 'Oh if she would say but one word,' thought he, 'that I might tell her all how much relieved I should feel; but as it is I can not, indeed I can not!'

How wretched was he during that day, and how gloomy and harrowing were his reflections! He had played the evening before and lost, and maddened by his ill luck, he had drank more deeply than ever before; and thus goaded on he had played again on a higher wager, and again lost. And now what was he to do? The knowledge of drunkenness—for Helen had arisen to open the door to him on the preceding evening—was degradation enough for him in her eyes, and how could he voluntarily add that of gambling? But this must soon be known to her, unless he could redeem what was lost; for he had drawn largely upon his father, and with a sense of the heinousness of gambling which he had never before felt, he resolved to try once more.

As the evening came on, he drew his cap over his eyes, and was proceeding softly down from his room to the door, when a quick ear heard his footsteps—a sister's affection was watching over him; and a hand was laid softly upon his arm, while a voice trembling with emotion whispered—'dear brother do not go out to-night.'

Had that hand been leprous, it would not have been dashed from his arm with quicker force, and rushing to the street he was soon beyond the hearing of that voice, which though of entreaty, stung more deeply than would have done the harshest notes of condemnation. 'O, God! said he, hast thou indeed, forsaken me?—yes, it must be, and degraded wretch that I am, my punishment is not greater than my deserts!' He hurried with a rapid and uneven step, through a darkened alley, and ascending the steps of a building whose thickly curtained windows suffered not even a straggling ray of light to escape from within, he placed his hand upon the latch as if to enter. But a shudder passed over him, and for a moment he hesitated. It was here that himself and companions had of

late convened, and it is not a wonder, that he should instinctively recoil as he thought of all the wretchedness which these nightly convocations had heaped upon him. But ere the good resolution had time to be formed, he thought again of the kind and indulgent father, who he felt would turn in disgust from the son that had so abused his kindness and indulgence; and of the only and loving sister, who with all her purity, must shrink from him, when made acquainted with his additional transgressions. He must keep it from their knowledge—he must repay and replace, and with desperation in his heart and movements he entered; but ere the hour of midnight, he again rushed forth more nearly frenzied than before. He was hurrying along for he knew not where, and cared not whither, when he was overtaken and hand laid heavily upon his arm.

'Stay,' said the voice of his partner in the losses, 'I have somewhat to say to you,' and he bent his mouth close to the ear of the listener.

The moon shone bright into the face that had once beamed with intelligence, and joyousness, and conscious rectitude; but in its present revealings, oh how different! Now haggard and as pale as marble, with a finger pressed firmly on his lips, and his eyes bent upon the ground, stood Edwin Lee, listening to the schemes of one, who had been a plotter in his ruin.

'You say,' said he 'that his gains have been ill-gotten; that he has oppressed the poor, and—'

'Yes, and more'—

'Well, come then; let me restore to them, and keep it from their knowledge, and I will endure the rest alone—this, this can not add to the weight which already crushes and kills me.'

The next morning a letter was placed in the hands of Edwin's father, informing him that last night his son with another young man, was detected, while in the act of breaking into the house of one of their wealthiest citizens, and having been arrested, they were now in the hands of the police. The respectability and well known integrity of Mr. Lee, the letter continued, had induced his informants to make this communication, that he might if he chose visit his son in his unhappy fall, and evident distress.

The stunning effect which such unexpected tidings produced, may be imagined, but we should fail in attempting to portray the feelings of the wretched father and sister, and the far more wretched and guilty one, who by his wrong doings, had wrought not only his own, but their sufferings.

They went to him with bleeding and aching hearts, but when they saw the pale and haggard look, the glazed and wildly rolling eye, of one they both had so fondly cherished, they forgot to question or to chide him, and with that kindness and soothing tenderness, which that affection that follows its object through all events, ever inspires; they sought to alleviate his greater and more anguished distress. But not long to an agonized mind alone were these kindly attentions necessary. The second day after his arrest, he was seized with a raging delirious fever, and when two weeks had passed—two weeks whose hours had been marked with racking pain, and troubled delirium, on the part of Edwin, and careful, watching solicitude on the part of those who forgot his errors in his sufferings—his pains had ceased, and their watchings had ended, and he was taken from the home of his childhood and borne to that last narrow bed, 'where the wicked cease from troubling and the weary be at rest.'

Our tale is ended; mournfully indeed, and need we point the moral? Let those who are in the habit of making frequent use of '*I don't care*,' take heed lest they all; for they are straying from the pathway marked out by the Moulder of minds. They may not indeed pursue the same course or have that career as speedily terminated, as was Edwin Lee's, but let them not deem themselves safe, for a just God reigneth, and righteous are his retributions. A philosopher as well as wit of the present day has remarked, 'for what are our vices but our virtues run to riot;' and when we reflect upon virtue and

vice in their gradations, we can not deny the truth of the remark. "The kind Giver of our every blessing has bestowed all our faculties for good, and the enlightened and conscientious exercise of these alone, is what constitutes virtue. If this exercise is neglected or abused; confusion and riot, disgrace and ruin will follow. Let those who scorn to seek the good opinion of their fellow men, and in thus doing set at naught that faculty whose function it is to aim at securing this and the approbation of all—think of these things, and in striving to avoid the more common extreme of base and cringing slavery to 'what will the world say' seek that happy medium which is virtuous and highly to be commended.

East Hamilton, N. Y.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, DECEMBER 4, 1846.

MIGHT AND RIGHT.

An oration delivered before the Erosophian Adelphe of Waterville College, August 12, 1846. By E. H. Chapin. Boston: Abel Tompkins. 8vo. 40pp.

The above is the title of a beautifully printed pamphlet, for which we presume we are indebted to the publisher, and which we have read with the most lively and thrilling interest. It is in its well known and popular author's happiest style, and presents an eloquent plea for the superiority of moral power over physical power, money power, and every other kind of power in existence—showing that true power, the mightiest of all power, is always right; and will ultimately supercede or overcome all other power, and Might and Right will eventually be one in the best possible sense. The following is the closing part of the oration:

And what is intellectual culture worth, without the moral. To what end is it pursued, why do we strive after knowledge in the outward universe, or the world of mind? What advantage is it to learn the operations of nature, to win the secrets of the planet and the flower? What to us this endless procession of phenomena, this ebb and flow of action? What to us this subtle analysis, that detects the common law of nature in its meanest atom; this sublime induction that rises from the sands of the sea-shore to the infinitude of worlds, themselves but golden sands on the shores of eternity, inductive evidences of Him around whose throne they burn and worship? What to us this knowledge that rends open the graves of a million years, and reveals to us the secrets of embalmed epochs—strange forms of life that have no use, only as they indicate, in every rigid filament, the Divine Designer, and, through ascending strata, suggest the law of progress, and the development of a beneficent purpose? What to us the use of history, poetry, of all the forms of knowledge; except through largeness of the intellectual vision to purify the heart, and to bring us to spiritual perfection? Without this, knowledge is worse than an abstraction, and, in such a case, we can conceive of a splendid intellect only as we can conceive of a star, drifting through space, without adaptation, without an orbit, without a centripetal law!

In the very nature of things, then the true scholar is one whose mental supremacy is based upon moral excellence, whose intellectual force is inwoven with spiritual life, in whose own soul Might and Right are one. He then, of all men, is fitted with the enthusiasm of knowledge and of love, to make these one in the practical action of humanity at large. Therefore there rests upon him the most stringent obligation to do so. Loving the moral ideal which he sees, he will labor to extend it; reverencing that supreme Right in his own soul, he can not resist the claims of humanity. In whatever sphere he is called upon to act, this will be his prime object—to overcome the wrong, to establish the Good and True, to bring on the new epoch when the highest practical power shall be moral power.

And let him not think that such an age is always to be ideal. He may not see its consummation, but he may do much to hasten it. Let the knowledge, let the intellectual power of the present time, declare themselves for the right, and they must hasten that consummation.—That epoch will come. The poet has already beheld it in celestial allegory, when he saw—

As in a dream sublime
The balance in the hand of Time,
O'er East and West its beam impended;
And day, with all its hours of light,
Was slowly sinking out of sight,
While, opposite, the scale of night,
Silently with the stars ascended.

I saw, with its celestial keys,
Its chords of air, its frets of fire,
The Samian's great Æolian lyre,
Rising through all its seven-fold bars,
From earth unto the fixed stars.
And through the dewy atmosphere,
Not only could I see, but hear,
Its wondrous and harmonious strings,
In sweet vibration, sphere by sphere,
From Dian's circle, light and near,
Onward to vaster, and wider rings,
Where, chanting through his beard of snows,
Majestic, mournful, Saturn goes,
And down the sunless realms of space,
Reverberates the thunder of his bass.

Begirt with many a blazing star,
Stood the giant Algebar
Orion, hunter of the beast!
His sword hung gleaming by his side,
And, on his arm, the lion's hide
Scattered across the midnight air
The golden radiance of its hair.

The moon was pallid, but not faint,
And beautiful as some fair saint,
Serenely moving on her way
In hours of trial and dismay.

Thus moving on, with silent pace
And triumph in her sweet, pale face,
She reached the station of Orion.
Aghast he stood in strange alarm!
And suddenly from his outstretched arm
Down fell the red skin of the lion
Into the river at his feet.
His mighty club no longer bent
The forehead of the bull; but he
Reeled as of yore beside the sea,
When blinded by Ænophion,
He sought the blacksmith at his forge,
And climbing up the mountain gorge,
Fixed his blank eyes upon the sun.

Then, through the silence overhead,
An angel with a trumpet said,
'Forevermore, forevermore,
The reign of violence is o'er!'
And, like an instrument that flings
Its music on another's strings,
The trumpet of the angel cast
Upon the heavenly lyre its blast,
And on from sphere to sphere the words
Re-echoed down the burning chords,—
'Forevermore, forevermore,
The reign of violence is o'er!'

* Orion—by Longfellow.

We may not be gifted with so transcendent an illustration; but we too, see the great truth which it symbolizes—the supremacy of moral power over brute force, its sure advancement, and its unaided victory. We see it in that law of human progress, which runs through all God's universe. We see it in that application of means, through the course of ages and the labors of the great and good, which were not meant to be wasted. We see it in the features of the present age, the power which is elevating man above mechanism, the humane ideas, the increasing confidence in moral force, the tendencies to the universal. We see it, above all, in that Christianity, which is the highest fact in the rights of man, whose work is the work of advancement, and whose grand triumph is in the future. And from earth, as from heaven, rises music—

The sweet, sad music of humanity;
growing more inspiring, thought, and breaking into wider and wider circles, as we listened. Heard in the clank of the laborer's toil, in the sundering of the bondman's fetters, in the pause that follows the crash of falling institutions, in the song that rises from fields of harvest, growing in the old furrows of violence and blood, breaking out in waste places, murmuring underneath alt thrones. The night is waning, the day is at hand. Happy the toiling and watchful scholar, who, in his position, stands nearest the

morning, and, as a gifted oracle, shall, with trumpet-blast, fling upon the quivering hearts that wait to hear it, the prelude to that grand, out-bursting chorus, which shall proclaim that Might and Right are one!

LETTER FROM BR. BARRY.

Our readers will no doubt be glad to hear from Br. Barry, now of Racine, Wisconsin, and to learn that his health, though poor is improving, and the cause of Universalism beginning to assume, under his labors, a promising aspect. His discussion of the subject of capital punishment at this juncture, when Wisconsin is meditating the total and eternal abolition of the death penalty, we doubt not will do much good.

His first article on the resurrection is thankfully received. And as this volume of our paper is so nearly ended and his articles will be continuous and connected, we think it advisable to defer this till the next volume, so as to have them all in the same volume. His article on the seal of Christ's Messiahship, we shall look for with interest.

We heartily wish Br. B. a perfect restoration to health, and abundant success in his new field of labor. Here follows his letter.

Racine, Nov. 15, 1846.

BR. SKINNER—My health is somewhat improving, though since I wrote you, I have had a severe attack of sore throat, and as yet have hardly recovered from it.—My throat is unsound—painful, and bleeds after an exertion at speaking. I have to-day commenced my article on the Resurrection. I will complete it as soon as I can—writing as my health will permit. The other article mentioned will be sent soon.

A discussion between myself and the Presbyterian clergyman of this place, has just closed. It grew out of a lecture delivered by myself to which he replied, followed by arguments in favor of the death penalty. My rejoinder and reply were made at the court house last Sunday evening. The house was densely crowded, and the utmost attention was given.

The public mind was prepared for the discussion, because of the trial of a man here for murder, his conviction, and his sentence to die. I do not believe him guilty of murder; and to hang him, is to hang a man, in my estimation, innocent of the crime with which he is charged. An effort is being made to obtain him a pardon.

I now preach every Sabbath. My meetings are well attended—the number of attendants increasing—a spirit of inquiry is abroad, and we hope to establish our cause permanently in this beautiful and flourishing place. We are about to establish a Sabbath School and a Bible Class. More anon.—Fraternally Yours,

A. C. BARRY.

Oratorio for Sabbath School Exhibitions. By L. J. Fletcher. This is a small pamphlet lately published by Br. J. M. Usher of Boston, containing a variety of pieces in poetry designed to be sung and repeated by Sunday School children at Exhibitions. The subjects are of a sacred and interesting character, designed to instruct, edify and elevate the scholar in those sublime precepts and principles which the Gospel so pre-eminently inculcates. We think it well adapted to the purpose for which it was intended.

MOUNT CÉSAR SEMINARY.—We have received from J. S. Lee, A. B., Principal, a Catalogue of the Officers and Students of the above named Seminary for the Academic year ending Nov. 17th, 1846. This institution is located at Swanzy, N. H., and from the pamphlet before us we judge it is in a flourishing condition. The number of students for the Winter and Spring term was 34 gentlemen and 32 ladies. For the Fall term 44 gentlemen and 26 ladies. The course of studies pursued embraces the sciences generally and the languages usually taught in such seminaries. It is in a healthy and pleasant location.

REMOVAL.—Br. Waggoner has removed from Canton to Troy, N. Y., and wishes all communications addressed to him accordingly.

INSTALLATION AT HARTFORD.—By a late number of the Christian Messenger, we learn that Br. H. B. Soule was installed pastor of the Universalist society in Hartford, Conn., on the 11th of November. There were present at the meeting Bros. O. A. Skinner, T. B. Thayer, L. C. Browne, T. J. Greenwood, T. P. Abell, and — Twiss, who took parts in the interesting services of the occasion. The Installation Sermon was preached by Br. Thayer. The society in Hartford is represented as in a highly prosperous state under the ministry of Br. Soule; and both society and preacher have our best wishes for their continued prosperity and happiness.

Br. H. Jewell late of Exeter, N. H., was installed pastor of the Universalist society at Great Falls, N. H., on Thanksgiving day.

We learn by the Freeman that Br. E. G. Brooks, late of Lowell, Mass., has accepted an invitation to take the pastoral charge of the Universalist society in Bath, Me.

Also, from the same paper, that Br. J. S. Dennis, of Weymouth, has accepted an invitation to take the pastoral charge of the First Universalist society in Salem, Mass.

Br. Price—Credit W. Burton, Cazenovia, N. Y., \$2.50 for *Union*, and charge A. W.

Br. D. Pickering, having removed to Aurora, Erie county, N. Y., desires to be addressed accordingly. As Br. Pickering's health is now much improved, he is able to preach wherever his services may be wanted. Destitute societies will do well to address him on the subject.

We received, some weeks since, and had forgotten or overlooked, an excellent Sermon preached at the funeral of the late father Thomas Jones, of Gloucester, Mass., by Rev. A. D. Mayo, pastor of the society where the deceased so long ministered in word and doctrine. It is an interesting and appropriate discourse neatly printed by Br. A. Tompkins, 38 Cornhill, Boston.

YANKEE DOODLE

TO THE PEOPLE OF THE UNITED STATES

The Publishers of **YANKEE DOODLE**, after watching patiently the result of their efforts to establish **A HUMOROUS ILLUSTRATED NEWSPAPER**, partaking of the spirit of this country and identifying itself with the interests, sympathies, tastes and progress of the American People, have the pleasure of announcing that their success thus far has been unparalleled in the history of Literature. Having carefully laid and cemented the foundations of our enterprise, we feel now warranted in going on to erect a durable superstructure. Although riding no hobby, nor professing to be the exponent of any narrow school or sect, **YANKEE DOODLE** is broadly and strictly 'national,' and has no meaner ambition than to embody and reproduce in permanent forms that free spirit, that exuberant life, that creative energy and refining enthusiasm which so eminently characterize us and distinguish the New World from the Old.

In the Editorial and Artistical Departments of **YANKEE DOODLE**, the Publishers have engaged the most eminent and diversified talent that could be procured. They make no parade of names, but leave him (**YANKEE DOODLE**) to speak for himself.

The object of this Prospectus is to introduce **YANKEE DOODLE** to the great body of the American People who reside out of the large cities, and upon whose decision must, at last, rest the fate of any national enterprise. We invite attention, therefore, to the following terms upon which we propose to extend the circulation of our paper.

Any person remitting us \$22 by mail or otherwise, shall receive Ten Copies of **YANKEE DOODLE** for one year—directed to such address as he may designate. For \$12 we will send Five Copies for one year. For \$5 we will send Two Copies. Single subscriptions \$3 per annum.

All orders must be accompanied by the cash.

Address, (post paid,) J. A. FRAETAS & Co.

No. 7 Spruce-street, New York.

YANKEE DOODLE is published in New York every Sat-

urday morning, and will be mailed to country subscribers in time to arrive at its period of destination simultaneously with its issue in the City.

New York, November, 1846.

The publication of a new work by Samuel Lover, author of 'Handy Andy,' 'Rory O'More,' &c., &c., written expressly for Yankee Doodle, and entitled 'HANDY ANDY'S POST-BAG,' is already commenced in its columns.

UNIVERSALIST UNION AND NEW YORK CHRISTIAN MESSENGER.

These publications are in reality but one paper—issued in two forms. The Messenger is an open, folio sheet, (newspaper form,) containing a News Record, embracing a summary of Foreign and Domestic Items, furnishing as late Intelligence as any Weekly Paper from New York city, at \$2 per annum, in advance. The Union form embraces the Religious and Literary matter of the Messenger sheet, in a convenient form for Binding, making a handsome volume, yearly 832 large, closely printed octavo pages, at \$2.50 per annum in advance. The paper is well established, having entered on its sixteenth volume on the 14th of November instant, 1846. It possesses one of the most valuable lists of any similar publication—being yearly pruned of slack or dilatory subscribers.

Connected with the Paper is a valuable Book Concern, possessing one of the best lists of Standard Publications in the denomination.

Owing to the impaired health of Mr. Price—(who first established the paper, and has had the general Editorial direction of it from its commencement)—it is desirable on his part to retire from the change of its columns and business. Other engagements rendering it difficult for the present proprietor to give the necessary attention to it, he is induced to offer the whole establishment for sale. It is now in a healthy and prosperous condition; but may be greatly extended; and offers rare inducements to active business men who can give proper attention to it. The location is not exceeded by any in the country. Application (post paid) may be made to the undersigned.

THE NEW VOLUME.

Until the Establishment is satisfactorily disposed of, the business will be prosecuted with unabated energy. Mr. Price will continue every attention to its columns which prudence will permit, and with the promised aid of resident clergymen, and a valuable list of general correspondents, patrons may be assured that the paper will not suffer in interest. No efforts, as heretofore, will be spared to make it a creditable advocate of the Great Salvation—an acceptable weekly visitor to the domestic circle; and above all, to make it appeal, in a kind and persuasive spirit, to those 'of the contrary faith.'

A new volume having just commenced, it affords an excellent time for subscribing. Great inducements will be offered to Companies, where a number can go to one address, on application by letter. Specimen numbers cheerfully forwarded.

The attention of the public is particularly invited to its valuable stock of **UNIVERSALIST PUBLICATIONS.**

C. L. STICKNEY, Proprietor.

New York, November 14, 1846.

RELIGIOUS NOTICES.

Br. HATHAWAY will preach in Mechanics' Hall (this city) on the fourth Sunday instant, A. M. and P. M. at the usual hours.

Br. J. H. STEWART will preach in South New Berlin, the 2d Sunday in December at such time as the friends may appoint.

Br. T. J. Whitcomb, will preach in Middleville, the 4th Sabbath in November, and every 4th Sabbath in each month, the ensuing year.

MARRIAGES.

At Paris Furnace, on Sunday, 8th ult., by Rev. D. Skinner, Mr. L. D. WHITING, of Olcott, Niagara county, to Miss LUCRETIA C. CLEMENT, of Bridgewater.

In Auburn, on the 25th ult., by the Rev. D. W. Bristol

MARK PERKINS, Esq., to Miss ELIZA, daughter of David Schweb, both of this city.

In Oxford, August 26th, by the Rev. J. T. Goodrich, Mr. ALFRED LEONARD to Miss MARY A. STATION, all of that place.

In the same place, September 9th, by the same, Mr. LOREN D. BACON, of Norwich, to Miss SARAH REBECCA HUNT, of Oxford.

In the same place, September 24th, by the same, Mr. WILLIAM BALCOM to Miss ROLEY SELINDA LEWIS, both of that place.

In the same place, October 29th, by the same, Mr. EBENEZER R. STRATTON to Miss HANNAH A. SIMONDS, all of that place.

In Smithville, November 4th, by the same, Mr. JAMES HAYES to Miss EMELINE COLE, both Smithville.

In Greene, November 8th, by the same, Mr. JAMES SHOLES to Miss SALLY WHEELER, both of Greene.

In Oxford, November 18th, by the same, Mr. NOYES GRAY to Miss CAROLINE HARTSON, both of Oxford.

DEATHS.

In Stark, Herkimer county, on the 7th of November inst., SARAGAH BURN, aged 73 years, 7 months and 7 days. He died without a struggle, and rejoicing in full assurance of a blessed immortality for all mankind.

The consolation of the Gospel were tendered to the friends and mourning relatives by D. C. T.

In Sweden, N. Y. October 19, Mr. MOSES CHAMBERLIN, in the 61st year of his age. For several years the deceased had been a supporter of the Evangelical Magazine and Gospel Advocate, and a believer in the final holiness and happiness of the whole wanting family of man. This was his hope and trust in the hour of dissolving nature. Several attempts were made during his sickness to shake his faith, but his reply was, he had investigated the subject when in health and made up his mind according to testimony drawn from the Bible, and he had no occasion to altar it while standing upon the confines of the tomb. He was an early settler of Monroe county, and by honest industry he accumulated an abundance of this world's goods. By his death his wife has been deprived of kind and dear partner, a stay and a sun to the aged widow under her bereavement. The funeral was held in the Presbyterian house at Sweden Centre on the 21st ult., and a discourse delivered by Br. S. W. Remington. J. HEWES.

At Forrestville, Chautauque county, N. Y., on the 14th inst., Mrs. BETSEY WASHBURN, aged 61 years.

Also, at the same place, on the 16th inst., Miss LOUISA WASHBURN, aged 25 years, daughter of the above. Both died of the prevailing Fever.

Mrs. W. attached herself in early life to the Baptist Church, but during many years, she has been an exemplary believer and professor in universal salvation. She died, as she lived, resigned and happy in the hope of a glorious life to come, for herself and all the human race.—[Evangelist. S. R. S.]

REMOVAL.—Br. D. C. Tomlinson has accepted an invitation to settle with the second Universalist society in Minden, Montgomery county, N. Y., and wishes all papers and letters to be addressed accordingly.

REGISTER AND ALMANAC FOR 1847.—We have received a supply of the Register for next year, and shall be happy to supply cash orders at the earliest notice. The Register and Almanac is got up in style similar to that for the current year, but contains 12 more pages, and is sold for the same price. Six dollars and a half per hundred, one dollar per dozen, and twelve and a half cents, single. Send in your cash orders early.

Br. S. R. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street Buffalo.

Br. Ira Curtis of Auburn, keeps a general assortment of Universalist Books for sale. He is also agent for the Magazine and Advocate, and Universalist publications generally.

From the New York Tribune.
THE CONSERVATIVE.

BY REV. T. L. HARRIS.

Enslaved, down-trodden, spirit-blind he lieth
Within that blood-wet Golgotha, the Past :
Hearing the vulture brood that ever crieth
Amid the shadows in that grave-yard vast.
Nought is from God to him, save that he readeth,
Graven of old upon the mouldered stone :
Though glory beams from far, no ray he heedeth
Save the blue cope-light flickering there alone :
In owling wisdom through the dark he wanders
Raking old creeds from Pagan, Jewish tombs :
O'er worn Tradition reverently he pondereth,
Weaving for night still deeper, darker, glooms :
All living men to him are shadowy seemings,
Like those who o'er Tartarian flame-waves tread :
All present truths and splendors are but dreamings,—
Light, Knowledge, Power, all embalmed and dead.
'Blind infidel!' he names the true REFORMER :
'Accursed,' he styles the Great, the Pure, the Free ;
Progress and Light he strives with from his corner,
Like him who with his sceptre fought the sea :
'Down with the Brave who strive to free the bondsman !'
'Tis just that Men like brutes are bought and sold !
He who for Freedom toils is God's doomed foeman,
For slavery was by him ordained of old.
Up with the gallows let it stand forever !
To bless is human, to revenge Divine ;
'Tis right the criminal from life to sever,
Blood cries for blood and crime demandeth crime !
PEACE is no mandate binding on the nation ;
O'er martyred hosts roll on the Battle's car,
In Christ's name speed the flaming desolation,
Our Deity is named the God of War.'
Thus cries the blind Conservative, who drinketh
Blood from the purple vintage of the Past,
And from the love and warmth and splendor shrinketh
Like a cold corpse in coffin-shrouding fast !
The weary Earth, whose broken Heart is bleeding,
Gone to war with Truth, and Hate and Ambition—
Oh, shame, that, blind to his divinest mission,
Should dream and driel so the LIVING MAN,
When worlds and suns of Truth upon his vision
Dawn brighter far than e'er since Time began.
Awake, O Slumberer, in the darkened ages,
Claim thy great birth-right, rise redeemed and free,
The Present's life, the Future's burning pages,
With TRUTH and LOVE are eloquent to thee.
Burst the old dungeons that so dark surround thee,
Like some NEW WORLD that breaks through gloom to
light,
And joining with the STRONG and FREE around thee,
Toll for the RACE with consecrated might !

* See Fuller on Souther Slavery.

† See Cheever and Lewis on Capital Punishment.

ELEGANT EXTRACT.

'But Sir, when you speak of an *'all-wise and all-benevolent Creator'* are you aware of the import of your words ! If God is *all-benevolent*, will not he save the whole world from sin and misery ? Be calm and candid, Sir. Close your eyes and think—think hard—call up all the strength of your mind. Think over the nature and extent of that *endless hell* which is believed in. Ponder over its blue and scorching waves and seas of fire—the myriads of all nations that are supposed to go there. Listen to their unearthly shrieks and groans, as the corroding flames stream through every vein and pore, swell every nerve, and wreath like burning clouds above, while one untiring sound, *eternity*, thunders tremendous through the vaulted deep. Think then of a being over all enthroned in terrific and awful majesty, who made this hell, and its victims, ever controlled all things as he pleased. Then open your eyes, lay your hand upon your throbbing heart and say, *such a God is all benevolent ! ! !* Do this if you can, if your tongue will not falter, nor your blood chill, to speak it. If not come out from the marble babblings of infinite cruelty, and own yourself a man ; and let us see

that you have nature yet in you, and something left of the image of that Being whose very nature and name are love.'

MONTGOMERY'S LAW OF KINDNESS.

This work has had three editions in this country and three in England. The Free Church in Scotland has also made love to the publication, and has issued it as one of its own series. See the following paragraph from the 'Christian World', one of the Unitarian papers of Boston.—[Trumpet.

MONTGOMERY'S LAW OF KINDNESS, which has reached its third edition here, has already done the same in England. And a very interesting circumstance is that the Free Kirk of Scotland has fathered this *brochure* of an Universalist clergyman, and is now issuing it as one of their publications, with sundry omissions and admissions. A similar fate befell Br. Parkman's Offering of Sympathy—and a far worse one Muzzey's Young Maiden.' It is a little amusing that the original publisher of the 'Law of Kindness' in England, himself a Unitarian, should have objected to its author, unknown to him save by name, that the book had too much of a *Socinian* taint. Mr. M. has no wish to disown the fact.

The best need afflictions for the trial of their virtue. How can we exercise the grace of contentment, if all things succeed well ? or that of forgiveness, if we have no enemies ?

PROSPECTUS OF VOLUME XVIII, FOR 1847, OF THE EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

REVS. S. R. SMITH, J. M. HOSMAN, B. PASTORS,
A. C. BARRAY, CORRESPONDING EDITORS.

The many discouragements of two or three years previous to 1846, brought the publisher to the determination about a year since, to discontinue the publication of the Magazine and Advocate, at the close of volume 17, unless sufficient interest of the denomination should manifest itself in the support of the paper to warrant its continuance. It is with heartfelt pleasure that we announce, that the friends of Universalism have shown a proper interest, and that the publisher can now indulge in the hope that that interest will be kept up and increased ; and the paper continue to be sent upon its righteous and soul cheering mission, as in times past. It gratifies us to say, that by the commendable exertions of the friends of the paper, its list, which in 1845 only numbered 1700 now numbers 3500—more than double. That is well, yet there is abundant room and need for its further increase, for many reasons which need not here be given, but which will suggest themselves to every thinking Universalist. The Magazine we believe is now the only *weekly* paper in the denomination, devoted *exclusively* to its matters, and interests, without advertisements or extraneous matter, which is within the reach of its patrons by a little exertion, at the low price of ONE DOLLAR. (See terms. This fact ought to secure it double its present circulation, but when considered in regard to the talent employed in contributing to, and conducting it, *ten thousand* patrons ought reasonably to be expected to contribute their pitance to its support. It is not our custom to promise before hand or boast of what we will do—suffice it to say, that we intend to do all that lays within our means, to make the paper pleasing and acceptable to our readers, and useful to the cause. The advocacy and defence of Universalism will be the chief feature. Free, open, and candid discussion, upon all the leading reforms of the age, will be allowed a place in our columns, by our religious opposers, as well as others, provided they are willing to

accord us equal privileges with those they may claim for themselves. Bitterness and personal allusions, calculated to create enmity or injure the feelings of any, will be studiously avoided. In short we wish to make the Magazine a *Universalist* paper.

For the kindness and exertions manifested in behalf of the paper for the past year, by both ministering brethren and laymen, we tender our unfeigned thanks, and hope to deserve a continuance of such kindness. We would now call attention to the terms, and it is hoped that all who may read this prospectus will do what they consistently can to increase our list. Each one who is favorably disposed, can doubtless persuade an acquaintance or neighbor to subscribe, and that one another, and by putting their subscriptions together, can form a club, and get the paper at the lowest rates.

TERMS.—Single subscriptions, or any number less than four, \$1.50 as before. Four copies to one post office, with each subscribers name written on his paper, for five dollars, (\$1.25 each), or five copies directed in a package to one person, without the names, for five dollars, and at the same rate to seven. Seven copies with names, for eight dollars, (\$1.14 per copy,) or \$1 per copy without names to one person and at the same rate to ten. Ten copies with names at one office for ten dollars, or eleven to one person without names. Twenty-one copies with names for \$20 or twenty-two copies without names, and so on, or as follows :

4 copies to one office with names	\$5.00
7 " " " "	8.00
10 " " " "	10.00
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42 " " " "	40.00
53 " " " "	50.00
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22 " " " "	20.00
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44 " " " "	40.00
55 " " " "	50.00

For single subscriptions \$1 will pay for eight months, 75 cents for six months, or 50 cents for four months.—Postmasters would doubtless, in many instances, have the package directed to them, and cheerfully mark the names of subscribers on the papers and distribute them for a copy. The paper with back numbers if desired, will be sent to any person joining a club, after it is formed, and receiving his paper in the same package, at the same price, as the other members of the club.

ALL SUBSCRIPTIONS MUST BE PAID IN ADVANCE. All papers discontinued at the end of the time paid for. All communications should be addressed to A. Walker, No. 30 Genesee Street, Utica, N. Y., and should be Post Paid to receive attention.

It is to be hoped that every friend into whose hands this prospectus may fall, will canvass his neighborhood, obtain all the subscriptions he can, (or if he can not attend to it, hand it to some active and good man who can,) unite with others if any there be, and make returns to the publisher as soon as the middle of December, 1846.

N. B. Notes of good banks of other States received at par,

A. WALKER.

TERMS.

A WALKER, PUBLISHER AND PROPRIETOR.

The MAGAZINE AND ADVOCATE is published every Friday, on a royal sheet, quarto form for binding, at \$1.50 per annum, for SINGLE COPIES or any number LESS than four.

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"A. WALKER, 30 Genesee street Utica, N. Y.

EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

VOL. XVII.

UTICA, N. Y., FRIDAY, DECEMBER 11, 1846.

NO., 50.

[Original.]

EXAMINATION OF ATHENAEUS' REMARKS CONCERNING GREEN'S EXECUTION AT TROY, N. Y.

MR. EDITOR—Though some months have elapsed since Green's execution, yet the following lines may not be too late, as they may profitably awaken renewed attention at this particular time upon the subject of Capital punishment; and it is with this design chiefly that I send them to you for publication, if you deem them of sufficient importance.

The Baptist Register of Oct 10th, 1845, fell into my hands, and I accidentally caught my eye upon an article, in which a man signing his name Athenaeus, and writing upon the subject of Green's execution at Troy, says, 'A strong effort was made by some of the prisoner's friends, and the opposers of capital punishment, with the Universalist minister at their head, to have this sentence of death commuted for perpetual imprisonment, or at least the execution delayed.'

Now I see nothing anti-christian in all this movement—nothing which conflicts with the forgiving disposition of Christ whose whole life was spent in mitigating the sufferings of men. But Athenaeus seems to insinuate that there is something radically wrong, unjust, and insufferable—something at which his heart revolts and he can not approve.—He says, 'A strong effort was made to have the sentence of death commuted, or at least the execution delayed.' Who that has a spark of humanity in his bosom, and acts and thinks untrammelled by creeds and customs, would not make 'a strong effort' to save life, rather than destroy it? This is the first law of our own being, nay, an instinctive principle implanted in the very nature and constitution given us by our Creator, TO PRESERVE LIFE. We would make a strong effort to save our own lives, and no one would think we acted unjustly; but would it be wrong to make 'a strong effort' to save the lives of others? We but act in accordance with the dictates of humanity in so doing, and follow the example of our Saviour who 'came not to destroy men's lives, but to save.' I see, therefore, nothing wrong or unchristian in this effort to save the life of a fallen fellow being. No wrong was intended him or any one else. Love and good will prompted the effort—love of forbearance, of clemency, of forgiveness, of compassion—a love of the sacredness and inviolability of human life as the gift of God.

But who made this 'strong effort,' before spoken of. The prisoner's friends, and the opposers of capital punishment, with the Universalist minister at their head? What an awful deed this was!—Supposing the prisoner's friends had not made this effort—that they had either manifested a cold indifference to his fate, or directly opposed any effort being made to postpone even, or commute his punishment!—would they not have been looked upon hard hearted and unfeeling, destitute of the common sympathies of humanity? Surely. If he had friends, I say let them act the part of friends, and not of fiends. But they had a 'Universalist minister at their head!' That was awful indeed!—None other minister but a Universalist had a deep and moving sympathy for one condemned to die—none to go forth with 'strong effort' to have even a short postponement, or commutation of punishment granted for the benefit of the criminal, and for the gratification of the ardent wishes of afflicted, broken hearted relatives, clad in vestments of mourning! And he at the head of the prisoner's friends! Verily, this was too bad, not too bad for the Universalist minister, but that there was no other minister in the place possessed of humanity enough to go

ahead with him in this benevolent 'effort.' This writer, though intending to cast reproach upon the character of the Universalist minister, has nevertheless bestowed upon him the highest commendation. Some, filled with sectarian pride and bigotry, object to the abolishment of the death penalty, because, forsooth, *Universalist ministers* are engaged in its abolishment!—as though the cause *must be wrong* where such a hated class of people favor it. But if all are worthy of the same praise and high commendation which this writer himself has bestowed (unwittingly) upon the one at Troy, (C. C. Burr, I suppose,) I should be glad to be a follower of them in this humane cause at least, if in no other.

Again! says he, 'Human law emanates from the Supreme law giver, and there is mildness even in its severity. It is unyielding but not revengeful. It aims only, by inflicting a proper punishment on crime, to strike terror into evil doers, and secure to the utmost the safety of society.' But sir, can not this end be obtained by any other mode of punishment than that of hanging? Must we choke people to death as the only 'proper punishment' on crime to strike terror into evil doers, and secure to the utmost the safety of society? Is society any more secure in consequence of legal butchery? A strange kind of safety has society when the destruction of human life is sanctioned by law! and when that society, itself the law makers, sets the example of coolly and deliberately killing an unfortunate fallen man. Strange safety indeed has that society whose members chiefly are so eagerly bent on taking the life of such, that a great outcry and strong protest is made if one in their midst rises up who is so benevolent and forgiving and Christ-like as to make a 'strong effort' to have the prisoner's punishment 'commuted,' or even so much as to have 'the execution' of the sentence of death 'delayed' but for a short season! Truly with such a Haman-like disposition reigning in the very heart of society and giving character and tone to all its feelings, who that has humanity will flee to such a society for safety.

But says he, 'Human law emanates from the Supreme law giver; and of this law he says, 'Death for death is its awful and just reward—a punishment alike commanded by Scripture, urged by reason, and sanctioned by experience.' What! 'death for death!' and yet 'not revengeful?' And besides, says he, 'There is mildness even in its severity.' What kind of a heart does this man possess! One of adamant! No; but worse than this, one of sensibility, one that feels, but feels too much like that of Nero. The feeling which dictated this sentence, would say that this 'severity' of punishment made severe—this 'awful and just award,' is quite too mild. It would propose still more awful and intense 'severity.' 'There is mildness even in its severity!' Who can believe it? It is true only in a comparative sense, and perhaps he meant to be so understood, having his eye upon that infinitely more awful, eternal, and inconceivably intense suffering, which he believes the God of heaven will inflict upon the wicked hereafter. Compared with this, I confess 'there is mildness even in its severity,' but in no other sense is it true.

But says he, 'Death for death is commanded by Scripture.' I suppose he would refer us for proof to that noted passage, 'Whose sheddeth man's blood,' &c. I do not consider this as containing a command to kill. I view it in the same sense that I do the language of Christ, 'who they that take the sword shall perish with the sword.' Does any one understand this in the light of a command to

kill all such as use the sword? No. His law was not 'the law of carnal commandments' a law of 'death for death,' but one that rebukes and not kills the man who uses the sword, and which says, 'put up thy sword into its sheath, 'and,' thou shalt not kill.' How then can it enter into the heart of man to suppose, as Athenaeus says, that that law whose punishment is death for death, is 'urged by reason?' Is reason opposed to the law of Christ? to his very acts and precepts?—and to the spirit and genius of his religion? 'Urged by reason!' What kind of reason is that which urges a man, or body of men, to put a fellow mortal to death in cold blood upon the scaffold? When a man is tried in these days for murder, almost the first thing that is done by his friends, is, to show the court that he had lost his reason. And yet Athenaeus will contend that it is reason which urges the jury to condemn and put to death this murderer! In the one case it was the loss of reason, and in the other, the urgings of reason which occasioned the taking of life. Now it is not difficult to tell which is the worst, the man, who, void of reason, kills, or a judicial body of men, urged on in the possession of reason, to destroy the life of a reasonless man. Notice the case of Freeman, the idiotic murderer of the Van Nest family, as an illustration of this point. Now it appears to me, that, so far as the individual act itself of killing is concerned, the murderer, who is over-excited, hasty; inconsiderate, and enraged with passion, is surely more excusable than the cool, deliberate, calculating body that legislates his case and executes him. So at least reason would urge me to believe; and what is reasonable in this case, is consistent also with the dictates of 'experience.' But says he, this law, of punishment of death for death, is 'sanctioned by experience.' Facts are entirely against him—the history of ages is against him—the best writers of this and all European countries contradict him. And even that most profound thinker and celebrated divine, the Rev. Geo. Harris of England, says, while reasoning against the death penalty, 'The practical experience of the country is in our favor.' The fact is, susceptible of proof also in our own country, showing quite conclusively, that

'Law and terrors do but harden
All the while they work alone.'

It is a fact now established beyond all controversy, that in all countries where the death penalty has been abolished, crimes have decreased. Hence, instead of experience lending its sanction to such a law, it has on the contrary proved that the law is pernicious in its influence on society.—And yet, this writer, as if impatient and vexed with those who would dare to offer word against it, exclaims with a kind of contemptuous sneer, 'Talk of any other punishment than death as the just reward for murder! It is infinite mockery!' Infinite mockery or not, there are many of the best and most philanthropic men in the world, who dare 'talk' of another mode of punishment as being more just and consistent with the dictates of reason and experience. Would this writer stop our mouths, and thus take away our liberty to 'talk of any other punishment?' This would indeed be mocking the designs of the Infinite.

But continues he, 'Every conviction of our reason, every pulsation of our heart, every instinct of our nature, gives the lie to the wretched fallacy by which the disbelievers in the endless punishment threatened by the Scriptures, are endeavoring to extirpate every thing that foreshadows it in the economy of human governments. But just, and righteous, and necessary as is the law which links capital punishment with capital crime, it does not,

aggravate the miseries of the guilty by wanton cruelty.' I deny, and call for proof that it is 'just, and righteous, and necessary.' Though that may be a 'wretched fallacy by which the disbelievers in endless punishment are endeavoring to extirpate every thing that foreshadows it in the economy of human governments,' yet there are many believers in that doctrine—men too of noble and true hearts—who are engaged in this 'wretched fallacy.'—This writer seems to think that capital punishment, as incorporated 'in the economy of human government,' foreshadows this doctrine, and on that account he would not have it extirpated, because if it were, men would next come to be disbelievers in endless punishment. Hence the perpetuity of this doctrine depends very much on the perpetuity of the gallows, according to his admission. Now it is my sober conviction that if this doctrine hangs on the gallows, it will very soon expire. So mote it be without a tear. I would go some distance to witness such an execution, believing that it would be 'just, and righteous, and necessary,' since the number of murders this culprit has committed is 'legion'; besides, the amount of misery it has created is beyond all calculation.

If the doctrine of endless punishment depend for its perpetuity on the continuance of the law, 'death for death' as a mode of punishment foreshadowing it, then I say let it henceforth cease from among men, and have no resurrection *ad infinitum*. If it be threatened in the Scriptures, and can be proved thereby, then let its believers resort thereto for proof, and not cling to a sanguinary law in human government to support it.

There is no doubt in my mind that the law of capital punishment prepares the mind to receive the doctrine with a better relish. It so benumbs the sensibility, so paralyzes the feelings, so brutalizes the moral nature, that any thing in the economy of the divine government represented as taking place which is more awful in suffering, is more readily received and heartily approved as a consequence. This is one of the chief reasons why 'Athenaeus' would have capital punishment perpetuated in human governments, lest men, even Christian men should lose their hold upon the doctrine of endless punishment, and their eternal welfare be endangered.

The Empress Catharine once said, 'Experience demonstrates that the frequent repetition of capital punishment has never yet made men better.' She also said, '*We must punish crime without imitating it; the punishment of death is rarely any thing but a useless barbarity.*' And the Rev. Geo. Harris, before mentioned, utters the sentiment that, whatever tends to lessen the sacredness of human life, also tends to encourage crime. Now in the face of these plain and obvious facts, will Athenaeus contend that this death punishment is 'urged by reason, and sanctioned by experience?' If so, that is a 'most wretched fallacy by which the' advocates of capital punishment are endeavoring to maintain a supposed Scripture doctrine, and promote the best interests of society—to show the dictates of reason and the sanctions of experience.

Again he says, 'I have pleasure in saying that the faithful efforts of his spiritual counsellors,* have been crowned with favorable results. Perhaps all the evidence has been given that the nature of the case admitted, that he is sincerely penitent for his awful sin, and has resorted to the Fountain which can cleanse the chief of sinners.' He expresses some uncertainty in his case, but, says he, 'While we leave the veil which only the Omniscient eye can penetrate to rest upon his internal state, we are permitted to rejoice in the fact that the blood of Christ cleanseth from all sin, and that he who spake consolation to the dying robber (not thief) is still mighty to save.' Yes, we believe it; and there is some consolation in the fact that though we hurry away with noise and tumult 'the dying robber' from among the living, and have very little feeling for him; yet there is One who 'careth for us,' whose 'blood cleanseth from all sin,' and 'is still mighty to save.' And it is our duty as believers

in him to 'follow his steps.' Yes, and Athenaeus will not dispute that the voice of reason, of conscience, and of experience calls for the conformity of our lives and actions to that blessed Pattern.—But what mark of forgiveness was shown in the case of Green? He says, 'Perhaps all the evidence has been given that the nature of the case admitted, that he is sincerely penitent for his awful sin,' &c. *Sincerely penitent?* and yet not forgive him? Supposing Athenaeus were guilty of some criminal act, and I should say to him, though you have sincerely repented and given all the evidence that the nature of the case admitted that your repentance was genuine, yet Christ will not forgive you, you must still suffer the awful penalty of the law which is endless death. Would he believe me? Would he say that I talked Bible doctrine to him, and 'spake consolation' to his heart, which he says Christ did to the penitent thief? No, indeed. Why then not be consistent and do as he would be done by? If not, how is he going to escape that dreadful doom implied in the language of our Saviour, 'If ye forgive not men their trespasses,' &c.? Of Green he says, 'All the evidence has been given that the nature of the case admitted that he was sincerely penitent.' And this was the precept of our Saviour, that 'if thy brother trespass against thee, rebuke him; and if he repent, forgive him.' See Luke xvii: 3, 4. If Mr. Green was 'sincerely penitent,' why execute him? Just as he was prepared to live and be useful, must you kill him? Is it right, is it the dictate of 'reason' for the State to kill *good men*? and that too after God has forgiven? Is this what 'the law of nature and the sanctions of experience dictate?' If God forgive the criminal, is it not the highest mockery of the goodness of that Being to put him to death? What insufferable mockery is that for a man in priestly garb to kneel on the scaffold beside the criminal, around whose neck the fatal rope has already been tied, and there stretch forth his hands, lifting up his voice in solemn prayer to Almighty God, saying, 'O Father, show mercy and forgiveness to thy sorrowing and penitent child who is about to pay the forfeiture of his life on this scaffold'—and then as soon as the words are pronounced, rise up, and cut the fatal cord and break his neck! Oh, if there is any thing which can be called 'infinite mockery,' this is it in all its chilling power, making the heart of sensibility shudder. Will the good Lord deliver me from such would-be friends of humanity—from such as profess to have mercy and forgiveness in their hearts, and yet are ready to draw the life-blood of their fellow man! May the cause of Christianity ere long cease to be mocked with such hypocritical pretensions to goodness, and soon the gallows and all barbarous laws be buried in the grave of oblivion together.

Again, concerning the effect of Green's execution he says, 'That the general effect was solemn and salutary, none could doubt who witnessed the scene.' What the immediate effects were, or the remote effects will be, occasioned by Green's execution, I am not able to describe. But one thing is very certain, that in general, on such occasions the most corrupt portion of society congregates; and there is much profanity, levity, indecorum and intemperance witnessed, and even crimes are committed, the worst passions are excited and the heart hardened. Said Mr. Dawson in a speech before a late meeting of the Baptist Home Missionary Society in London, Eng., that 'all which is licentious, filthy, and abominable, was under the very gallows tree. Words that disgrace the atmosphere of a Christian land were spoken. These are the people of a Christian and enlightened country!' We have had many cases of fact even in our own country corroborative of the truth just uttered. Who that has taken any pains to acquaint himself with the facts upon this subject will say that the effect of public executions is 'salutary?' How many suppose ye, go away from those scenes of blood, wiser and better?

There seems to be now a sentiment 'pressing on the universal heart' that public executions are pernicious and corrupting; for already have half the States in the Union made them private, or excluded

ed them from the public gaze. This is good, and argues a growing improvement in our criminal codes. One more step in improvement will put that relic of barbarism beyond the gaze of mortals, never more to be revived. God speed the time. It is surprising to me how a man possessing a Christian heart, or professing to take Jesus for his example, can for a moment approve of this system of judicial slaughter, and contend for its favorable impression on the public mind. And yet 'Athenaeus,' says, in reference to his leaving the scene of Green's execution, 'I went away a wiser man.... I went away deploring more deeply than ever that wretched infatuation which is laboring to abolish capital punishment, is striking both at the law of God, and the foundation of human government and social order. That must be a 'wretched infatuation' which would lead him after witnessing such a scene, to advocate more earnestly its utility and expediency, and is a poor comment on the increase of his wisdom. The man has proved by his own language that public executions tend directly to harden the heart. For it appears he went away from the scene of Green's execution deploring more deeply than ever any means being resorted to, to abolish capital punishment! It increased his thirst for blood. He would now have no murderer pardoned, no commutation, no postponement, but 'death for death,' or nothing! This man has proved all for which I contend, that putting men to death on the gallows, tends to harden the heart, corrupt the morals of society, and encourage deeds of cruelty.

O. R.

Lakeville, N. Y., Nov., 1846.

FANATICISM AND BRUTALITY.

One of the saddest cases of brutality and crime occasioned by religious fanaticism, of which we have heard, occurred in China, in this county, a few weeks since. We may not have all the facts correctly, but will give them as nearly as we can remember a statement made to us verbally by the jailor of our county, to whose custody the prisoners were committed.

It seems there are certain religious professors in that town, hitherto connected with different denominations,—such as Baptist, Methodist, Free Will Baptist, &c., who are a little too spiritual to remain in those old churches, and, consequently have come out of them and formed a new order, more enlightened than others by special revelations, and more efficient than they in promoting religion by means of revivals. They are called Come-outers. One such revival, like a wildfire driven before a hurricane in a dry time, has been in progress in China, the past Summer—frightening and converting many ignorant and weak minded persons into a profession of religion.

Amongst the zealous promoters of this revival, is one man—hitherto regarded as respectable—who was exceedingly anxious for the conversion of his own wife, who is described as a sensible, serious minded, rational, and truly worthy woman. Such being her character, indeed, it is not strange that it should be difficult to convert her to such a religion. He warned her, he exhorted her, he threatened her, he howled over her; he called in his minister and other pious leaders to operate upon her; but all to no avail. She believed religion was a reasonable thing, that it had its seat only in reasonable minds and hearts; and therefore could not, in her conscience, say she approved of such unreasonable and insane conduct. But the Holy Spirit had called them to convert her, and convert her they must, if not by fair means, why then it must be done by foul ones. And so the husband and one of the brethren felt called upon one day, in the exercise of their pious concern for her soul, to beat religion into her by 'Apostolic blows and knocks.'—They seized her person and commenced whipping her without mercy. With what success they sought to drive the Holy Spirit into her, we know not; but believe, as a last resort, knives, or other deadly weapons were used. In short, they nearly killed the woman. They then thrust her into a dark room, which they made a prison of, guarded

* Mr. Van Kleeck and Mr. Baldwin.

it so that she should not escape, kept her there in her wounds several days without food, and at nights, lest she then make her escape, two men laid on the bed with her, one on each side, to prevent her rising and getting away.

The poor woman could endure such brutality no longer. She finally, as if to save her life, consented to let the minister baptize her; and so her pious converters set up a shout of victory, in their cries of 'glory! glory to God!' and made off, yet in the stillly hour of midnight, to the minister, announced the joyful tidings, and called on him to get up and baptize the woman before her promise should have time to cool off. Up he got and away he went.—The weak and yielding woman was dragged out to the pond and plunged under water in the profaned name of the 'Father, the Son, and the Holy Ghost!' One of her spiritual surgeons then took a knife or lance, and bled her, very profusely, to let the devil out; they fearing, as she was baptized in constraint, the devil might yet have been in her.

Such brutality, practiced upon an innocent and worthy woman, could no longer be tolerated by some of the people in the neighborhood who yet were sufficiently destitute of religion to have something of reason and humanity left to influence their conduct. At the risk of being denounced as the enemies of religion and the opponents of a revival, they caused the principal actors in this affair, or one of them at least, to be arrested, and committed to the jail in this town. He obtained bail at last, and is now under bonds to take his trial in court.

We believe these very pious revivalists claim to be on terms of much familiar communication with the Holy Spirit. All they do or say is by the movement of the Spirit. Of course they can not err in doctrine or do wrong in practice. Several anecdotes have been related to us, illustrative of these miraculous pretensions, one of which we will relate. A gentleman in the neighborhood called one day at a house where both husband and wife were subjects of the revival, and both of whom therefore believed in supernatural communications. It was dinner time. All the family were seated at the table. Just at that moment, the wife arose to step down cellar for some vinegar to put upon the table. As she turned to come back, the husband arose from the chair, advanced very gravely to the cellar door, and in a tone of great sanctimony exclaimed—'Mary, my dear, I have just had a revelation!' 'Ah, Jacob—and what has the Lord revealed to thee?' 'He has just told me to meet thee at this door and kick thee down cellar.'—'Well, Jacob, if so the Lord's will be done!' and she put herself in a position to be kicked; and her dear husband lifted the heel of his huge boot, and with one smart kick, pitched her headlong down to the bottom of the cellar stairs. As her head brought up against a stone, and the blood gushed from her nose, she exclaimed, 'Glory to God! Amen!'—That was one step toward heaven.

What shall be thought of such conduct? Of course no serious minded people will consent to call it religion; and yet it is the same religion that appears, ordinarily in common Baptist, and Methodist revivals, in school houses and camp meetings—unrestrained in any degree by common sense, which should restrain them wholly and altogether. It is only an ultimate degree of the same spirit of old fanaticism.—[Gospel Banner and Maine Family Visitor.]

[Original.]

TRUE NOBILITY.

A man's true honor, consists, not so much in the station he occupies in the community, as in the faithfulness with which he fills it. Wealth, and high station, and the world's honor, all put together, and heaped upon the same individual, do not constitute true nobility of character; for some of the greatest scoundrels that ever lived, have enjoyed them all, and yet died at last amid the reproaches and execrations, and curses, of those whom they had wronged.

True nobility is entirely independent of external circumstances, and as often dwells with the peasant

as the noble—it is found in the lowly cottage, no less than in the lordly palace. It consists in a heart regulated by correct principle—which adheres unflatteringly to the good and the true, through evil as well as through good report—ever ready to stand up in defence of the friendless and down trodden—scrupulously avoiding all participation in wrong doing—practicing virtue for virtue's sake—and whom no bribe can seduce, nor threat drive, from the path which duty and principle have marked out for him. He who thus acts, though clothed in rags, with a hovel for his shelter, living on the coarsest of fare, and despised by the proud worldlings; is still a nobleman, of nature's truest stamp—a specimen of God's noblest handiwork.

Now, if I am not much mistaken, it is too much the fault with mankind; that in their great anxiety to distinguish themselves, and gain the character of great benefactors; they entirely overlook, those smaller charities and kindnesses, which render the path of life so deeply blessed. And yet, the little private charities of every day life—a mere word in kindness spoken, to some despairing fellow mortal; is better pleasing in the sight of God, and productive of more real happiness, than the great donations of the wealthy. As the poet has beautifully said—

'Tis a little thing,

To give a cup of water—and yet, its draught
Of cool refreshment, drained by fevered lips,
May send a thrill of pleasure to the soul
More exquisite, than when nectared juice,
Renews the life of joy in happiest hours.

'Tis a little thing to speak some common word

Of comfort, which, hath almost lost its use:

And yet, on the ear of him who thought to die
Unmourned, 'twill fall like choicest music.'

Let each of us therefore do good, according to the opportunities that present themselves, and the means which God has placed in our hands.

H. L. H.

[Original.]

GOD OUR KIND HELPER IN 'EVERY TIME OF NEED.'

All our wants, physical, mental, and moral, are supplied by the universal Father, who careth for us 'above all we can ask or think.' The rains that refresh the earth; the earth itself that produces bread 'which strengtheneth man's heart'; the air we breathe; the ocean with all its varied treasures—these blessings ALL proceed from Him, whose impartial goodness extendeth to all! All the beauty of holiness—all the graces and glories of the Christian character are derived from the only true God, who is Love. To be acquainted with a truth so fundamental, and so all important to the full development of consistent Christian discipleship, is the TRUE GLORY of man! 'Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, who exercise loving-kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord.' He who attains unto this the most valuable of all knowledge, is blessed in deed; he is rich in faith and true wisdom, though his worldly circumstances may be needy, indeed! Having drank of the fountain of all truth, and goodness, and happiness, such a disciple of Jesus, delights to imitate God in extending kindness unto all. Such an one breathes the Christian spirit all around him; kind thoughts, kind tones, and kind expressions are apt to excite in others corresponding results, and thus, the Christian disciple who aims this crowning excellency of the Gospel, is calculated to diffuse blessings wherever he may go, or to the very extent of his influence.—And did our world practice the kind principles, and freely exhibit the peaceful, affectionate dictates of the holy spirit, what a heaven of happiness—of rest and peace, should we enjoy on this earth! Universalism or the Gospel of God's first love to the

race, requiring of all men a hearty reciprocation of such IMMORTAL LOVE, is the very teaching, which above all others, is fitted to produce so felicitous a result. The kindness flowing from a knowledge of the only true God, and of Jesus Christ whom he has sent, is what we all stand in need of, none possessing in too great abundance that cardinal Christian virtue! This very knowledge of the original source of all kindness, together with kindness itself and all the virtues of life are supplied by Him, who alone can supply the need of man! We must look up to one who is above us all, to supply our need—to direct our steps; so true is it 'that the way of man is not in himself—it is not in man that walketh, to direct his steps.' Jer. x: 23. It is to God, we must look, to supply our need. In times of prosperity, when every thing goes smoothly on,—when no sickness invades, and trouble is not experienced, men have been known to so far disregard the God of all grace, as to lean upon their own understanding,—thus exhibiting a practical atheism in not acknowledging the kind hand of love and mercy that has supplied their temporal need! When adversity comes, these ungrateful recipients of Heaven's bounty, are apt to call upon the Blessed Name, lamenting their past ingratitude, and praying unto Him, who can supply all our need, to direct their steps. Let us be devoted unto Him at all times, rejoicing ever more, praying without ceasing, in every thing giving thanks. 1 Thess. v. J. L. C. G.

A PICTURE.—Beautiful girl! Her countenance is but an index to her mind. There is no affectation in her movements, no pride in her eyes, no vanity in her heart, no gaudy display in her dress; meek virtue smiles on her brow and her countenance is lit up by a heavenly radiance that emanates from her hallowed affection.

Yes, lady, would you be the original of this picture? Throw away affectation—discard hypocrisy—blush only for guilt—be kind, do good—let industry be the prominent trait in your character, while all the Christian graces reign in your heart. You will be no less beautiful. Good angels will stoop to kiss your cheek. They will attend your steps and protect you, and when you fall asleep in death, they will transplant you to their own glorious paradise to be one of their number.

CLINTON LIBERAL INSTITUTE.

The Fall Term of this well known School, Male and Female Department, will commence on Wednesday, the 2d of September, proximo. It will continue under the same government and teachers as during the year past, with the exception of teacher of Mathematics.

Rev. T. J. SAWYER, M. A., Principal of the Male Department, and Teacher of the German, and the higher branches of the English language.

J. A. ROUND, M. A., Teacher of the Greek and Latin languages.

Mr. P. A. TOWNE, Teacher of Mathematics and the Natural Sciences.

Miss M. RICHARDS, Principal of the Female Department, and Teacher of French.

Miss J. E. BARKER, Assistant and Teacher of Music.

A Course of lectures on Chemistry will be given by an approved and competent Lecturer: and should it be required, a Primary Department for boys will be opened under the immediate care and instruction of a competent Teacher.

The Executive Committee mean to spare no pains to make the Institute sustain a high rank among the best Academies of the State.

Tuition, including room rent and incidental expenses per term of 14 weeks, for \$4.50 to \$7.50.

Board, including lodging and washing may be had in private families at from \$1.50 to \$1.75 per week; exclusive of lodging and washing at \$7.1-2 to \$1.31; Many students board themselves at an expense varying from \$7.1-2 to 75-cents per week.

The Winter Term will commence one week after the close of the Fall term.

A few copies of the Rose of Sharon for 1847 for sale at this office.

[Original.]

THE ROMAN MARTYR.

BY MISS LAURA EGGLESTON.

Within a myrtle bower there stood,
A high born maiden fair;
Italia's moonbeams gleamed amid
The gems in her dark hair.

An heiress of a princely house,
And reared in splendor's arms,
She long had shone a brilliant star,
Unrivalled in her charms.

But now, her destiny had changed;
She was a *Christian* bold—
A captive maiden in her train,
Of Jesus had her told.

Now on her pale and lofty brow,
A veil of thought was hung;
She gently struck her silvery lute,
And thrillingly she sung:

'The faith, the holy Christian faith,
I love and will avow;
Though dangers cluster round my path
And death is near I know!

'Undaunted I will meet the storm,
That gathers o'er my head;
My soul shall feel no mundane harm,
My risen Lord hath bled.

'With meekness, I will bear the frowns,
My kindred on me cast,
And raise my tearful eyes to heaven,
And hope until the last.

'I would be worthy of my Lord,
His glorious cause maintain;
A fearless band—a holy band,
Have for the *Truth* been slain.

'Farewell, my home, its princely towers,
Where in the dance I've trod;
My gardens, fountains, and vernal bowers,
I leave ye all for God!

'I'm ready for the fatal block,
To meet the foe's behest;
Christ hath the keys, and will unlock
The golden gates of rest.'

German, October 29, 1846.

From the Ladies' Repository.

'OH, MY FATHER! THY WILL BE DONE.'

Mrs. B—— is a highly respectable and very amiable lady. She is a person of strong mind and some intellect, and well educated. She is the daughter of parents who were communicants in a Calvinistic Baptist church, and were careful to instil into the minds of their children, the gloomy doctrine of their creed. Of a kind and benevolent disposition, and with a heart formed for love and friendship, and overflowing with kindness, Mrs. B——, though from early teaching supposing the doctrine of endless hell torments must be true, was deeply pained with the conviction; and while from her soul she believed the cruel dogma, she could not reflect on it without bitter anguish. It is somewhat remarkable that she seemed to entertain little or no fears on her own account, but when she looked around her, on brother and sister and friend, and even extended her gaze into the community at large, she was struck with horror at the terrible thought, that those she loved, those she knew, and those she claimed kindred with as fellow beings, or at least numbers of them, were destined to become victims of infinite vengeance. Why should the Almighty suffer the consummation of the dreadful catastrophe, if he has the power to prevent it? Having that power, how can he suffer it, if he is good? All intelligent beings are his children, for he is the father and God of all; and how is it possible that he, with the love of a parent for his offspring, can suffer any one to continue to all eternity in sin, blasphemy, and infinite wretchedness, when he, by a word can redeem them from such an awful fate? Such were her constant inquiries, and to which she could obtain no satisfactory replies.

Mrs. B—— knew nothing of Universalism; she had scarcely heard that such a doctrine was known in the world; and she was told that setting human reason aside, and dismissing the feelings by which she was actuated, she must take the doctrine in question as a revealed truth of God, involved in inscrutable mystery, and humbly acquiesce in the divine decree. To believe the doctrine true, as she had been taught it, she had already learned, in spite of human reason—but to dismiss those tender sympathies and that heartfelt benevolence, which brought the tear of anguish to her eye, and to acquiesce heartily in that decree—to say so mote it be, to the endless torture of any of her species, was more than she could do—more, she thought than she ought to do—more, she thought, than a God of goodness and love required—and her distress increased. Her father was taken from her, and consigned to the house prepared for all the living. Her mother followed; and deep was the anguish of her soul. Meantime Mrs. B—— was surrounded with an interesting family whom she was striving to rear to habits of virtue; and anon, by the ruthless hand of death, she was bereft of brother and sister, till one by one, all had descended to the tomb, and left her to mourn their departure. These bereavements had increased her distress, and added new poignancy to the pangs inflicted by the merciless doctrine of the creed. While in this state of mind, she thought with all the overwhelming force of a mother's love, of the tender offspring God had given her. A new light broke on her mind; but it only served to reveal more fully the darkness and the horrors of what was taught her of the future world. 'My God!' she exclaimed, 'and is it possible that I, with the firm conviction of the existence of a state of infinite and interminable woe should have ushered these tender and helpless beings into life, with, for aught I know, the absolute certainty that every one of them may go down to the regions of the damned! Gracious heavens! the thought is fraught with horrors not to be described! And I, how can I answer for the deed? True, I can use all my efforts to prepare them for a better fate,—but I, what am I? A poor, weak, and impotent worm of the dust; and what can my feeble efforts do, unless blessed and made effectual by God himself, according to his purpose of grace? And will he do this? Alas I know not. Even the dreadful uncertainty is horrid—what must the still more dreadful reality be, should God in his wrath cast them off forever!'

Reader—could the fond parent feel less? Though ten thousand voices should proclaim the certainty of endless torments, and declare it the fiat of the Eternal God, could that fond parent, that mother, cast aside a mother's love, close the avenues of her maternal heart against a mother's tender sympathies, and in anticipation resign her offspring to the eternal flames; could she bow in holy reverence before the throne of Him who alone could save them, whose will is to inflict the horrid penalty and acquiesce in the damning sentence, rendering praise and thanksgiving to him? Perish the thought that should thus assimilate the mother to the furies of the heathen Pandemonium, and rob the Almighty of every attribute that render him worthy of the homage of his children. Thus could not Mrs. B. She roamed in darkness, and suffered intensely from the anguish of her soul. But the glorious light of heaven at length came, and chased away the murky, gloomy cloud.

Providentially there fell into the hands of Mrs. B—— a plain and simple, though forcibly written work, which taught and illustrated the doctrine of God's impartial grace and universal benevolence in the salvation of the world. She perused it with avidity; it gave a new turn to her thoughts; with it she sat down to her Bible, and studied and reflected with prayerful attention. Finally, she obtained farther aids, and was favored with opportunities of hearing the glorious doctrine of the final restitution of all things preached. That doctrine broke upon her mind with clear light, and with such irresistible power, and she found it so fully substantiated in the sacred Scriptures, that the conviction was so overwhelming, and the joy so ecstatic, that it seemed to her she had just awakened to a new life from a night of horrors, and

shaken off an incubus that had well nigh bereft her of reason and of life.

Reader,—Mrs. B. is no fictitious personage. She is well known to the writer. She has lain aside sorrow for joy, and arrayed herself in the garment of praise instead of the spirit of heaviness. She is now, what the creed she formerly believed could never make her—a *happy Christian*. Happy in the boundless love and mercy of God; happy in the sure hope of her soul's salvation; happy in the prospect of the future for her own dear offspring, and for all the human race; happy in the unchangeable purpose of God to bring all home to himself in Jesus Christ. In short, my dear friend, Mrs. B—— is now happy, because she entertains a belief consistent with reason, goodness and Scripture, with Christian prayers, and the Christian spirit; a faith that enables her cheerfully to trust in God, quietly and hopefully to submit to all his dealings, to give up all things to him, and cordially and heartily to exclaim, 'O, MY FATHER, THY WILL BE DONE.'

J. F.

THE SKEPTICAL LAWYER.

Many considerations might be urged to excite to the diligent study of this law, and to show its perfection and importance. The exposition of the law will discover to us these qualities—but as a preliminary to it, the experience of an eminent lawyer of one of the northern United States may be submitted. Its authenticity may be relied on, as it is published in one of the papers of the American Tract Society.

This lawyer was once a very profane man, and a skeptic. On a certain occasion he asked another lawyer what books he should read on the evidences of Christianity.—He was advised to read, in the first instance, the Bible itself, inasmuch as most infidels are very ignorant of it, and furthermore, in order to reason correctly on any subject, it is necessary to understand what it is that we reason about. It was stated to him also, that the internal evidences of the Bible are even stronger than the external. He was advised to begin his perusal of the Bible with the book of Genesis.

This advice was complied with; the aid of commentaries, and of his legal friend, was employed in solving difficulties.

One evening, some time after this course of study was commenced, the Christian lawyer called on his skeptical friend, and found him walking his room, and so profoundly engaged in thought that his own entrance into the room was not noticed, until he asked his friend what it was that occupied his attention.

The skeptic replied, 'I have been reading the moral law.'

'Well, what do you think of it?' asked the other.

'I will tell you what I *used* to think of it,' said the skeptic. 'I supposed that Moses was the leader of a horde of banditti; that having a strong mind, he acquired great influence over a superstitious people; and that on Mount Sinai he played off some sort of fire-works, to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural.'

'But what do you think now?' followed his friend.

'I have been looking,' replied the skeptic, 'into the nature of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as to make it better. Sir, I can not. *It is perfect.*

'The First Commandment,' continued he, 'directs us to make the Creator the object of supreme love and reverence. That is right: if he be our Creator, preserver, and supreme benefactor, we ought to treat him, and no other, as such.

'The Second Commandment forbids idolatry. That precept certainly is right.

'The Third, with equal justness, forbids profanity.

'The Fourth fixes a time for religious worship. If there be a God, he ought certainly to be worshipped. It is suitable that there should be an outward homage, significant of our inward regard. If God is to be worshipped, it is proper that some time should be set apart for

that purpose, when all may worship him harmoniously, and without interruption. One day in seven is certainly not too much; and I do not know that it is too little.

'The Fifth defines the peculiar duties arising from family relations.

'Injuries to our neighbor are then classified by the moral law. They are divided into offences against life, chastity, property, and character. And,' said he, applying a legal idea with legal acuteness, 'I notice that the greatest offence in each class is expressly forbidden. Thus, the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greatest offence must include the lesser of the same kind. Murder must include every injury to life; adultery every injury to purity; and so of the rest. And the moral code is closed and perfected by a prohibition, forbidding every improper desire in regard to our neighbor.

'I have been thinking,' he proceeded, 'WHERE DID MOSES GET THAT LAW? I have read history. The Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best of Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; but he has given a law, in which the learning and sagacity of all subsequent times can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It must have come from Heaven. I am convinced of the truth of the religion of the Bible.'—[Boyd's Eclectic Moral Philosophy.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, DECEMBER 11, 1846.

REV. CHARLES BEECHER AGAINST CREEDS—AGAIN.

We can not resist the temptation to copy some further portions of Mr. Beecher's Sermons on creed-making and creed makers. In his 2d Discourse, after showing what he does not mean by substituting creeds for the Bible—that he does not mean 'the publishing in book-form, of a system of doctrines which any man, or body of men, supposed to be contained in the Bible,' * * * nor does he mean 'the mere publication, defence and propagation of a book, by any man, or body of men, as containing the system of doctrines taught in the Bible,' though he thinks this would be 'an unwise presumption,' he asks, 'What then is such substitution?' and answers:

It is, after having presumed to publish such a book, and to say, 'This is the system of doctrines contained in the Word of God,' to go further, and require the acceptance of that book by every candidate for licensure or ordination, as a test of his qualification. It is this which I shall attempt to show is one step in APOSTACY.

I. Because it is a direct contradiction of the unequivocal teaching of the Holy Ghost.

The estimate which God has set upon his word is, the Man of God, who sincerely receives and adopts the Bible in the best exercise of his natural faculties of interpretation, is PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.

We contradict this. We virtually declare, the Man of God, who sincerely receives and adopts the Bible, in the best exercise of his natural faculties of interpretation, is not perfect; nor thoroughly furnished unto all good works. Nay, he is so imperfect, so poorly furnished, that we will not license, nor ordain him. That is to say, he shall suffer the natural inconvenience and penalty that such refusal inevitably will bring.

Having thus virtually annulled God's statute, and affixed a penalty to the obedience of it, we set up our own statute, viz: the Man of God, who sincerely receives and adopts the Bible, and this creed, according to the best of his natural faculties in interpreting them, is perfect, thoroughly furnished unto all good works.

This is what must strike every unprejudiced mind as real apostacy. Let me illustrate. Compare this with a

well known feature of the Romish apostacy. The Bible declares that there is one mediator between God and man, Jesus Christ the righteous, and that there is salvation in none other; that his blood cleanseth from all sin, etc.—What, in this cardinal point, is the very gist of Roman apostacy? Denying Christ? No. Denying that he is the Mediator? No. What then? She adds other mediators, the virgin, the saints. This is recognised by all Protestants as the very essence of her apostacy on this point. But, men and brethren, I submit to you whether the case in hand be not precisely parallel. God declares that the Man of God, who sincerely receives and adopts the Bible, is perfect, for certain specified purposes. We declare that the Man of God who sincerely receives and adopts the Bible, and this creed, is perfect for the same specified purposes.

God declares that Christ as a mediator is perfect.—Rome declares that Christ and the saints, as mediators, are perfect. Now, if the latter be apostacy, why not the former? Do not we and Rome, so far, stand on precisely similar ground?

II. But I judge it to be a real step in apostacy, because it has arisen, and is advancing, in the same mysterious, stealthy way, out of the midst of good men, and good motives, that saint-worship arose. The rise of saint-worship was prophesied by St. Paul, as a revival, under a Christian dress, of the ancient pagan worship of good demons. 1 Tim. iv: 1.

Now, how was it brought about in its earliest stages? By bold, bad men? By a general vote of apostacy? Ah, no! These 'hypocritical liars,' with 'consciences seared as with a red-hot iron,' mentioned by the apostle, were the product and the support of the mature, full-grown apostacy, stalking forth a grim and ghastly ghost of defunct paganism, evoked from hell, and clad in the fleecy vestments of the Lamb.

The stupendous mystery of satanic-skill was, that he contrived to have martyrs substituted for discarded demons, by the pious, unsuspecting co-operation of godly men—men, ready in their turn, to become martyrs. They were the unconscious tools, in the hands of that arch-plotter of ruin, to bring about the fatal resurrection of that very old paganism, (under a truly godly form,) from whose fires they had barely escaped.

How did it begin?

In a pious and decent respect for the memory of the martyrs. Nothing more. In cherishing and defending their memories. It was fostered, creeping step by step, from affectionate remembrance to respectful veneration; from respectful veneration to superstitious adoration; by such men as Eusebius, Theodoret, Basil the great, Gregory Nazianzen, Gregory Nysen, Chrysostom, and almost all the Fathers of the fourth and fifth centuries.

Innocently it flourished in their unsuspicious hands, and peacefully and piously it passed beyond their day, to a horrid consummation.

So it was with fasting from meats.

So it was with forbidding to marry.

So with every feature of the Romish Apostacy.

Precisely in the same manner, is this feature of what I must call Protestant apostacy, now arising—creeping stealthily through its first innocent stages, among good men, from good motives; and precisely in the same manner will it pass beyond our day to a similar consummation.

Our best, most humble, most devoted servants of Christ, are fostering in their midst what will one day, not long hence, show itself to be of the spawn of the dragon.—They shrink from any rude word against creeds, with the same sensitiveness with which those holy Fathers would have shrunk from a rude word against the rising veneration of saints and martyrs, which they were fostering.—They would have supposed that he who should have plainly remonstrated with them, and told them that they were taking a step in apostacy, was an enemy to religion. They would have told him, perhaps, he was doing the devil's work, just as our holy Fathers, with equal solicitude, say, when one attempts to disclose the necessary tendency of creeds. While, in point of fact, in both cases, it is the holy Fathers themselves, who are doing the devil's work. For,

III. This is a radical feature of Romanism, received under a Protestant form, just as really as saint-worship was a radical feature of paganism, revived under a Christian form.

What has been a radical feature of the Roman apostacy from the first, more marked than this one thing, as admitted by all Protestants, that she claimed the sole right of interpreting the Bible? Has not Rome always either deprived the people of the Bible altogether, or else set up that ineffable Church fog of tradition for an infallible interpreter? And how was it that this celebrated feature of the Romish system took its rise? I answer in the voice of history, by creed-making. It was the creed-making power, which began in the second century, crept slowly and stealthily forward, was first exercised in a

general council, in the fourth century, which afterwards centred in the Vatican, and set its veto on the Bible.

After going somewhat at length into the history of the progress of creed-making, and the apostacy attendant thereon, our author proceeds to point out the stealthy steps by which it has progressed among Protestants, and the oppressive and injurious tendency of it, in the following language.

The creed system is now exerting upon the clergy of the Protestant churches, a secret, unsuspected, but tremendous power against the Bible—a power of fear. Yes, while it professes to venerate and defend the Bible, it is virtually undermining it. That is always Satan's way. He revived pagan worship in the midst of men who were fierce against it. How? He cheated them! He baptized it! They thought it was pious. So we. Busy in fighting Rome, wide awake to see she does not snatch our Bibles and burn them, we are yet letting *him* cheat us out of them in a new way, a pious way. We do not see him.

Oh, that God might unscale our eyes before it be too late! or our Bible will be dead and buried, and hope lost! Do you ask me to explain this mystery? Reflect a moment. Who are our Protestant ministry? How are they ushered on the stage?

They generally go from the bosom of the family to college, without seeing the world at all. There they are secluded for four years, which seem in after-life like an elysian dream. Thence they step directly into the Theological Seminary; and thence, after three years more of seclusion, into the pulpit.

What chance have they to know the world? All they have known is HOME, and seven year's sequestered study. What do they know of business? What do they know of men, and things, and the stern struggles of life? They go forth, in a majority of cases, babes in worldly wisdom; rich, perhaps, in literary lore, in piety and purity; but ah! wholly unaccustomed to buffet the wide world's waves. The severest crisis of their whole life is, when they are beginning the lesson of practical life. They are dependent, hopelessly dependent on their profession. Like new-fledged birds, they have never fairly tried their wings. Sensitive, sincere, timorous, naturally anxious for success, in suspense, the least professional failure strikes like a knell at their heart.

I have heard my father say, that when a situation was first offered him, he felt as though, if he failed in that, he never should have another chance as long as he lived.

And all this, you will perceive, is but the natural effect of their training.

Now, what sort of an ordeal is prepared for them in society? i. e. religious society, for they know no other. Let us see.

The religious world has what is called a public sentiment of its own, and this is formed chiefly by the great evangelical denominations. Other denominations are, owing to their paucity of numbers, less perceived. By one or the other of these denominations, the first fact is, the young candidate is to be licensed; for public sentiment has settled, that an unlicensed preacher is no preacher at all. He must have license, then; all his hopes centre on that. But there is not one of these great evangelical denominations from which he can get license, unless he will subscribe the creed of that denomination. In other words, the Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man can not become a preacher at all, any where, without accepting some book besides the Bible.

It is true, each denomination says, 'We inflict no penalty—we only decline to receive into our ranks, one who does not agree with us.' And this is so specious, it sounds so reasonable, that it might deceive the very elect; but it is the most consummate stroke of infernal craft, and doubly distilled jesuitism.

It is like Rome, handing over the victims of the Inquisition to the civil arm, charging it to do them no harm, and then piously lauding her own lamb-like disposition. It is true, the denominations do not do the candidate any harm, they only silently leave him to his inevitable fate.

Unlicensed, without moral affinities with the minor sects, alone, before he has formed the self-sustaining habits of a man, before he has yet tried his armor, self-distrustful, generally poor, often in debt, inexperienced, he finds an invisible, intangible Power has entangled and enveloped him in complicate, writhing folds. The frown of society is upon him, public sentiment is against him—the public sentiment of good men, yea, of the best and most devoted! He is whispered to be *unsound, unsafe, heretical*. He is called by every sectarian name most frightful to ears evangelical, right or wrong; and yet nobody does it. He is smitten; he looks here and there, behind and before; he can see nobody. And thus he is

politely, and respectfully, and silently, and invisibly crushed. He is in the religious world, what a broken-down candidate is in the political, *dead*.

Now, there never was a torture of the Inquisition more exquisitely suited to extort conformity from an agonized victim. Not the body, but the mind, is on the rack.—Every most noble feeling is tried to the utmost. His natural need of livelihood, his care of family and of friends, his sense of reputation, his honest ambition, his tastes, his intellectual habits, his hopes of usefulness, yea, the very inmost, sacred emotions of his devotional experience, are here taken hold of—in the dark—by an unseen relentless, ruthless hand—and are wrung, and racked, and wrenched, to the last extreme of mental torture.—And there is no eye to pity, no arm to save. The public will not hear him. He is nobody; an outcast; a madman.

This, my friends, is the PENALTY, which good men, out of good motives, unconsciously, yet really, are proposing to the eyes of every candidate for the ministry—this intense spiritual martyrdom. During seven years it stares him in the face, during the whole-forming time of his opinions. And for what?

For daring to say, 'I do not receive your creed as containing the system of doctrines contained in the Bible';—for daring to say what God has said, 'With that Bible alone, I am perfect, thoroughly furnished unto all good works.' For repeating and holding on upon this declaration of God, he falls a spiritual martyr. And is not that an apostasy, then, that martyrs him? And is not the Protestant church apostate? Oh, remember, the final form of the apostasy shall rise, not by Rome's aggressive march; not by the Pope's long arm, outstretched to snatch our Bible; not by crosses, processions, baubles.—We understand all that. Apostasy never comes on the outside. It *develops*. It is an apostasy that shall spring into life within us; an apostasy that shall martyr a man who believes his Bible ever so holily; yea, who may even believe what the creed contains, but who may happen to agree with the Westminster Assembly, that proposed as a test, it is an unwarrantable imposition! That is the apostasy we have to fear, and is it not already formed?

Accept the Bible and the book, and you may put your own private construction on both, as every one *does*.—Accept the Bible, and put your own private construction on that—the great paw of the Beast is on you. This is what I call taking the Bible out of the hands of the ministry.

Mr. B.'s two closing paragraphs are somewhat ominous, and come with an emphasis that we seldom see exceeded in the quarter from which they emanate. They are as follows:

And what then is to be done? I know not what others may say, but if ever I shrink from declaring that the Bible, the whole Bible, and nothing but the Bible, is the perfect and thorough furniture of the Christian minister, and the Christian church, then may my right hand forget her cunning, and my tongue cleave unto the roof of my mouth.

Brethren, you see the standard that has been unfurled this day. What will you do? It is the standard of the Cross. It is the banner of the Spirit of the Lord! Rally around it. Away with your fears of other denominations! Away with false policy! Rally round this central principle, look to the Lord, and you are impregnable. The waves of the coming conflict which is to convulse Christendom to her centre, are beginning to be felt. The deep heavings begin to swell beneath us. 'All the old signs fail.' 'God answers no more by Urim and Thummin, nor by dream, nor by prophet.' Men's hearts are failing them for fear, and for looking after those things that are coming upon the earth. Thunders mutter in the distance. Winds moan across the surging bosom of the deep. All things betide the rising of that final storm of divine indignation which shall sweep away the vain refuges of lies. When the Lord shall cause his glorious voice to be heard, and shall show the lightning down his arm, with the indignation of his anger, and with the flame of a devouring fire; with scatterings, and tempest, and hail stones: in that day, what shall save us? For judgment will begin at the house of God. What shall be our defence? Put your trust in Him, whose eyes are as a flame of fire, on whose head are many crowns, who is clothed with a vesture dipped in blood, whose name is called THE WORD OF GOD! For behold! a king shall reign in righteousness, and princes rule in judgment, and A MAN shall be as a hiding-place from the wind, and a covert from the tempest! Even so, Lord Jesus! Come quickly! AMEN.

We know not what effect these Discourses will have upon the Orthodox sects, and especially upon Presbyterians, from whom they emanated, to whom they were addressed, and for whose especial benefit they were de-

signed. If they do not produce some 'shaking among the dry bones,' some frowns, grimaces, and grumblings toward their author, why then we shall think they can stand fire better than we have hitherto supposed they could.

THE DENOMINATIONAL UNIVERSALIST.

Sometime in the month of October we saw in the papers, and received also in the form of a Circular, from Adams, Mass. a Prospectus for a new periodical, to be entitled the "Denominational Universalist," to be published, until further arrangements are made, by Alfred Peck. The place of publication not fully determined, but "probably Troy or Utica." The design of Br. Peck, (which he says he presented in a Memorial to the General Convention at Akron, O. three years ago,) as set forth in this prospectus, is this—"to embody and concentrate the talent of our ministry in a periodical paper of the highest order, which should not be ephemeral and lose its interest with the week; a paper which, from the richness of its pages as well as from the united exertions of all our ministers as Agents, should have so extensive a circulation, as to yield a yearly income, which should constitute a fund to be disposed of by an Executive Committee as the appointed instruments of the Convention, for the relief of our disabled ministers and their needy families.

Br. Peck further says, "We fondly anticipated, in the event of the cordial approval and embrace of our scheme by that body (the Convention) that ere this time many sorrowing hearts would have been gladdened and comforted—many pangs embittered by forgetfulness and ingratitude, would have been mitigated by the hand of kindness." But as the denomination has done nothing towards adopting and carrying out the plan proposed, Br. Peck has resolved to commence the work himself, and carry it on until the denomination shall, by taking it off his hands, relieve him of the labor and responsibility of conducting it. He anticipates even more good from the work than simply relieving the necessities of the poor members and families of our ministry. He says, "We hope, when it comes into the hands of the denomination, that it will be able to do more—to support a Theological Professor in the 'Clinton Liberal Institute,' and help more perfectly to qualify our future fellow-laborers for the Gospel Ministry."

The work is proposed to be published "in weekly numbers of 16 pages each of royal octavo, good paper and fair type—at two DOLLARS, in all cases after the first number, *paid in advance*."

This work we intended to have noticed, and indeed we designed to have copied the prospectus entire, some weeks since, but the crowded state of our columns for the last few weeks prevented. Having now given the substance of it and presented Br. P.'s plan and designs, we deem it unnecessary to copy it entire. Having presented his plan to our readers, it may be expected that we shall express an opinion of its propriety, feasibility and probable success.

With Br. Peck we have long been acquainted. He is possessed of fair talents, an honest heart and devoted zeal in the cause of truth and humanity. We do not doubt the purity of his intentions, the singleness of his purpose, or the generous philanthropy that prompts his new undertaking. And could we believe his plan would succeed and his expectations be realized, we would certainly hold up both hands in its favor and co-operate therein to the extent of our humble ability. But will he, can he, succeed? Is the denomination in a condition, and possessed of the disposition to take hold unitedly, or to any great extent, in aid and support of his undertaking? Will the ablest writers freely furnish matter for the columns of the paper? Will other publishers discontinue their several periodicals, and merge them in the "Denominational Universalist?" If not, can it succeed? Let its location be ever so good and central, will there not be a call for other local papers that will interfere with its circulation and design? Will not a majority of subscribers to Universalist papers prefer taking one

published in their own state or vicinity to taking a Denominational paper published out of their own state, and destitute of the particular and local interest which induces them now to take a paper of the kind? These are serious and important questions, on which Br. P. should seriously reflect and ponder before he embarks in so important an enterprise. There may be no question as to the propriety of the measure, *per se*, or as to its desirableness. But it is a question of grave magnitude for the projector or executor of such a plan—*Is it practicable?—Can it succeed?*

We have reflected considerably on this subject; and from observation and experience in similar denominational matters, we are persuaded that the undertaking cannot succeed, at present, if ever. The way is not yet sufficiently prepared for it. There are too many denominational papers in existence. Our denomination is not drilled and under the entire control of the clergy, as the Methodists were when they built up their mammoth and money-making paper and book establishment in New York; nor is it probable it ever will be. And if we are not mistaken the glory of that establishment has in a great measure departed. The General Convention having done nothing about the matter, is evidence that that body either considered the obstacles to such an undertaking too great to be readily overcome, or else felt too indifferent to act in the premises.

Br. Peck is of an ardent temperament and often acts more from the impulse of the moment and the stimulus of his glowing philanthropy, than from the dictates of a cool and well matured judgment, enlightened by experience and observation. He will not, we trust, take offence at the freedom of our remarks upon himself and the plan he proposes. We assure him they are dictated by the best of feelings and the purest of friendship. And we should feel that we disregarded these sacred principles if we withheld the free expression of our opinion and judgment in this matter. We would, if possible, save him from disappointment and loss, which we are almost certain he will experience if he commences the publication proposed on his own responsibility. Personally we have no interest in the matter. We are not a publisher nor proprietor, nor a salaried Editor; nor have we had any proprietorship in any paper for about eleven years; nor do we expect ever to be engaged in publishing another paper. We wish that course to be taken with regard to all our periodicals that shall best subserve the interests of all concerned, and especially the interests of truth and our denomination at large. Of this one thing we are abundantly satisfied, that there are too many periodicals published in our denomination, and with a very few exceptions, too meagerly supported.

THE INDEPENDENT UNIVERSALIST.

Another new paper with the above title has just been commenced at Terre Haute, Ind., by J. Kidwell. Its size is about the same as this, but on coarser paper and much larger type than ours. Its price the same. The 'Western Universalist,' formerly published at this place by Br. E. Manford, has been removed to Indianapolis, same State; and if we mistake not its patronage has been quite too limited to afford it the encouragement which it needed. The object of starting a new paper by the side of it we do not rightly understand, unless it is because 'misery likes company,' and it was concluded that it was better for two to starve to death in company than for one to either live or die alone. Br. Kidwell is somewhat advanced in years, and without much polish of style or literary attainments, has long been distinguished for his masculine independence and great combativeness. Both in theory and his notions of discipline he is a latitudinarian; and from his independence of spirit, believes and preaches and writes and acts just as he has a mind to. These characteristics will be obvious to any one, on noticing the grammar and spirit of certain resolutions prepared by him in opposition to Br. T. J. Sawyer's report on the new organization of our denomination, and which resolutions were passed at the Western Union As-

sociation in August last and published in his paper of the 21st ult.

Harpers Publications.

ECCLESIASTICAL PHILOSOPHY, prepared for literary institutions and general use, by Rev. J. R. Boyd, A. M., Principal of Jefferson County Institute, New York, &c., pp. 423, 12 mo. The work is divided or classified by Books of which there are six. The being, perfections, and moral government of God, made known by the creation, constitute the subjects of Book I. The active and moral powers of man, and remarks upon their due regulation, constitute Book II. The principles and rule of moral action and obligation are exemplified in Book III. The rights of man, Book IV. Relative importance of natural and revealed morality, Book V. Of the various branches of human duty—of the duties which respect other beings, Book VI. After these from page 213 to 407 the ten commandments are the subjects of dissertation. Many good things are collected from the writings of Dick, Foster, Abercrombie and others. We shall endeavor to give some extracts at convenient opportunities.

ROMAN AND GRECIAN ANTIQUITIES, with a sketch of ancient Mythology, by Joseph Salkeld. The geography and topography, civil and political government and economy, military and naval affairs, religion, public games and amusements, domestic affairs, time, measures, weights and money and mythology of the Romans and Greeks are descanted upon in the above named work. The subjects are systematically arranged and occupy 316 pages 18mo. It is a book containing much useful instruction.

No. 13 of the **PICTORIAL ENGLAND**, contains the history of the civil and military transactions, religion, constitution, government and laws during the reign of Henry VI. 25 cents.

No. 123-4 of the **ILLUMINATED SHAKESPEARE**, contains the tragedy of Richard III, accompanied with the usual number of spirited engravings. 25 cents.

No. 90 of the Library of Select Novels, is **LUCRETIA**, or the Children of Night, by Bulwer. 25 cents.

No. 8 of **MARTIN**, or the Foundling, is out. 6 cents. All of the above works at Beesleys.

No. 8 (and the last) of Vol. 2 of the **NEW YORK ILLUSTRATED MAGAZINE**, comes to us with its usual number (4) spirited engravings, and its large amount of reading.—This monthly is without doubt the cheapest of that class of periodicals. One copy is afforded at \$3.00 per year—two copies for \$5.00 and five copies for \$10.00 sent to one address. The number before us has a title page and index to the volume. A new volume commences in January, single numbers or full sets can be had at the publishers prices, of G. N. Beesley, this city.

LEBANON LIBERAL INSTITUTE.—We have received a Catalogue of the officers and students of this Seminary of learning, located at Lebanon, N. H. from which it appears to be in a flourishing condition. John P. Marshall, A. B., Principal of Male Department; Sarah J. Kendall, of Female Department.

A week or two since we published the prospectus of the 'Mechanics Mirror.' The publisher having made new arrangements has issued the following

PROSPECTUS

OF THE

MECHANIC'S ADVOCATE.

A weekly paper devoted to the elevation of the Mechanic, Art, Science, Mutual Protection, and the interests of the Working-Man.

JOHN TANNER, Editor.

[Late Publisher of the Mechanics Mirror.]

THE MECHANIC'S ADVOCATE will be published every Thursday morning, at No. 24 Commercial Buildings, corner Broadway and Hudson-st., at the low rate of ONE DOLLAR PER ANNUM in advance.

It has now become imperative that the Mechanic should

have a weekly paper so that he can sit down on Saturday evening, and read the events of the week, the improvements in science, and also refresh his mind with the choice literature of the day. From every quarter, we have been solicited to do so; and the substance of every letter that we have received on the subject, has been, 'The Mechanics ought to have a weekly paper of their own.'

The MECHANIC'S ADVOCATE, will be printed in eight large pages suitable for binding. It will embrace under its separate departments the choicest selections from the best works, original articles from the pens of eminent Mechanics, Lists of Inventions, and the most important and stirring news of the week in a correct and condensed form.

We have engaged many of the most distinguished Mechanics in the U. S. as Contributors to our columns. It will be emphatically the Mechanic's Advocate and Fireside Companion. From repeated assurances we have no doubt that the Mechanics of our State and County will give us a hearty and united support. We would therefore ask our friends to interest themselves in our behalf, and in the elevation of their fellow craftsmen.

All communications must be addressed to

JOHN TANNER, No. 24 Commercial Buildings, Albany.

DEDICATION.—The new Universalist meeting-house lately erected at Brentwood, N. H., was dedicated to the worship of God on Wednesday, 18th ult. Sermon by Br. M. Ballou of Portsmouth.

Br. Geo. H. Clark, of Lockport, has commenced preaching the Gospel of a world's salvation.

REMOVALS.—Br. J. H. Campbell, late of the Theological School at Clinton, has accepted an invitation to take the pastoral charge of the Universalist society in Cleveland, Ohio, and wishes to be addressed at that place.

Br. S. S. Fletcher has removed from New Bedford, Mass., to Bridgeport, Conn., as we learn by the Trumpet.

Br. H. Burr, late of Conn., we learn by the Messenger, has removed to Easton, Pa., and was installed pastor of the Universalist society in that place on the 12th ult.—Sermon by Br. Asher Moore. Brs. Grosh and Hecht took parts in the service.

THE POPE AND CAPITAL PUNISHMENT.—By the N. Y. Tribune we learn that the Pope of Rome intends to substitute imprisonment for life for the punishment of death, which he intends to totally abolish. The Pope is certainly ahead of many Protestants in this respect, who still cling with desperate tenacity to the gallows, that relic of the dark ages.

What has become of our Corresponding Editor at Auburn? Is he so much enamored of the new and splendid church now being erected by his society that he forgets us? Say, Br. Austin, will you give us an account of that structure and its progress, or of something else as good?

THE SOUL OF THE LATE BISHOP FENWICK.—A late number of the Boston (Roman Catholic) *Pilot* announces another Requiem Mass to be celebrated on Tuesday morning 'for the repose of the soul of the late Bishop Fenwick.' What! is not the soul of the good Bishop, for whom so many Masses have already been celebrated, at rest yet? If not how can our Catholic brethren know that it ever will be?

DEDICATION AND CONFERENCE.

A Conference of the Chenango Association will be held in Binghamton, Broome county, on Wednesday and Thursday, the 23d and 24th inst. On the first day the Universalist meeting-house just completed in that place, will be dedicated to the worship of God. All the friends in Broome and the neighboring region, and ministering brethren generally, are urgently invited to attend. Come, brothers and sisters, come.

J. T. GOODRICH, Standing Clerk.

RELIGIOUS NOTICES.

Br. HATHAWAY will preach in Mechanics' Hall (this city) on the fourth Sunday instant, A. M. and P. M. at the usual hours.

Br. J. H. STEWART will preach in South New Berlin, the 2d Sunday in December at such time as the friends may appoint.

Br. T. J. Whitcomb, will preach in Middleville, the 4th Sabbath in November, and every 4th Sabbath in each month, the ensuing year.

MARRIAGES.

In Lockport, Saturday morning, the 28th ult., by the Rev. Geo. H. Clark, Mr. JOSIAH L. BREYFOGLE, of Petersburg, Ohio, to Miss CATHERINE E. CHRYSLER, of the former place.

At New Hartford, on the 4th of November, by Rev. T. J. Sawyer, of Clinton, Mr. GEORGE HUBBEL, of Frankfort, to Miss SARAH M. SMITH, of New Hartford.

In Harmony, Chautauque county, November 5th, by Rev. E. W. Reynolds, Mr. WM. W. COVEL, to Miss ELLEN E. BARBER, of the former place.

DEATHS.

In Deerfield, on the 12th of November, Miss BEDORA BOWEN, aged 41 years. The deceased endured a protracted illness with great fortitude and becoming resignation to the divine will; and has left a large circle of relatives and friends to mourn the loss of her society. She was an intelligent Universalist, and lived and died in the enjoyment of that hope, 'which is like an anchor to the soul, both sure and steadfast, and which entereth within the vail whither our forerunner hath for us entered in triumph.' Thus leaving another evidence, that Universalism is both good to live and die by. The consolations of the Gospel were administered to the relatives, and a numerous circle of sympathizing friends by the writer, in the Presbyterian church at Deerfield, on the 13th inst. T. J. W.

In Pompey, Nov. 18, JAMES COOK, in the 26th year of his age. Mr. Cook was a very respectable young man, beloved by all who knew him. He was an unwavering believer in the final holiness and happiness of all mankind. He read and understood for himself, made no profession, but lived a good moral life—he was a dutiful son, an affectionate brother, and a constant friend. M. CARPENTER.

In Butternuts, October 5th, ADELAIDE AUGUSTA, youngest daughter of Jason and Elizabeth Cook, aged 2 years, 4 months and 2 days.

'As the sweet flower, which scents the morn,
But withers in the rising day,
Thus lovely seemed the infant's dawn,
Thus swiftly fled its life away.
Ere sin could blight, or sorrow fade,
Death timely came with friendly care,
The opening bud to heaven conveyed,
And bade it bloom forever there.'

Sermon on the occasion by the writer. J. H. S.

At South Hill, Onondaga county, Oct. 12, Mrs. POLLY CLARKE, wife of Capt. John Clarke, and mother of J. F. Clarke, Esq., aged 73 years. Mrs. C. had for 20 years or more been a Universalist in faith and practice. Even the most bigoted of the 'contrary part' were constrained to acknowledge that she lived and died a Christian indeed.—The Gospel of unbounded grace was her joy in life, and her comfort and triumph in death. She was formerly a member of the close communion Baptist denomination; but here she found but little true Gospel liberty to the mind, or true enjoyment to her benevolent heart. The Gospel of a full salvation in Jesus, alone brought true and substantial peace to her soul, and fully satisfied its holy desires. She bore her sickness with much patience, and died in the triumphs of her blessed faith, which alone can rob death of its sting, and the grave of its victory! May her surviving companion be comforted by the Gospel of Jesus which assures him that the 'dead shall be raised incorruptible,' and that in the resurrection all shall be like the angels of God in heaven.

Her funeral was attended by the writer, and a discourse preached from 2 Cor. v: 1, (by her request) to a large congregation of sympathizing friends. N. BROWN.

Br. S. R. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street Buffalo.

[Original.]

LINES TO M. L. B.

For thee, in years which yet do shroud
The future from the eye,
I could not wish a single cloud,
Should veil thy prospect sky;
But ever bright—aye, full of bloom,
Be all thy journey to the tomb.

And yet, when years, with hurried flight,
Far down the march of time,
Shall fling their shadows o'er the light,
So true in youthful prime,—
Methinks thou 'lt learn, through mists and tears,
A truth unknown in early years.

But 'mid the cares—the storms of life,
Which sweep the page of time,
May hope, shield thee from gath'ring strife,
With gleamings all divine—
A hope wilt from earth's ruins rise,
To a bright home, high in the skies.

C. S. M.

WOULD N'T MARRY A MECHANIC.

Let every young lady read the following, and learn wisdom. Those who suppose they were made to live without work, must, of course, suppose that somebody else was made to work for them—to be (for it amounts to this) their slave. Such persons, ten to one, will sooner or later, take practical lessons in their error, as did the young woman mentioned below. She who marries an honest, industrious mechanic, or other laborer, marries well. And if she have sense enough to think so, her husband marries well.—[Gospel Fountain.]

'A young man commenced visiting a young woman, and appeared to be well pleased. One evening he called when it was quite late, which led the girl to enquire where he had been.

'I had to work to-night,' he replied.
'Do you work for a living?' inquired the astonished girl.

'Certainly,' replied the young man; 'I am a mechanic.'

'My brother does n't work, and I dislike the name of a mechanic;' and she turned up her pretty nose.

This was the last time the young mechanic visited the young woman. He is now a wealthy man, and has one of the best of women for his wife. The young lady who disliked the name of a mechanic, is now the wife of a miserable fool—a regular vagrant about grog-shops—and she, poor, miserable woman, is obliged to take in washing, in order to support herself and children.

Ye who dislike the name of a mechanic—whose brothers do nothing but loaf and dress—beware how you treat young men who work for a living. Far better discard the well-fed pauper, with all his rings, jewelry, brazenness and pomposity, and take to your affection the callous-handed, intelligent and industrious mechanic. Thousands have bitterly regretted the folly, who have turned their backs to honest industry. A few years of bitter experience have taught them a severe lesson. In this country no man or woman should be respected, in our way of thinking, who will not work bodily or mentally, and who curl their lips with scorn when introduced to a hard working man.'

KIND WORDS.—The destiny, temporal and eternal, of individuals, often turns upon a single word spoken in kindness or unkindness, at particular crises of their existence. The celebrated Dr. Adam Clark, was, till about nine years of age, the perfection of dullness in the estimation of his teachers. As such, when at this age, he was pointed out by his teacher to a stranger of respectability who visited the school. The stranger, with great interest and affection, replied, that he thought the teacher had mistaken the genius of the boy; that he had talents, and might yet attain to eminence in the literary world. That kind word struck a spark in the mind of the child, which made the future man one of the lights of earth.

On the other hand, an unkind or discouraging word spoken just at such a crisis, may affectually

break the spirits, or turn the heart into bitterness, and render the object ever after the companion of the foul spirits of earth and hell.—With what feelings do we all remember words of kindness or unkindness spoken to us at those periods of our existence, when our hearts were made of tenderness, and spoken by those whose words were as life and death, to our spirits.

'Then deem it not an idle thing,
A pleasant word to speak;
The face you wear, the thoughts you bring,
A heart may heal or break.'

EXPOSURE TO THE SUN.—There are few points which seem less generally understood or more clearly proved than the fact, that exposure to the sun, without exercise sufficient to create free perspiration, will produce illness, and that the same exposure to the sun, with sufficient exercise, will not produce illness. Let any man sleep in the sun, he will awake perspiring, and very ill, perhaps he will die. Let the same man dig in the sun for the same length of time, and he will perspire ten times as much, and be quite well. The fact is, that not only the direct rays of the sun, but the heat of the atmosphere, produces abundance of bile, and powerful exercise alone will carry off that bile.

A man's desire always disappoint him, for though he meets with something that gives him satisfaction, yet it never thoroughly answers his expectation.

PROSPECTUS
OF VOLUME XVIII, FOR 1847,
OF THE
EVANGELICAL MAGAZINE
AND
GOSPEL ADVOCATE.

REV. DOLPHUS SKINNER, EDITOR,
REVS. S. R. SMITH, J. M. AUSTIN, S. J. GIBSON, AND
A. C. BARRAY, CORRESPONDING EDITORS.

The many discouragements of two or three years previous to 1846, brought the publisher to the determination about a year since, to discontinue the publication of the Magazine and Advocate, at the close of volume 17, unless sufficient interest of the denomination should manifest itself in the support of the paper to warrant its continuance. It is with heartfelt pleasure that we announce, that the friends of Universalism have shown a proper interest, and that the publisher can now indulge in the hope that that interest will be kept up and increased; and the paper continue to be sent upon its righteous and soul cheering mission, as in times past. It gratifies us to say, that by the commendable exertions of the friends of the paper, its list, which in 1845 only numbered 1700 now numbers 3500—more than double. That is well, yet there is abundant room and need for its further increase, for many reasons which need not here be given, but which will suggest themselves to every thinking Universalist. The Magazine we believe is now the only weekly paper in the denomination, devoted exclusively to its matters and interests, without advertisements or extraneous matter, which is within the reach of its patrons by a little exertion, at the low price of ONE DOLLAR. (See terms. This fact ought to secure it double its present circulation, but when considered in regard to the talent employed in contributing to, and conducting it, ten thousand patrons ought reasonably to be expected to contribute their pitance to its support. It is not our custom to promise before hand or boast of what we will do—suffice it to say, that we intend to do all that lays within our means, to make the paper pleasing and acceptable to our readers, and useful to the cause. The advocacy and defence of Universalism will be the chief feature. Free, open, and candid discussion, upon all the leading reforms of the age, will be allowed a place in our columns, by our religious opposers, as well as others, provided they are willing to

accord us equal privileges with those they may claim for themselves. Bitterness and personal allusions, calculated to create enmity or injure the feelings of any, will be studiously avoided. In short we wish to make the Magazine a *Universalist* paper.

For the kindness and exertions manifested in behalf of the paper for the past year, by both ministering brethren and laymen, we tender our unfeigned thanks, and hope to deserve a continuance of such kindness. We would now call attention to the terms, and it is hoped that all who may read this prospectus will do what they consistently can to increase our list. Each one who is favorably disposed, can doubtless persuade an acquaintance or neighbor to subscribe, and that one another, and by putting their subscriptions together, can form a club, and get the paper at the lowest rates.

TERMS.—Single subscriptions, or any number less than four, \$1.50 as before. Four copies to one post office, with each subscribers name written on his paper, for five dollars, (\$1.25 each,) or five copies directed in a package to one person, without the names, for five dollars, and at the same rate to seven. Seven copies with names, for eight dollars, (\$1.14 per copy,) or \$1 per copy without names to one person and at the same rate to ten. Ten copies with names at one office for ten dollars, or eleven to one person without names. Twenty-one copies with names for \$20 or twenty-two copies without names, and so on, or as follows:

4 copies to one office with names	\$5.00
7 " " " "	8.00
10 " " " "	10.00
21 " " " "	20.00
42 " " " "	40.00
53 " " " "	50.00
Or 11 copies to one person without names,	\$10.00
22 " " " "	20.00
33 " " " "	30.00
44 " " " "	40.00
55 " " " "	50.00

For single subscriptions \$1 will pay for eight months, 75 cents for six months, or 50 cents for four months.—Postmasters would doubtless, in many instances, have the package directed to them, and cheerfully mark the names of subscribers on the papers and distribute them for a copy. The paper with back numbers if desired, will be sent to any person joining a club, after it is formed, and receiving his paper in the same package, at the same price, as the other members of the club.

ALL SUBSCRIPTIONS MUST BE PAID IN ADVANCE. [All papers discontinued at the end of the time paid for. All communications should be addressed to A. Walker, No. 30 Genesee Street, Utica, N. Y., and should be Post Paid to receive attention.]

It is to be hoped that every friend into whose hands this prospectus may fall, will canvass his neighborhood, obtain all the subscriptions he can, (or if he can not attend to it, hand it to some active and good man who can,) unite with others if any there be, and make returns to the publisher as soon as the middle of December, 1846.

N. B. Notes of good banks of other States received at par.

A. WALKER.

A WALKER, PUBLISHER AND PROPRIETOR.

The MAGAZINE AND ADVOCATE is published every Friday, on a royal sheet, quarto form for binding, at \$1.50 per annum, for single copies or any number less than four.

4 copies for \$5.00 11 copies to one address, \$10.00	
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42 " " 40.00 55 " " 50.00	
53 " " 50.00	

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A. WALKER, 30 Genesee street Utica, N. Y.

EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

VOL. XVII.

UTICA, N. Y., FRIDAY, DECEMBER 18, 1846.

NO. 51.

[Original.]

ORIGINAL SERMON.

BY REV. W. PERRY.

'I am set for the defence of the Gospel.' Philippians i: 17.

Paul whose history abounds with examples of self-denial, generous sacrifices and noble darings, was the author of my text. After his miraculous conversion to Christianity, we behold him on all occasions, and in every place speaking in defence of the glorious Gospel. Faith, hope, charity, and the resurrection, were themes that employed his lips. Paul's fearless and impassioned eloquence inspired his followers with so much confidence that some were prompted to preach the Gospel publicly. Some through enmity, some of good will toward Paul. Says the apostle, 'the one preach Christ of contention, not sincerely supposing to add affliction to my bonds; the other of love, knowing that I am set for the defence of the Gospel.' Those who become preachers through enmity, were anxious to detract from the personal popularity of the apostle. They could not bear to see Paul monopolize the favor of all the disciples. And straightway they commenced preaching, filled with envy and strife; indifferent about the prosperity of the Gospel. The apostle was certain their intentions would be frustrated; for says he, what they mean for evil, will fall out to my advantage, to the furtherance of the Gospel. My friends, the enemies of our cause can not do any thing to impede its onward progress, if those who love it will prove true to it.

I now propose to speak more definitely of this Gospel, which Paul so earnestly and eloquently proclaimed before Agrippa and on Mars Hill, and wherever a door was opened for its proclamation and defence, and which you and I, here, are bound to promulgate and defend. First, I shall tell what the Gospel is. Secondly, I shall hint at the means which may be successfully employed in defending it.

I. First—What is the Gospel? A distinguished writer observes, that among the Saxon scholars, the word *Gospel* has been variously explained. Some have called it the mystic word of God, the history of God, or God's history. While according to others, it means, *God-spell*, a word anciently used, and still signifies incantation or a charm, produced through the powerful preaching of the death and resurrection of our Lord and Saviour.* To me this exposition appears improbable. We are to understand by it, that the charm produced through preaching the resurrection, is the Gospel. What I understand the Apostle to say in the text, is that he had been chosen to preach and defend the doctrines or principles Christ had revealed.—The Gospel is nothing more nor less than the history of the birth, life, actions, death, resurrection, ascension, and doctrines of the man Christ Jesus; in other words it may be called, that system of divinity which he embodied, gave to the world and defended.

There is one important injunction contained in the Gospel, which it may not be out of place to

mention here. 'Love thy neighbor as thyself.' We are commanded to do this. But do we love our neighbor as we do ourselves? Are we as careful of his reputation as we are of our own? Are our dealings with him always open and fair? When we are guilty of some indiscretion, we would like to have our neighbor chastise us to the face, instead of blazoning our faults before the world. As ye would that others should do unto you, do ye even so unto them. We shall do these things when we love our neighbor as we do ourselves; when we become genuine disciples of the blessed Jesus. The Gospel imposes stern duties upon us. And God knows there is need of our performing them. Look abroad and behold the misery that floods this land! Behold the poor inmates of our prisons, our jails, our county houses. Want and starvation drove many of those brothers of ours to crime. They are our brothers and sisters—crime does not absolve the relationship God has established by creating us out of one blood.—Why are the poor neglected? Why are the poor Lazaruses turned away from the crumbs that fall from the rich man's table? There is a vast amount of suffering in the world, and even in this country, in the immediate vicinity of those who fare sumptuously, and robe themselves in purple and fine linen. The poet's language is to the point:

'I do not mourn my friends are false;
I do not grieve for sins of mine;
I weep for those who pine to death,
Great God! in this rich world of thine.

'So many fields there are to see,
And fields go waving broad with grain;
And yet what utter misery!
Our very brothers lie in pain.

'These by the darkened hearth-stone sit,
Their children shivering idly 'round;
As true as liveth God, 'twere fit
For these poor men to curse the ground.

'And those who daily bread have none,
Half starved the live long winter's day,
Fond parents gazing on their young,
Too wholly sad one word to say.

'To them it seems their God has cursed
This race of ours since they were born;
Willing to toil, and yet deprived
Of common good, or store of corn.

'I do not weep for my own woes;
For they are nothing in my eyes;
I weep for them, who starved and froze,
Do curse their God, and long to die.'

Christians! go forth and give the fruits ye have received; ye have received freely and freely dispense to the poor. Cast your bread upon the waters, and after many days, that Providence which takes notice of a cup of cold water given freely, which sanctified the widow's mite, will return it with thirty fold. Go forth, and be instrumental in alleviating the sorrows of humanity, in lifting up the bowed down; in carrying consolation to the abodes of virtuous wretchedness; and in causing the widow's heart to sing for joy. In doing which men will see your good works and be led to glorify your father which is in heaven. In this way, ye can add a lustre to religion, joy to your heart, glory to human nature, and above all, a living and abiding defence of the Gospel.

II. Secondly. It is necessary toward the successful defence of the Gospel, to have a place where we can meet and answer the objections brought against it. This is of the utmost importance, of

the highest necessity and utility. It is practicable and can be attained in almost every village in this broad union. This is an essential step, because there are thousands in this country who are aiming a death stab at Christianity, who are dedicating their time, their talents, and their money, toward the accomplishment of that object. Shall we who are constituted the defenders of the Gospel, remain idle, while these wily enemies are assiduously at work? Shall we remain inactive, while the disciples of Paine, Voltaire and Gibbon, are demolishing the fair temple of Christianity? These are not the only enemies we have to contend with—those who have unguardedly and wrongfully interpreted its predictions and teachings—thereby involving the Scriptures in contradictions, and inconsistencies are among its worst foes.

And who are they? I am sure 'you will not think me invidious after the world has obstinately refused to burn, if I say Father Miller and his followers.' Against all religious enthusiasts, against all insinuating infidels, against all open and avowed atheists, we must array ourselves, not with carnal weapons; but with God's great truths, in the spirit of love. Let the minister, furnished with the shield of faith, the armor of the Gospel, preach steadily; and see that you give him your countenance, your hearty sanction, by a constant attention on his ministrations. Give the Gospel an open field, and fair play, and we have no fears about the result. Then should the ridicule of earth, and the blasphemy of hell assail it, it remains transcendentally beautiful! No, I am not alarmed about Christianity. The waves of infidelity may beat with all their might against her—as the storm against the pyramids of Egypt—and she would remain unharmed and steadily point heavenward. Christianity does not depend upon fortuitous circumstances for success. She is enshrined in the human soul—and will remain there until its noblest powers are crushed, and its conscience stifled. Talk not about that system of ethics, which even the skeptic acknowledges to be pure. But rather talk about raising its banner aloft, and planting it on the outer walls of Zion. Talk about pushing her conquests to the ends of the earth—talk about fearlessly defending it—talk about supporting its heralds—do not say, 'we are not able.' 'If you have a will, there is always a way.' Let there be unity in your midst—unity of sentiment—unity of purpose—unity of action—it is a godly sight to see brethren dwell together, in unity, and a glorious one to behold them unitedly engaged in promoting the progress of the Gospel. Do not suppose you are doing all you can, when you subscribe liberally for spreading the Gospel—this notion is false. You can encourage—you can lift mightily with the tongue, and more mightily still with the life. Do not say 'we can not.' The spirit that breathes it never accomplished anything. Say 'I will try,' and when you say so, be as good as your word. Let each individual say 'I will try.' Let them press into the service of the Gospel all the surplus means Providence has put into their possession. By doing this you can make a grateful return for the countless blessings Heaven is pouring around your path.

The Gospel is the word of God. If we neglect the word of that great and good Being, if we permit it to suffer violence and be trampled upon, will he regard us as dutiful children? Nay; we should feel it our privilege, as well as our duty to extend God's word and a true knowledge of his character. By what means can this be effected? God in the plenitude of his wisdom, has ordained a ministry and enjoined it upon us to sustain that ministry. The press, the religious press, is a mighty instru-

* The word *God spel* among the Saxons, signifying *God's speech*, or *good speech*, corresponds precisely in signification with the Greek *Evangelion* rendered Gospel, a compound word composed of the adverb *eu*, signifying well, goodly, heavenly, or divinely, and the substantive, *angelia*, signifying a message. Hence, good news, glad tidings, a heavenly message, or divine communication, is the legitimate and true definition of the word Gospel.

ment in his hands for the extension of his word. Support these two agents, and success will ultimately crown the blessed Gospel! How can that be done unless we open both our hearts and our purses? We may hesitate about opening them; we may flatter ourselves that we get nothing in return.—Close your churches abandon the ministers, destroy the Bible, extinguish the light of the glorious printing press, and see how long your persons would be secure, or your property remain unmolested. Do not lightly esteem the privileges secured to you by the ministry of this country. Do not lightly esteem the Gospel. Do not hang back where there is an opportunity to carry it forward. We owe all that we are and all we hope to be, to the chastening influence of the Gospel. A nation without it is like a ship on the ocean without chart or compass. Look back to France in the days of her boasted revolution. What produced that melancholy explosion? What reared the guillotine, and filled Paris with blood? Was it brought about by the mild precepts of Jesus; or the infidel writings of Voltaire, Raynal, Helvetius, Paine, Condorcet and Volney? These were men of great parts; still they were not able to govern the French people, after their Bibles were burnt, their churches razed to the ground, their King deposed, and the great God of the universe blasphemously abjured! Do you want a similar scene enacted in this country? If you do, hold on to your gold, stay at home on the Sabbath, withdraw your support from the churches, and discourage your ministers. Robespierre, the master spirit of the French revolution, 'believed the prophets and apostles to be a cheat.' He could not believe in Jesus Christ; but he adored Paine. He cast himself upon the broad ocean of skepticism. He did not recognise the eternal laws God has printed upon the moral nature of man; consequently he was not governed by any fixed principles. 'He juggled thousands out of their existence with a most revolting ease and facility.' To be suspected of favoring the Bourbons was a signal of death.

'The reign of terrors witnessed an indiscriminate massacre: men and women of the highest rank, along with the rabble, were hurried into the eternal world with an awful precipitancy.' Do you wish to look upon the sanguinary conflicts which will be entered into after men have thrown off the restraints of the Gospel? What have we to hold in check the wild passions of men, except the Gospel?

And does not every great moral movement of the age find a sanction in the Gospel? What was it but the Gospel that transformed the once rude and uncultivated inhabitant of the British isle into polite and refined men and women? What else besides the Gospel is capable of securing to that opulent nation, the blessings of civilization? What else is it but the Gospel that can sanctify our government and institutions, and enable us to transmit to posterity the ark of civil and religious freedom? When you overthrow the Gospel, you overthrow every thing that is worth living for. You take away the brightest luminary the world ever had. We then sink with infidelity into the dust. We then sink to a level with the brutes; we are then deprived of the greatest sanction to virtue. The transcendent glories of heaven and immortality would recede from our vision, and nothing would be left for us to contemplate but a gloomy and cheerless sleep forever in the grave. Oh, my friends, are you willing to exchange the blessings of peace and stability for civil discord and anarchy? Are you willing to extinguish that light God has given to scatter the midnight darkness of the grave, and clothe it with the beauties and joys of the resurrection? You must choose one or the other.—You must choose the Gospel with its heaven-born consolations, its immortality, its commands to live righteously in this present world, or you must choose infidelity and its attendant consequences, its everlasting sleep, its misrule and confusion. Which will you have? The Gospel! Oh, the Gospel! I am sure you will choose the Gospel! So big with every thing that can cheer our existence, so full of

that which is pure, peaceable, gentle, and easy to be entreated; so full of mercy, without partiality, so devoid of hypocrisy, so full of glad news and joyful tidings. I know you will discard skepticism, the offspring of that wisdom that is from beneath, earthly, sensual, devilish. If you choose the Gospel, you lay yourselves under obligations to defend it—to support it. To support it as becometh men, to support it as becometh the dignity of God's word. Oh, shame on the miser, that clenches the money he holds by the tenure of the Gospel, and yet refuses to contribute to its spread and defence!—Shame on him, I say.

Again. You must persevere in those ways which are calculated to advance the Gospel. Perseverance is essential to success. How did Newton succeed in his great undertakings? Was he discouraged after his numerous attempts to analyze light? Did he say it can't be done? No. He was not made of that material; there was too much soul about him to shrink before the mighty obstacles reared up in his path. Other minds of less capacity might perceive the subject, might conceive the possibility of analyzing light; but it is one thing to conceive, and quite another to execute new projects. The conception and execution were the same with Newton. His capacious mind was adequate to all the practice necessary to demonstrate his theories. What was the secret of his greatness and success? How did he attain to that elevation which you behold him occupying? He went on step by step until he 'eclipsed the brightest of the ascendants,' and filled the world with the glory of his genius. But how did he do it? you are ready again to ask. Was it because he was humble and teachable? No. Though such he was, you have not learned the secret yet. It was because he persevered. If he excelled other men, it was only in perseverance according to his own acknowledgment. We repeat, perseverance is essential to success in every undertaking. I care not what object you wish to accomplish, or what arduous enterprise you engage in, if among the practicable; persevere, and you will succeed.—While on the other hand, you may have a very small task to perform, and unless you persevere you will not succeed. Robert Bruce, a Scottish chieftain, who fought and bled for the soil and fire-side of 'old Scotland,' had been defeated on many a well contested field: until his brave companions were either killed or captured, and he was left single handed and alone. He awoke one morning and beheld an insect make sixty nine attempts to climb upon a board: the *seventieth* time it succeeded! There, said Bruce, is a lesson for me. That is a lesson for us and for all men. Perseverance! what has it not done? Every achievement in art, in science, in revolutions is a symbol of its power. It has bridged the mightiest rivers, made a highway over the Alps, and brought up from the ocean's bed the most brilliant gems that ever wreathed a monarch's brow. Civilization is the result of perseverance; civilized nations have clung perseveringly to those virtues which refine and elevate our ideas and our manners, while the heathen world have looked upon them for a moment, and turned away. Had the great mass of civilized countries hit upon some plan to raise themselves above indigence, and adhered to that plan, their sufferings would have ceased long since. But they seem to be devoid of energy and perseverance, they have settled down contented with present attainments. If they have originated measures to effect that object, they have abandoned them too soon to be successful. Herein is where thousands fail, not so much for want of ability, as for want of a will, a mind to do, a soul to dare and overcome difficulties. It is not the part of a persevering mind to enlist and then turn back. The high minded courageous man goes forward; if difficulties meet him, he does not run away from them; he calls forth the latent energies of his soul; he plants his feet and there he maintains his firm position. The elements of opposition may play around him with fearful majesty: destruction and death in their most alarming character may grin him in the face. But there he stands erect; greatness of purpose is exhibited in

his every movement; the majesty of the God-head seems to be concentrated in his being. ***

Once behold what perseverance has done! Cast your eyes back upon that period of time when this country was a vast unbroken wilderness; when, as yet, the pilgrims have not fled from oppression. You behold the Indian's wigwam standing secure perhaps in your own peaceful valley. Traverse this continent; examine its physiognomy. Stand on Bunker Hill and look abroad! where is Boston? where is Charlestown? where is Bunker Hill Monument, the pride of this great nation, the glory and boast of this people, that stupendous pile which is destined to transmit to posterity the most incontestible evidence of the patriotic ardor of our revolutionary sires?—that lofty pile which aptly represents the course of a free and enlightened people cherishing the Gospel? Behold it now planted on a foundation as durable as the everlasting hills, bathed in the light of the uprisen sun, proudly pointing toward heaven the final home of the great brotherhood of man. Go back with me in imagination again. Is the hum of industry heard? Do you behold the stir and strife of a great city? Do men hurry past in the hot pursuit of wealth?—Where are the flocks and herds of the European? Where are the mighty ships that spread their sails before the winds and 'move like a thing of life'? No city with her hundred glittering spires greets your eye—no herds and flocks are on a thousand hills—no restless money making men are there to jostle against you—no column towers throne-like and heaven-ward to speak of the brave spirits who dared to strike for freedom in times that tried men's souls! One vast wilderness is there, with its awful solitude! Now look once more, after 200 years have rolled away. You behold tides of busy and impatient men, heaving along the thoroughfares of a great city. The wilderness has disappeared; the hills have been levelled, the valleys lifted up.—Commerce with her snowy sails and busy crafts cover those bays and rivers over whose bosom the Indian's frail bark once carelessly glided. Life and animation are around on every hand! How great the contrast! What has wrought this change? Oh, my friends, the potent arm of perseverance has been here. Lion-hearted men with active hands have felled the mighty forest, built up their dwellings, and spread around you the many works of civilization.

Persevere then, my friends, and you will meet no works too great—no obstacles that are unconquerable—no misfortune that can overwhelm you. On, persevere my brethren, in the cause of humanity—the cause of God—the cause of angels—which is none other than the cause of Universalism. Do not relax your efforts—do not be discouraged. You toil, and sweat, and die, to accumulate sheep, and oxen, and horses, and land and money; then labor, oh, labor to spread the Gospel. Do not ballance the Gospel with treasures that perish with the using; do not choose that which rust will corrupt, instead of that pearl which will never dissolve.

Once more, and the last time, I urge you to act in unity, energetically, and perseveringly for the Gospel. Lift it up above the vile sneer of the skeptic. Lift up your tongue, your purse and all the means God has placed under your control; and Zion will enlarge her borders, and stretch out her hands to God. Her waste places shall be reclaimed, and the wilderness will blossom as the rose; and ultimately the hills shall clap their hands for joy, the whole earth shall sing, 'Hosanna to the son of David; blessed is he that cometh in the name of the Lord, hosanna in the highest, God be blessed forever more. Amen and amen.'

Original.

ELDER JOHN ROSS—AGAIN.

Br. SKINNER—The following is an extract from another private letter of Elder John Ross, dated, 'Charleston 4 Corners, Nov. 26, 1846.' Will you have the 'courtesy' to send him those numbers of your paper which he desires. It seems that we are not only under the necessity of writing for his special benefit, but that, in his opinion, the 'chari-

ty' and 'courtesy' of our faith require that we should also furnish him with 'the privilege of access to' our writings; notwithstanding it appears, from his course, that the courtesy and charity of his doctrine consists, in not only withholding his papers and communications from us, but in excluding from the former all replies to the latter. Quite a compliment this to the doctrine of universal salvation, and a very true delineation indeed of the spirit and feature of endless misery in its conduct towards its opposers! Should Elder Ross feel grieved at the publication of another specimen of his 'private confidential correspondence,' he may remember that we are much more liberal in publishing his articles, than he ours, and that with him, under present circumstances, we wish no 'private confidential correspondence.' But here is the extract.

'I understand from report that 'Mr. Worden' and the Editor of the EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE, have honored me with a notice, and that brother Perry has published my private correspondence with him, this may be all very well. But it looks to me as though that charity which embraces all men as brethren, and that courtesy which is due to brethren, would have permitted, at least, one of the writers to have favored me with a copy, or copies of the paper containing articles referring to me. But such courtesy has, as yet, been withheld. And as I do not know of a subscriber to one of those papers within six miles of me, I have not the privilege of access to them. If it is not too much trouble, I wish you would send me per mail, the numbers in which reference is made to me, and I pledge myself to do as much for you should you ever desire it. I would like to know what others think of me, especially to see how my private confidential correspondence written in great haste looks in print.'

Chaumont, Dec. 2d, 1846. LYMAN PERRY.

[Original.]

EXTRACTS FROM THE JOURNAL OF A STUDENT.

Chin'on, March 18th, '45.

O, what a lovely and charming morning!—The sun comes gloriing up the morning sky in all the splendors of early spring; and the cool and refreshing air of a March morning, invigorates and braces up the constitution with an unusual glow of cheerfulness and buoyancy of feeling. Yet nevertheless, I feel sad, I went to say 'good bye,' this morning to Mrs. S. and Carry B. Mrs. S. has gone to New York on a visit to her friends, and C. to Boston to attend Seminary during the ensuing Spring and Summer months.

'Farewell, farewell to thee Araby's daughter!

No pearl ever slept beneath Oman's green water

More pure in its shell than thy spirit in thee!

Alas, alas! Why do ever make friends in this transitory world! We meet one another, we converse, smile and are happy. We learn to love, admire and esteem. But this is but the sunshine on the bosom of the unruddied wave. The next moment comes a cloud: a wind succeeds, and the bosom of the wave curls up with a rude embrace, and carries with it as it sweeps away, our companion, our lover, or our friend, and we see them no more forever. They become lost in, and coalesce with the great world's crowd; and we turn with a sorrowful look and heavy heart to repent the same hopes, renew the same anticipations, and meet with the same disappointments with others. Thus the heart is continually sacrificing its richest pearls, and fairest treasures. Thus is it continually bringing forth its brightest hopes and most hallowed emotions, to bury them in the shades of disappointment, or entwine them in the wreath that binds the brow of that victorious conqueror Death. Good bye C. good bye Mrs. S.

[Original.]

How often do Partialists present 1 Peter iv: 17, 18, as argument against 'the faith one delivered unto the saints,'—but how unjust to the beauty of the Scriptures, is such a perversion of the Scrip-

ture? Why, in the passage adverted to, Peter would deduce by the 'indirect' method of logicians, the awfulness of the punishment of the disobedient: if judgment first begin at the house of God, what may not the aliens, the disobedient expect! The same process is employed in the next link of the text: if the righteous may scarcely expect deliverance from these devastating calamities, much more may the unbelieving, the disobedient Jews, expect the destruction of their temple, city and nation.—To refer such perspicuous representations of what afterwards took place, to be the future existence, is at once to do violence to the Scriptures, by destroying the harmony subsisting between the text, and the accounts of the Evangelists! J. L. C. G.

WHO ARE UNIVERSALISTS?

Who are Universalists? Be patient, and hear us! Those are Universalists who *understand, believe, profess and practice* the Doctrines of Universalism.—This answer is a comprehensive one, and admits of a brief enlargement. And,

First: No person can be a Universalist until he fully *understands* the doctrine. It is, emphatically, a *system* of faith. It must be investigated; its parts must be examined: it must be scrutinized closely—in a word it must be *studied*. In this respect it differs, essentially, from all other systems of religion. Based as it is upon the sound principles of a divine philosophy, it demands an exercise of the intellectual faculties. Being *reasonable*, the mind must reason upon it. It cannot be understood in any other way. Other religions may be taken by inoculation—some of them are communicated by contagion—not so with ours.

Second: No person can be a Universalist, until he fully *believes* the doctrine. His mind must understandingly embrace the various parts of the system, and receive it, without wrath or doubting, as a whole. To say that a person is a Universalist who does not fully and understandingly believe the doctrine, is to use words without meaning. Nor is there the least propriety in calling a man a Universalist simply because he sometimes *says* he is one. Not every one that says Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, has entered into the kingdom. The mere accidental, or even *habitual* 'say so' of an individual, is no evidence that he is any thing more than a mere pretender. For we affirm,

Thirdly: That no person should be regarded as a Universalist, until, in some suitable way, he has made a *profession* of his belief. We do not say that there are no Universalists who have never joined the Church; but it is unquestionably wrong, to hold the deomination responsible for the conduct of others than those who have voluntarily identified their interests, in some way, with the interests of the cause, and have been recognized, in a proper manner, as members of the body. It is, however, the custom with our opponents, to hold us responsible for the conduct of every man, woman, and child, who has ever been known to attend one of our meetings, or think at all favorably of our views.—With how much propriety might we say to all concerned, wait until we receive people as members of our societies and churches, before you make us accountable for their sins, or give us credit for their virtues. And for one we are free to say, that we know none as Universalists, who are either afraid, or ashamed, to own themselves such before the world.

Fourthly: None are, or can be Universalists, but those who govern themselves, so far as in them lies, by the rules and teachings of the doctrine.—How can it be proper to say that a man is a convert to a doctrine, unless he conforms his life to its requirements? Let men, therefore, understand our doctrine—let them believe our doctrine—let them profess our doctrine—let them *live* our doctrine; and then we will joyfully acknowledge that they are Universalists.

Now, it so happens, that the cause of our Master has been greatly injured by those who sometimes say they are Universalists, but who neither understand nor practice the doctrine. They have no just

conceptions of the sentiment,—much less do they feel its power, its consolations, or its restraints.—They know but little and care less about a religion which they pretend to respect and love. There are, hanging on the skirts of our cause—so to speak—hundreds who would be puzzled to tell what are the cardinal principles of our religion. All such, without fear, favor or affection, should be told, and plainly too, that they are not of our Israel.

But, of all the dead weights to our cause, none equal those who pretend to be Universalists, and at the same time do all they can to retard the progress of our cause. Such persons are always doubtful about the expediency of our measures—they think the time has not come for action—they are a little troubled about the unpopularity of our cause; and, while they are waiting for the world to come round, they are sure to lend their influence and support to the promulgators of God's concentrated and ever-blazing wrath. Such persons ought to be told that they have no valid claim to the name of Universalist. They belong, body and soul, to the orthodox—so called.—[Western Evangelist.]

THE POETRY OF SWEARING.

'There is a poetic and unpoetic way,' says Mrs. Child, 'of viewing all subjects. Who but Emerson, for instance, would recognize in common street swearing, "the popular recognition of the Infinite?"

Who, indeed? For my own part—it may be because I am not poetical—I can see in profanity no sort of 'recognition of the Infinite'; on the contrary, the reverse appears to me to be true, that the swearer does not 'recognize the Infinite' at all. The 'common street swearer,' as well as he who is more 'gentlemanly' in his 'indulgences,' or who is profane only under excitement or in a forgetful frame of mind, is, when taking the Divine name in vain, for the time being, totally unconscious of the existence and attributes of the Deity; If it were not so, he would be filled with reverence and love, and these are sufficient to prevent all swearing. In this consist the peculiar sin of profanity—namely, in the reckless, thoughtless mention of the name of God, and its use when one 'means nothing by it.'

If Emerson's idea is 'poetry,' do not let us encourage it. There might be some danger, that for the 'poetry' of the thing, some poor soul would get the notion that even 'common street swearing' is a very religious affair, and much to be commended, as a sort of Confession of Faith for those people who desire to 'recognize the Infinite,' but whose peculiar habits render them unfit for a more stringent profession.

Out upon such 'poetry.' There is only one way to 'recognize the Infinite,' by acting as if we were ever in his presence—by walking before him in love and humility—and by laboring, as we may be able, for the benefit of his children. No poetry is like that of a holy and beneficent life—there is no 'unpoetic way' of viewing that subject. May it be ours to strive to exemplify its beauty.

G. L. D.

NEW BOOKS.

We have just received the 'ROSE OF SHARON' for 1847. It is got up in the usual beautiful style, and embellished with seven fine engravings on steel, including the vignette title page. The contents are varied and excellent, and of which a more extended notice will hereafter be given. Price \$2.00. Call soon, as we have received but a limited supply.

REGISTER AND ALMANAC for 1847.—We have received a supply of the Register for next year, and shall be happy to supply cash orders at the earliest notice. The Register and Almanac is got up in style similar to that for the current year, but contains 12 more pages, and is sold for the same price. Six dollars and a half per hundred, one dollar per dozen, and twelve and a half cents, single. Send in your cash orders early.

A few copies of the Rose of Sharon for 1847 for sale at this office.

INFLUENCE OF TEMPER UPON OUR HAPPINESS.

Our happiness is influenced by our temper, *imaginations, opinions, and habits.*

The word temper is here used to denote the habitual state of a man's mind in point of irascibility, or, in other words, to mark the habitual predominance of the benevolent or malevolent affections in his intercourse with his fellow creatures.

There is a secret charm annexed by the Creator to every exercise of good-will and of kindness; while He has imposed a check on all the discordant passions, by connecting with them agitation and disquietude. Hence our happiness must very much depend on which of these kinds of affection we most indulge.

There is nothing in which our temporal happiness is so much in our power as in the formation of temper, and nothing will more conduce to our future welfare than wise exertions on this point.

A proud, irritable, discontented, and quarrelsome person can never be happy. He has within himself, and he employs, sure means to imbitter life, whatever may be his external circumstances.

Some persons render themselves wretched by dwelling too much on the follies and vices of the age; by censorious thoughts and feelings in respect to others; by a jealous and suspicious examination of the motives which influence the conduct of their neighbors. That favorable opinions of our species, and those benevolent affections toward them which such opinions produce, are sources of exquisite enjoyment to those who entertain them, can not be disputed. While we do what we can to reform mankind, our chief business is to watch over our own characters. The great secret of present happiness is, to study to accommodate our own minds to things external, rather than to accommodate things external to ourselves, especially in our intercourse with our fellow creatures. So far as we fail in our endeavors to make them what they should be, we must accommodate our views and feelings to the order of Providence. It is of great importance also that we do not imagine mankind worse than they really are, and thereby bring upon ourselves a temper full of suspicion, hatred, anger, and contempt toward others, which is a constant state of misery, much worse than all the evils to be feared from credulity.

It is not an uncommon error to imagine that temper is as little dependent on the will as the length of the arm or the color of the skin. But this imagination is an unfounded prejudice, and produces the most unhappy effects.—Persons first permit themselves to think they can do nothing in the formation of temper, and then they attempt nothing, but allow it to grow up in wild luxuriance. Notwithstanding all that may be said about natural constitution, and the influence of organic tendencies, it may be proved that we can subject temper to the discipline of reason, and form it any mould according to our pleasure. The irascible passions appear as early, and are as difficult to subjugate, as any others; but we see that the most fretful and impatient persons, who are perpetually harassing their dependents with their peevishness and their intemperate sallies, are able to restrain their ebullitions when in the presence of a superior, or in the company of an equal who would chastise them for outrageous conduct.

Expedients for improving our Temper, and thus promoting our Happiness.—(1.) We should cultivate that candor with respect to the motives of others which results from attending to our own infirmities, and from considering the numerous circumstances which, independently of criminal intention, may produce the *appearance* of vice in human conduct.

(2.) We should suppress, as far as possible, the external signs of peevishness or of violence. It is said of Socrates, that, whenever he felt resentment rising in his mind, he became instantly silent; and by observing this practice, he doubtless avoided many an occasion of giving offence to others, and added much to the comfort of his own life, by killing the seeds of those malignant affections which are the great bane of human happiness. Next to

silence, 'a soft answer turneth away wrath,' not only in the hearer, but in the speaker.

The saint causes which alienate our affections from our fellow creatures are apt to suggest unfavorable views of the course of human affairs, and lead the mind, by an easy transition, to gloomy conceptions of the general order of the universe. In this state of mind, when, in the language of Hamlet, '*man delights us not*,' the sentiment of misanthropy is transferred to other objects. 'This goodly frame, the earth, appears a sterile promontory; this majestical roof, fretted with golden fires; a foul and pestilential congregation of vapors; and man himself—noble in reason, infinite in faculties—this beauty of the world—this paragon of animals, seems but the quintessence of dust.'

It is important here to add the caution, however, that we must not, for the sake of our own quietude, form an erroneously favorable view of human character or affairs, but rather cultivate that benevolence of heart which does not rejoice or fret at the iniquities of men, but seeks to reform men for their good, and in obedience to their Maker and Sovereign.—[Boyd's Eclectic Moral Philosophy.]

From the *Ladie's Repository*.
TRIUMPHS OF TIME.

I have sometimes transported myself, in imagination, to the ancient world—the vast charnel house of many nations. I have taken my flight from this new-found hemisphere, whose history appears to be wholly lost, and have alighted on the land of Story—in the climes of which human generations have left their records. I have passed swiftly away from the busy hum of living men, whose cities are of recent date, and have sought, by moonlight, the broken pillars, the marble basins, and crumbling statues of some antique metropolis, over which the wheels of desolating Time have passed. While I have seemed to stand between two of those broken and ivy-clad columns, and look forth upon the piles of ruin which surrounded me, I have half imagined myself to be the disturbed and wandering spirit of one of those ancient inhabitants of whom history may be silent, but who, nevertheless, walked those streets some centuries ago in the vigor of health, and dreamed not of being visited by an American citizen.

As little as those forgotten men dreamed of the republic of the United States, do we now think of those states which the lapse of a dozen centuries may bring to light on our globe. It is in looking at mankind through the vista of ages, that we become persuaded of the mutability of human things. How little room is there for us to glory when so soon every thing upon which our hearts were set becomes a mass of ruins—when the very laws, religions, and customs which are now our pride, may be doomed to perish when a few ages have circled away, and the pleasant places which we now know, will be overgrown with weeds and remembered no more. How many a moralizing sage has passed through these deserted and ruined streets! Perhaps the hand of a prophet of the Lord has rested upon this marble tablet, and where the cry of the bitter now comes up from that stagnant pool, some mighty miracle may have been wrought—a token from the changeless and ever enduring Maker that he had not forgotten his creatures!

From yon prostrate rostrum what burning eloquence has not once flowed; and how have the roaring thousands that thronged about it shaken and throbbed with answering enthusiasm, like the deep bosom of the ocean stirred by the midnight storm! Where now are all those signs of life—where now the busy step of the circumventing merchant, the haughty eye and proud head of the centurion, the clamorous cry of the importunate beggar? The night wind whistles unheard around their tombs, and the serpent hisses in the chambers of the lofty patrician. Did they know they should come to this? Was it in all their thoughts when with mailed foot they trod the marble floor of their aristocratic halls, and bade the world to tremble as they issued their mighty mandates to their

crouching slaves? Slave and noble have now gone to one place—their ashes have mingled and the winds have swept them into the sea.

Earth has had her proud ones, since the creation, and vain has been the greatness of man. The same pompous pretensions have been made, the same professions of heroism, dignity and grace, by king, false prophet, and magician, but where has it all ended? The dust covers them and their deeds. They have warred successfully with every enemy but Time. He is the universal conqueror. That which hath an end is the bride of Ruin. It was, but is not.

Not only do individuals pass away, but nations become extinct. A remnant in the form of wandering beggars may struggle, without a name into peopled countries—trampled on by the rich, and despised by the poor—and, at length even they are seen no more. They act a part in some wild legend—they are endowed by the romancer with extraordinary gifts; they are enshrined in mystery—they are the last of a nation. The world knows them no more. So pass away the nations of the earth; and this should those people who now rejoice in their national strength and prosperity learn humility. Let them not suppose they are the favored of Heaven above all men, for they shall likewise perish from the earth in their turn. The great mind is humble, but the foolish are lifted up with pride. The unwise are without thought, and they do not consider that the same thing which has happened to others, must happen to them. *It must be a little mind that can solace itself with the fading glories of this transitory world.*

'SOCIAL EVILS—ODD-FELLOWSHIP.'

DEAR SIR—While perusing an article under the above title from the pen of T. B. Thayer, I was not a little surprised to find so much importance attached to an Association—confessedly of human origin—and such an one as the father of our country warned us against. Man is indeed exposed to many evils in making the pilgrimage of life, and there is much room for the exercise of love and charity. But I have not yet learned that Odd Fellowship is the thing that is needed to bring men into a more perfect obedience to the great law of brotherhood and love.

2. Is not the Gospel what it claims to be? Are not its doctrines such as heaven approves? In short, is not the word of God a perfect rule for the regulation of our feelings and conduct? And are not the means there prescribed for the cure of all man's *curable* diseases and afflictions?

3. Then why intimate that 'Odd Fellowship,' which is no more or less than a 'secret human organization,' is paramount to every thing else—eclipsing the glory of Christ's kingdom, and throwing the Gospel into the shade?

4. If it is so good why not let all the world know it? Christ not only gave good things to his friends but to his enemies. If ye love them who love you what is your reward? And if you pledge yourself to do good things for those who have pledged themselves to do the same for you, what do ye more than others? The Bible teaches us to do good to all men. To love our enemies. Does Odd Fellowship more than this? And are its means for benefiting man superior to those instituted in the Gospel and sanctioned by our all wise and benevolent Creator. If so, pray tell us what these means are.

Busti, N. Y.

J. PALMETER.

REMARKS.—1. Odd Fellowship may be called an association of human origin. Few associations among men can be called otherwise. Its very basis, the very pillars of its support, Friendship, Love, and Truth, and Benevolence and Charity, are among the fundamental teachings of the glorious Gospel—are of Divine origin, and the institution under these principles, is one of the means of bringing men to a more perfect obedience to the great law of brotherhood and love, and consequently is one of the things needed for that purpose. Do churches and religious associations claim to be based upon any thing better?

Is our friend quite sure that the institution of Odd Fellowship is such an one as the Father of our country warned us against? Much stress has been laid upon the words 'Beware of secret societies,' which the great and good Washington is said to have uttered. But is the

association of Odd Fellowship a secret one? Far from it. The existence of the institution is well known to every one, and its objects, end and aim, is as open to the scrutinizing gaze of the world as the broad noon day light. Publications advocating the principles of the order can be had and read by any one who will take the trouble to procure and read them.

All that can be found to bear the stamp of secrecy are the meetings of the order, and the signs and tokens by which the members recognize each other. The deliberations of the meetings which are kept from the public gaze, would do the world at large no more good to know, and are no more necessary to be known than the deliberations of a private meeting of the members of any religious or benevolent society, who wish to carry out or perfect a benevolent or charitable plan, in their own peculiar way. It is sufficient that the result proves to the world that the object was a good one.

The signs and tokens are instituted so that a member being among strangers and in need of assistance, can obtain that assistance *without any mistake*, by proving himself a member in good standing. Again, these signs and tokens are only known to Odd Fellows, to prevent imposition upon the order by the selfish and unworthy.

2. Odd fellowship does not deny that the Gospel is what it claims to be, but seeks to confirm those claims by using the *very means* therein prescribed for the 'cure of all men's curable diseases and afflictions.'

3. We think Br. P. is mistaken in supposing that Br. Thayer intended to 'intimate that Odd Fellowship was paramount to every thing else—or of eclipsing the glory of Christ's kingdom.' &c. In showing the benefits resulting from the practice of the principles of Odd Fellowship, he was only making manifest the good results of a practice of the very principles and precepts laid down by the Saviour—benevolence and charity. This would only add beauty and lustre to the Gospel kingdom, instead of eclipsing and throwing it into the shade.

4. All the world can know the objects and aims of Odd Fellowship if they choose to inform themselves. Its benefits are not confined to its members alone. It only makes those benefits *sure* to them when they are in *need*, and entitled to them. After their charities are extended to the needy without its limits, as we might testify by naming instances that have come under our own immediate observation.

Odd Fellowship does not claim to do more than the Bible teaches, as Br. P.'s question would seem to imply. Nor are its means for benefiting mankind superior to those instituted in the Gospel, for they are identical with, and drawn from the Gospel.

We would add in conclusion, although our remarks are already extended farther than we intended, that the principal objection urged against the institution of Odd Fellowship is, that it is a 'secret society,' and this objection is the result of a prejudice arising from a want of knowledge of its principles and objects. If this is the case with Br. P., we hope he will take some pains to acquaint himself with the system before he utterly condemns it.—We are sure that a thorough investigation will satisfy him that it is one that is doing much to ameliorate the social condition of mankind, by doing away its evils.

A. W.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, DECEMBER 13, 1846.

THE NEWLY DISCOVERED PLANET AND A. J. DAVIS.

In a late number of the New York Tribune we noticed an article from Professor George Bush, stating some remarkable facts in relation to young Davis, the Clairvoyant of New York, who is preparing a course of lectures for publication, containing some astonishing discoveries and revelations said to be of vast moment to the world. The

Professor says that Davis, in the clairvoyant state; last winter, discovered and announced the existence of a new planet in our system beyond the orbit of Uranus. Le Verrier, a French philosopher, some months since, inferred the existence of such planet from certain disturbances in the motion of Uranus. The planet has lately been seen by the aid of the telescope, thus confirming the conjectures of Le Verrier and the announcement of Davis. Prof. B. also says that Davis, in discoursing on the spiritual world, in several instances uses almost the identical language employed by Emmanuel Swedenborg in his various works on the same subject, some of which have never been published in this country, and which works he is confident young Davis has never seen. These things, if so, are certainly very remarkable, and to us unaccountable.

And here again is another announcement of the same fact of Davis' discovery of the new planet, or rather of two new planets, contained in a communication from Rev. Wm. Fishbough to the Editor of the New York Christian Messenger, and which we copy from that paper of the 28th ult. We say, with Br. Price, 'we do not, and can not, pretend to fathom the subject.' We merely give the article to our readers for their information. They must judge for themselves of the verity of the revelations or facts stated. We think Br. Fishbough is rather too severe, in his closing paragraph, on those who can not as yet see sufficient evidence to convince them of the truth of all which Davis and other clairvoyants announce. Unbelief at present, may not be properly characterised as 'stupid conservatism.' But let evidence sufficient to convince all, be adduced, and all will ultimately be convinced. The forthcoming volume of revelations from young Davis will by many be looked for with engrossing interest. But till we see it—and we think long after that—we shall still adhere to and firmly believe the *older* revelations contained in the Bible. If the new revelations be true, we are confident they will not conflict with the old. But here follows the article:

NEW PLANETS DISCOVERED BY SPIRITUAL SIGHT!

Br. PRICE—The papers are teeming with accounts of the interesting discovery of an *eighth or new planet*. Its orbit is beyond that of Uranus. The existence of this body was inferred some months since by Le Verrier, a French mathematician, from certain disturbances of the motion of Uranus. The telescope was directed to a point in the heavens by him indicated, and to a *new world*! How overwhelming the works of the Creator! How wonderful the powers of the human mind, and the perfection of mathematical science! Immortality to the name of LE VERRIER!

But would you believe that this and another and still more remote planet, were discovered and described by *spiritual vision*, two or three months at least before the announcement of Le Verrier's inference was made known in this country! Let us explain:

Many of your readers are aware, from a previous announcement in your columns, that A. J. Davis, whilst in a state analogous to *physical death* and *spiritual elevation*, into which he is thrown by the manipulations of Dr. S. S. Lyon, is engaged in the dictation of a book, explanatory, in a general way, of the *origins, nature* and laws of all things. Please read the following extracts from lectures delivered by him on the 16th and 17th of March last, on the sun and the original production and present existence of an 8th and 9th planet. It should be borne in mind that Le Verrier's inference was not announced in this country until the following June after these lectures were delivered:

'The wonderful sun or centre to which our solar system belongs, may be understood as being a distant and extreme planet of another system, existing prior to its formation. And in accordance with the general plan of suns and worlds in the universe, its planets and satellites may be considered as satellites and asteroids belonging to a planet, and the planet as belonging to a sun.

'The constitution of the sun is an accumulation and agglomeration of particles thrown from other spheres; and these became united according to the law of mutual gravity and inherent and mutual attraction. Its igneous composition contains heat, light and electricity, the successive developments of all primeval matter existing in an agglomerated condition, and subjected to the general and universal law governing all matter.'

After explaining the *rotary and oblique* motion of the sun, (for the *causes* of which he accounts,) he proceeds:

'Therefore the great internal portion or centre of the sun, is an immense body of liquid fire, evolving successively heat, light and electricity, as developed and purified particles of the interior composition. The evolved atmosphere may be understood as being a part of the great body—still an emanation of the internal by reason of its own constitution. This atmosphere or immense zone of nebulous and accumulated particles, extended to the circumference of the orbit that the *immense planet occupies and traverses as a cometary body*. This is one more planet than is now known, or has yet been detected by the observations made through the agency of the most powerful symbol of the human eye. [The Telescope.]

'Eight planets have been recognised and determined as nearly beyond all doubt. Still the 8th and 9th are not recognized as bodies or planets belonging to our solar system. But the orbit that the last one occupies, was the extreme circumference of the atmospheric emanation from the sun.'

After proceeding with various remarks upon the laws of emanation, condensation, the origin of rotary and oblique motions, the progression of primeval planetary matter to the development of the various (so called) elementary substances, &c., he continues:

'The ninth planet, or cometary body, being composed of particles accumulated by the motion of the great sun, observed the same plane by the same specific force, but assumed a station in accordance with its magnitude; and obeying the laws of reciprocal gravitation, it occupied its assumed orbit at a distance proportionate to its rarity, and in accordance with its peculiar constitution.

'The eight planet was next evolved, observing the same general law of motion, and the same principles of formation; and was situated within the outer merely because its constitution was more dense than the first one evolved. Its occupying therefore the station and sphere thus described, is only in harmony with the established principles of gravitation, and general and rotary motions.

'By virtue of the great motions which the sun has, the successive formations of the planetary bodies were produced. As the eight and ninth planets have not yet been recognized as belonging to our solar system, there can be no conception of the original magnitude and diameter of the sun, as including its extended atmosphere.'

After farther philosophical remarks upon the peculiar elements, conditions, circumstances, &c., &c., as engaged in the formation of celestial spheres, he says:

'But let it be deeply impressed, that the peculiar circumstances and conditions under which these elements may be situated will produce corresponding effects according to the cause which occasions the manifestation of such consequences. This observation will lead to a proper understanding of the amount of heat and light which the eighth planet receives from the sun. The ultimate discovery of this celestial body, and its revolution and diameter being specified, will contribute greatly to the interesting subject of astronomy, particularly when the aberrations and refractions of light are known as they occur between it and the sun around which it revolves.

'Its density is four-fifths that of water. Its diameter is unnecessary to determine. Its rotation and period of revolution can be inferred analogically from the period that Uranus observes in its elliptical and almost inconceivable orbit. The atmosphere of the eighth planet, is exceedingly rare, containing little oxygen but being almost composed of fluorine and nitrogen. No organic constitution that exists upon the human eye would be a useless organ: for light there is of such a nature as to render its darkness, even at the darkest period, several hundred degrees above the present light emanating from the sun! It has, like Uranus, six satellites. These were evolved and formed by the two motions given this planet: the furthest from the primary being the extent of its original composition, and the nearest satellite being the accumulation of dense atoms near the planet. * * * * * It is wholly unfitted for the habitation of any organic constitution: yet life will ultimately cover its now undisturbed surfaces.'

That the above extracts are genuine, satisfactory demonstration can be given to any one who may require it. Their existence in manuscript, as a part of Mr. Davis' course, has been known by many persons, and whose testimony will not be denied by any who know them. The lectures have, at promiscuous times been witnessed by I. Kinsman, No. 1 New-st., T. Lea Smith, M. D. 9 Murray-st. (now in Bermuda,) H. G. Cox, 73 White-st., Theron R. Lapham, 308 Stanton-st., B. S. Horner, 9 Murray-st., and others.

Let it now it be observed that Mr. Davis' acquirements while in the normal state, are exceedingly limited. Indeed, his school tuition was confined to about five months. He is almost totally unacquainted with books, and is only about twenty years of age! Yet whilst in the abnormal state, when the *interior or spiritual* senses and faculties are unfolded, his knowledge and powers of reasoning and generalization are almost unbounded. He demonstrates

the existence of an infinitely intelligent *First Cause*; *spiritual identity*, the mode of which he is to explain; the doctrine of a *universal correspondence*; of a *universal and eternal progression*; of the absolute *unity of all material things*, as the body of which the *Divine Intelligence* is the soul! etc., etc. He reveals the process of creation from the beginning of *all things*, and the general and successive evolutions of the untold millions of systems, of suns and of worlds, from the *Great Sun* of the 'Universe,' (to use his own invented expression,) or the universal heavens—and which Sun he describes as the Throne or Centre of Divine Power and Intelligence.—The geological history of the earth is also explained, from the first agglomeration of nebulous or vapory matter, to the production of man; after which the generals of all primitive human history are unfolded, the flood explained, etc., etc., etc.

The object of Mr. Davis' work is to establish that knowledge of the eternal laws and principles of the universe, and that system of correspondential reasoning which will lead to that inexpressible *harmony and united and reciprocal action in all human society*, as is exemplified in the movements of all planets and worlds, and in every department of universal, physical creation. Then will be accomplished the period concerning which Isaiah sung, and which all true prophets since the world began have had in cheering anticipation—when swords shall be beaten into ploughshares and spears into pruning hooks, and the veil of the covering cast over all nations, shall be taken away!

What conservatism so stupid as to throw obstacles in the way even of any plausible efforts for the accomplishment of a result in contemplation of which all the angels in heaven must rejoice with unspeakable joy? Who will shrink from any light on such a subject, or having such objects and tendencies, in a blind and bigoted affection for some paltry, despicable, sectarian *twaddledum or twaddleddee*? And what folly so foolish as to close the mental eye to the almost demonstrative evidence which this very phenomenon presents, of future and immortal existence, the goal of the highest and holiest hopes of man?

Reader, let TRUTH prevail, though all hereditary and conventional forms of belief be sacrificed!

New York, Nov. 11, 1846.

W. M. FISHBOUGH.

QUESTIONS FOR AGENTS AND SUBSCRIBERS.

Brethren, are you prepared for the commencement of the next volume? for the time is near at hand. Have you obtained the renewal of all the *old* subscriptions to this paper that it is possible to do? Have you got all the *new* subscribers in your respective neighborhoods that you can? Is there not a neighbor who lives just down the street, a little from your residence, or just up the street, or across it, or on a neighboring street, or over on yonder hill, or down in that valley, or in that neighborhood or town hard by, that you have not asked to subscribe, and who would probably do so if invited? You know that neighbor who you invited last year to subscribe, who was just about half a Universalist and half partialist—who hesitated, and balanced his *pros* and *cons*, so evenly, and was just on the *point* of subscribing, when a partialist neighbor came along and dissuaded him—have you seen and again invited him to subscribe? He may have gotten over his fears of men, and the doubts he then had, and his *half-way-ism* that were so troublesome to him then. Suppose you see and ascertain the facts in his case.

And then again, there was that brother who had an Orthodox wife, and for whose benefit or gratification he was taking an Orthodox paper, and didn't dare take the Mag. and Adv.—have you seen him, and ascertained whether the prejudices of his "better half" have abated any, or he has acquired any more moral courage than he had a year ago, or whether he thinks it right any longer for a man to support error and falsehood, and withhold his aid from the cause of truth?

Then too, there was that other brother, that, owing to a little bad luck, felt himself too poor to subscribe when the last volume commenced, that he thought that he should do so before the year run out, but never has—have you seen him to put him in mind of his delayed good purpose, and inquire whether he does not feel able this year to join the club and pay the small sum of *one dollar* for a *whole year's* subscription to a good paper?

Have you asked that wealthy brother to subscribe for

an extra copy to keep for binding, to enable him to lend one to his Orthodox neighbors, or to give to that poor widow who, unable to pay, would rejoice in the privilege of reading, or to that family who, halting between two opinions, cannot yet be persuaded to subscribe, but yet would read the paper if given them? Have you shown that rich brother how much good can be done by thus scattering gratuitously and broad-cast the seeds of truth? Have you spoken to all with whom you might have influence, and shown them the necessity and importance of sustaining our periodicals—the bounties of Divine Providence to them in the plentiful harvests of the past season, the general prosperity of the country, the great ease with which they can save more than enough out of their needless expenditures to pay for the paper, the great advantages to the cause of truth and humanity, to themselves and their families, to the rising generation and to posterity, arising from the liberal support and wide circulation of our paper? Are there not many families who do not now take the Mag. and Adv. to whom, by subscribing for it, the long winter evenings and hours of leisure would pass far more happily and far more profitably?

Finally, brethren, have you increased the lists of subscribers in your respective neighborhoods, and got your long catalogues of *ten, twenty, thirty, forty and fifty, paid subscriptions*, to send on to the publisher on the first of January, 1847, thus enabling all to read *their own papers* through the year, instead of either going without or reading papers that are *not their own*, because not paid for?—Brethren, an answer to the above questions is "respectfully solicited" at this office.

UNPARALLELLED GENEROSITY—A NEW PAPER.

A few months since a clergyman from a neighboring state came into this state, and notwithstanding there were then *three* Universalist papers published within its boundaries, he started a *fourth*; (a \$2 weekly paper) on the ground, professedly, that, however good and ably conducted those in existence were, they did not meet the wants of the denomination—a *larger sheet*, a \$2 paper, *was needed*. Well, he went ahead with his new paper, and soon obtained the proprietorship of two of the smaller, or dollar papers, and merged them into his own larger sheet so that he was enabled to circulate a very respectable number of his new paper. But still, the field of his operations was not sufficiently large for the full display of his philanthropy and generous liberality. He has just discovered, as we are about commencing a new volume, that there is great need of *another smaller and cheaper* paper than his, about the size and price of our own humble sheet, and now very generously offers to supply all those who may want such a paper, by making it up weekly with extracts from his larger sheet! What generosity is here! Besides supplying his \$2 subscribers with his larger sheet, the great desideratum of our denomination in the state of New York, he would generously relieve us and all other such humble wights as we are, who have to labor hard for a scanty living, from the labor of sending out our paper, and thus take the *whole burden* on himself!

Who can doubt his generous, self-sacrificing philanthropy? We doubt not the Universalist public will duly appreciate his generous exertions to supply its *every want*, (especially in the paper line,) and award him the deserved meed.

By the by, the specimen number of his new paper has come to hand, and he has taken particular pains to announce to his readers that it is to be "the size of the Magazine and Advocate," and moreover "the cheapest publication ever issued by the Universalist denomination." On examining it, however, we find its columns are both shorter and narrower than ours, and its type for the corresponding parts of the paper much coarser, as any one can see by comparing the two, so that it contains at *least one fourth* LESS amount of reading matter than ours. The Mag. and Adv. is almost as cheap at \$1 50, as his is at \$1. But as the Mag. and Adv. is furnished to clubs or companies at \$1, and to large com-

panies even at *less*, it will be seen that ours is far the cheapest. And then, again, as the composition, or type-setting of the new paper costs the publisher *nothing*, it being transferred from the columns of his larger paper, it will readily appear that he can better afford his at 50 cents than we can ours at \$1 00, as the type setting is the chief expense.

That's all reader. We have no further comments to make. *Justice* to oneself, only, called forth the few we have made. We will, in no case, engage in a quarrel with so disinterested and generous a neighbor. W.

We copy from the last week's Evangelist the following article of Br. Smith, on the subject of the Clinton Liberal Institute & Theological Seminary, and commend it to the careful attention of all who may feel an interest in either.

CLINTON LIBERAL INSTITUTE AND THE THEOLOGICAL SEMINARY.

It will be seen by a notice in another place of this paper, that the undersigned has proposed a method by which a fund of \$10,000 may be at once raised and invested for the Universalist Theological Seminary; and that he has pledged \$100 towards that amount. He has not done this because he felt individually able to do so, but because he believes that he will be sustained in it, and also because he wishes to convince those interested, that there is at least one Universalist who is in earnest. He has looked on for months, and witnessed, with deep mortification—not so much the want, as the stagnation of denominational sympathy, with an enterprise that nearly all approve; and which is admitted to be of vital moment to our prosperity. And donations of *ten* dollars from one, and *five* dollars from another, have come in like 'Angel's visits, few and far between.' Why, brethren, this will never do. For, as Byron said, in quite another matter, it would 'stretch our immortality,' to attain any respectable object in this way. The clergymen of the denomination in this State, can raise the sum proposed—if they were but to set themselves about it; and certainly we are not to suppose that there is not one hundred laymen among us who cannot and will not give \$100 each. Let those therefore, who can not give more, than that amount, limit the application to the Theological Fund; and those who can give more, apply their donations to the endowment of the Liberal Institute. In this way, both objects may be simultaneously attained.

With few exceptions, the donations made to the Institute, have been made by those who were unable to be more liberal. For it is not to be imagined, that men worth from fifty thousand, up to half a million of dollars, could offer for a high and useful object, merely a few shillings. We entertain more respect for their liberality, than to seriously believe that they have yet seen the time of action. *That time has now come*; and we expect to see them act up to the genius of their religion, and to the full standard of their self-respect. One of their number in the city of New York has already offered \$1000,—where are *forty-nine* more? With permission, these matters will be kept 'before the people,' until the object is attained—viz: the endowment of the Liberal Institute, and the establishment of a permanent fund for the Theological Seminary. S. R. S.

Harpers Publications.

Dr. Hoopers PHYSICIANS VADE-MECUM, or Manual of the Principles and Practice of Physic, by W. Augustus Guy, M. B., author of 'Medical Jurisprudence,' etc., with additions by James Stewart, A. M., M. D., etc.—This is a 12mo. volume of 570 closely printed pages, exclusive of a formulae and alphabetical index of the names of diseases. The author's object, as he states in his preface has been 'to compress within a smaller compass than has hitherto been done consistently with the utility, every thing which more specially deserves attention with a view to the treatment of diseases. In pursuing this design, he has discarded all theory, and retained only those leading facts with which it is absolutely necessary for a practitioner to be acquainted when he approaches the bedside of his patient. Under distinct heads are arranged 1. The characteristic symptoms by which diseases are known. 2. The causes from which they most frequently have their origin. 3. The circumstances that more especially point out the difference between diseases which resemble one another. 4. The signs which influence the judgment in forming a prognosis of their event, and 5. That mode of treatment

which in the present improved state of medicine, is deemed most appropriate, and which experience has sanctioned.' A valuable work for physicians.

BEAUTIES OF ENGLISH HISTORY, a neat volume of 252 pages, presenting 'a connected view of the most pleasing and striking points in English history, in such style as was deemed most likely to interest and instruct the young reader.' Explanations are given of whatever might seem obscure to the inexperienced reader of history; and a few appropriate embellishments are scattered through the volume, by J. Frost, LL. D., author of 'Pictorial history of the United States,' etc.

BEAUTIES OF FRENCH HISTORY, by the same author, is a similar volume to the above, containing short and interesting sketches of the history of France from its earliest period to the return of Napoleon Bonaparte from his war in Egypt.

Nos. 125-126 of the **ILLUMINATED SHAKESPEARE**, contains the residue of Richard III with notes.

No. 9 of the Library of Select Novels, is **BEAUCHAMP or the Error**, by James. 25 cents. All the above works for sale at Beesley's.

SHARON, N. Y.

We are happy to learn that the friends of truth in Sharon, have made arrangements to have the preached word once more among them, and that Br. J. D. HICKS, supplies their desk every other Sabbath; the friends there feel encouraged, and trust that brighter days are before them. May Br. Hicks' efforts be seconded by the members of his society, and may abundant prosperity be their reward. Why may not other similar societies 'arise and be doing?' 'Go, and do likewise.'

A DROLL KIND OF SICKNESS.

The 'Trumpet' copies the following from a late number of the 'Orthodox Preacher.' It purports to be from the editor of the latter work. Br. Whittemore thinks that a call to preach *orthodox* divinity is enough to make any man sick.

'On one occasion I passed through Central Ohio, I think in 1838 or '39, and had, along with Br. John Read, a little brush, with a very big-headed young preacher of 'the Christian connexion'; but his name I have forgotten. I recollect his telling me that when he was called to preach, he did not know what was the matter with him—he thought he was sick, and actually took medicine to work off the disease! After a while, however, he discovered by some means that the whole derangement proceeded from a very heavy or loud call to the ministry!—This was the first time that I had ever known a call to the ministry attempted to be worked off by doses of jalap; and the thing was so new to me that I have never forgotten it.'

CLINTON THEOLOGICAL SEMINARY.

It is proposed that one hundred persons pledge themselves forthwith to pay \$100 each, to the Treasurer of the Theological Seminary, at Clinton, N. Y., by the first day of May next, as the basis of a fund for the permanent support of that institution. And that the Trustees of said Theological School set the example—having the privilege that all the others may claim, of obtaining aid from their friends, to enable them to redeem their pledges to the above named amount. On these conditions, the undersigned tenders his name as one of said Board of Trustees. Buffalo, Dec. 5, 1846. S. R. SMITH.

To the above pledge of Br. Smith, I respond by pledging another \$100 towards the sum wanted.

Utica, Dec. 15th, 1846. D. SKINNER.

Who will speak next? Let us hear.

THE FIRST CONFERENCE

Of the Cayuga Association will be held at Groton Hollow, the fifth Wednesday and Thursday, in December, (30th and 31st.) A cordial invitation is extended to all friends, laymen and ministering brethren to be present, that they may mutually feast on the good things of the kingdom. It is furthermore hoped that the famed author of 'The Home upon the Sand,' will favor us with

an attendance, as he did some two years since, at a Conference held there. Let him that hath ears to hear come and hear. J. M. PEEBLES, Standing Clerk.

ONTARIO ASSOCIATION.

A Conference of the Ontario Association will be held at Bristol, in the Universalist meeting-house, on the second Wednesday and following Thursday, in January next. Ministering brethren, and others, are cordially invited to attend. C. HAMMOND, Standing Clerk.

DEDICATION AND CONFERENCE.

A Conference of the Chenango Association will be held in Binghamton, Broome county, on Wednesday and Thursday, the 23d and 24th inst. On the first day the Universalist meeting-house just completed in that place, will be dedicated to the worship of God. All the friends in Broome and the neighboring region, and ministering brethren generally, are urgently invited to attend. Come, brothers and sisters, come. J. T. GOODRICH, Clerk.

RELIGIOUS NOTICES.

There will be religious services in the Unitarian church, in Vernon, on Christmas Eve.

Br. HATHAWAY will preach in Mechanics' Hall (this city) on the fourth Sunday instant, A. M. and P. M. at the usual hours.

The EDITOR will preach at Little Falls next Sunday Afternoon and Evening, and at Ilion the Sunday after.

CHRISTMAS EVE will be celebrated at Lee Centre in the usual manner. Sermon by Br. P. Hathaway.

CHRISTMAS EVE will be celebrated by appropriate religious services, in the Universalist church at Newport, N. Y.

Br. J. M. PEEBLES will preach at Genoa Hollow Christmas Eve. The church will be illuminated. He will also preach there the Sabbath following.

MARRIAGES.

In Warren, on Wednesday morning last, (Dec. 9th,) by Rev. J. D. Hicks of St. Johnsville, Rev. M. B. NEWELL, of Brewster, Mass., and Mrs. MARGARETTE M. ATKINS, of Warren.

DEATHS.

In Onondaga, of consumption, Mrs. ORRILLA EVANS, aged 47 years. She joined the Presbyterian church in 1822, and was in full communion with the church until about 13 years previous to her death. She then began to search the Scriptures, to see if all her minister told her was truth; and on a strict and diligent search, she found naught but universal salvation between its leaves. But she never came out and expressed her full belief until about 4 years past. She was often asked during her long illness, if her faith had not weakened, but her answer was always in the negative; and that it grew stronger every day, as her spirit neared its goal. The morning her spirit took its flight to the place of heavenly rest she expressed a wish that the Rev. D. Skinner should preach her funeral sermon. But through the inclemency of the weather, it was deferred until a more convenient time. In her death a husband has lost a kind wife; three promising sons a kind and affectionate mother; and a large circle of relatives and friends mourn her loss deeply. She died as she lived, resigned and happy in the hope of a glorious life to come for herself and all the human race. Her funeral was attended at the Presbyterian house on the 29th, the service attended by the Rev. Mr. Machin pastor of the Onondaga church. MARY M. HOUSE.

At Talcottville, June 13, 1846, in the 70th year of his age, Mr. JESSE TALCOTT. Br. Talcott was a practical Universalist, firm in faith, upright in practice, beloved in life, and lamented in death. His funeral was attended in the Universalist church at Talcottville, and the consolations of the Gospel were administered to a respectable congregation, and extensive circle of mourning friends by the writer. P. H.

In Preston, August 20, 1845, Miss SARAH SMITH, daughter of Lyman and Sarah Smith, aged 17 years.

Thus fell in the morning of life, one who was active, amiable and intelligent, the joy of her parents and all her relatives, and the pride of the circle in which she moved. The universal gloom that pervaded the immense concourse

who attended her funeral proved that her departure is deeply regretted and will long be deplored. Funeral on the 23d, sermon in the Baptist meeting-house by J. T. G.

UNIVERSALIST BOOKS FOR SALE AT THIS OFFICE.

Puig's Selections	\$1.00	Ballou on Future Retribution	.50
Rose of Sharon for 1847	2 00	Juvenile Library	.50
do. Commentary 2 vs. 2	2.00	Williamson's Argument for Christianity	.50
Universalists' Guide	1.00	Exposition of Universalism	.50
do. Book of Reference	1.00	Lectures to Youth	.50
Balfour's 2d Inquiry	1.00	Orthodoxy as it is	.50
Names and Titles of Jesus	1.00	Historical Sketches	.50
Pro and Con of Universalism	1.00	The Preacher	.50
Skinner and Campbell's Discussion	1.00	Biography of Winchester	.50
Pocket Polyglot Bible	1.00	Bacon on Religion	.50
Ancient History of Universalism	1.00	Skinner's Letters to Aikin and Lansing	.50
Rogers' Memoranda	1.00	Life of Murray	.50
Practical Hints to Universalists	.75	Adventures of Eld. Tubby G. Rogers	.50
Universalist Book	.63	Universalist Assistant, by D. Forbes	.50
Austin's Voice to Youth	.63	Emmon's Bible Diction.	.50
do. to the Married	.63	Ellen, or Forgiveness	.50
do. on the Attributes	.63	Forget	.50
Ballou's Lect. Sermons	.63	Convention Sermons	.50
do. Select Sermons	.63	Duties of Young Men	.37
do. on the Atonement	.50	E. H. Chapin	.37
do. Notes on the Parables	.50	Duties of Parents, O. A. Skinner	.37
Illustrations of the Parables, T. Whittemore	.75	Floral Fortune Teller	.37
Sybilline Verses or the Mirror of Fate	.75	Chapin's Lectures	.37
Mrs. Scott's Poems	.63	Flower Vase	.37
Causes of Infidelity Removed	.63	Fables of Flora	.37
Universalist Manual	.50	Sacred Flora, by H. Bacon	.37
Skinner's Prayer Book	.50	Memor of S. W. Fuller	.37
Christian Comforter	.50	Pocket Concordance	.25
Law of Kindness	.50	Biography of Rev. W. H. Griswold	.25
Ely and Thomas Discus.	.50	Streeter's Hymns, (large and small)	.44, .50, .63
Flower Basket	.50	Almanac and Register for 1847	1
Washingtonian Pock't Companion, doz. or single.			

CLINTON LIBERAL INSTITUTE.

The Fall Term of this well known School, Male and Female Department, will commence on Wednesday, the 2d of September, proximo. It will continue under the same government and teachers as during the year past, with the exception of teacher of Mathematics.

Rev. T. J. SAWYER, M. A., Principal of the Male Department, and Teacher of the German, and the higher branches of the English language.

J. A. ROUND, M. A., Teacher of the Greek and Latin languages.

Mr. P. A. TOWNE, Teacher of Mathematics and the Natural Sciences.

Miss M. RICHARDS, Principal of the Female Department, and Teacher of French.

Miss J. E. BARKER, Assistant and Teacher of Music.

A Course of lectures on Chemistry will be given by an approved and competent Lecturer; and should it be required, a Primary Department for boys will be opened under the immediate care and instruction of a competent Teacher.

The Executive Committee mean to spare no pains to make the Institute sustain a high rank among the best Academies of the State.

Tuition, including room rent and incidental expenses per term of 14 weeks, for \$4.50 to \$7.50.

Board, including lodging and washing may be had in private families at from \$1.50 to \$1.75 per week; exclusive of lodging and washing at 87¢ to \$1.31. Many students board themselves at an expense varying from 37¢ to 75 cents per week.

The Winter Term will commence one week after the close of the Fall term.

Br. S. R. Smith keeps constantly on hand a small but carefully selected assortment of Universalist Sunday School and denominational Books, at No. 9 Carroll street Buffalo.

[Original.]
OUR OLD HOME TREES.

There's something about these trees at eventide
That makes my heart stir differently than
Aught else within the world! The breathings of
Fancy's pictures upon canvas—the chaste,
Delicate beauty of marble sculpturing—
The meekness of the little blossoms, that
Grow out in the fields—the breaking of bubbles.
Upon silver waters—the light of stars,
Or the low, delicious music of a
Dreamy voice,—the lustre of a deep, dark
Eye—the sunshine of a pleasant smile—the
Chiseling of form and feature—the strength
Of intellect, or all the glories of
The universe; can never bring unto
My heart that strange, wild feeling of delight,
That comes there, when the winds have sunk to sleep
Upon the bosom of the trees, and the
And the evening star sets smilingly above the
Delicate limbs, that reach their little fingers
Out toward the sky; as though in thankfulness
For the many blessings heaven hath lavished
On them!

Oh! I have loved these

Glad companions of my home, with a strong
Feeling, that the heart doth ever give unto
The friends it deems most pure! There are linked
With them so many holy memories,—
So many bright and sunny eyes look from
Their leafy, hiding places,—so many
Kindred voices sound, within their deepened
Snade, that I have sat, night after night, beneath
Their heavy branches, and listened to the
Meeting of their leaves, and dreamed bright, beautiful
Dreams; that the soul's life can never utter
Unto mortal ear.

Oh! there are hours, when we forget the world. And
The spirit, in its strong yearnings for communion,
Goes back and reads the lessons learned in
Paradise.

It can not always bend toward the earth!

It hath a stronger hold upon the skies!

And, filled with its own high remembrances,
And a mysterious longing it can

Not recall, heareth, in the sweet music
Of this sunny world, but a faint and broken
Strain of melody it loved of yore.

There are hours—when a veil is thrown o'er life
And all its cares! And the departed furl
Their rainbow pinions, and come back, to tell
Us of a beauty that lieth on, beyond

The stars. 'Till weary with a strange, delicious
Sense of what the soul may yet attain, we
Press our hands upon our hearts, as though to
Sear away the flesh that shrouds them, and reach
Them up, unto the realization of
Our brightest dreams—into the balmy atmosphere
Of Heaven.

BRIDGEWATER, N. Y.

LYRA.

A MOTHER'S DEVOTION.

About six years ago, an aged widow, poorly clad,
with staff in hand, and umbrella under her arm,
might any morning, be seen wending her way to
the old city grave yard, at Frenchtown. Her walk
appeared to be a daily duty, and rain or shine, she
performed the sad pilgrimage without fail. From
one who knew her story, we learned that, some
twelve years previous, her only son, a promising
young man, had suddenly died and been entombed
at this spot. The shock of seperation inflicted a
blow upon the mother's reason, which time has no
wholly healed; and since the time she saw his re-
mains consigned to the earth, her footsteps have
almost daily been directed towards his resting place,
her hands have picked up the weeds which grew
upon his grave, and the small stone which marked
the spot has been worn smooth by her careful efforts
to keep it clean and comely.

The progress of improvement which with a spe-
cies of fatality, invades sacred precincts of the grave,
threatened to disturb the ashes of the widow's son,
and her affliction became heart-rending. The fact
being made known to a wealthy and benevolent
citizen, he had them removed to a graveyard more
remote from the city's hum, and to this spot her

walks were now directed. A few years more pas-
sed and we again met her in our walks,—time ap-
peared to have worked a rapid change in her ap-
pearance; her form was more bent, her eyes more
sunk, and her steps less vigorous, but her devo-
tion for the spot where rested the bones of the boy
was unabated; and though the way was more wea-
ry heeded it not—her old umbrella hung in tatters,
but though useless, it had so long been the com-
panion of her walks, that it had grown into a neces-
sary habit to bear it along. Again we met her, a
few days since; her step has become feeble and
slow, her head is bowed to the earth, as though
looking for that resting place which is near at hand;
the sometimes shelter and then companion of her
walks—the old umbrella—has fallen to pieces, and
been laid aside, but yet the wearied mother toters
to her dead boy's tomb, removes the weeds which
gather there, and with her handkerchief, wipes the
dust from the mournful record of his departure.—
Surely the devotion of a mother is undying.—[*St. Louis Reveille.*]

There is no true glory, no true greatness, with-
out virtue; without which we do but abuse all the
good things we have, whether they be great or little,
false or real. Riches make us either covetous
or prodigal; fine palaces make us despise the poor
and poverty; a great number of domestics flatter
human pride, which uses them like slaves; valor
oftentimes turns brutal and unjust; and a high pe-
digree makes a man take up with the virtues of his
ancestors, without endeavoring to acquire any him-
self. *M. Scudery.*

PROSPECTUS OF VOLUME XVIII, FOR 1847, OF THE EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

REV. DOLPHUS SKINNER, EDITOR,
REVS. J. M. AUSTIN, S. J. GIBSON, AND A. C. BARRY,
CORRESPONDING EDITORS.

The many discouragements of two or three years pre-
vious to 1846, brought the publisher to the determination
about a year since, to discontinue the publication of the
Magazine and Advocate, at the close of volume 17, un-
less sufficient interest of the denomination should mani-
fest itself in the support of the paper to warrant its con-
tinuance. It is with heartfelt pleasure that we announce,
that the friends of Universalism have shown a proper in-
terest, and that the publisher can now indulge in the hope
that that interest will be kept up and increased; and the
paper continue to be sent upon its righteous and soul
cheering mission, as in times past. It gratifies us to say,
that by the commendable exertions of the friends of the
paper, its list, which in 1845 only numbered 1700 now
numbers 3500—more than double. That is, well, yet
there is abundant room and need for its further increase,
for many reasons which need not here be given, but which
will suggest themselves to every thinking Universalist.
The Magazine we believe is now the only weekly paper
in the denomination, devoted exclusively to its matters
and interests, without advertisements or extraneous mat-
ter, which is within the reach of its patrons by a little ex-
ertion, at the low price of ONE DOLLAR. (See terms.)
This fact ought to secure it double its present circulation,
but when considered in regard to the talent employed in
contributing to, and conducting it, ten thousand patrons
ought reasonably to be expected to contribute their pit-
tance to its support. It is not our custom to promise be-
fore hand or boast of what we will do—suffice it to say,
that we intend to do all that lays within our means, to
make the paper pleasing, and acceptable to our readers,
and useful to the cause. The advocacy and defence of
Universalism will be the chief feature. Free, open, and
candid discussion, upon all the leading reforms of the age,
will be allowed a place in our columns, by our religious

opposers, as well as others, provided they are willing to
accord us equal privileges with those they may claim for
themselves. Bitterness and personal allusions, calculated
to create enmity or injure the feelings of any, will be stu-
diously avoided. In short we wish to make the Maga-
zine a *Universalist* paper.

For the kindness and exertions manifested in behalf of
the paper for the past year, by both ministering brethren
and laymen, we tender our unfeigned thanks, and hope
to deserve a continuance of such kindness. We would
now call attention to the terms, and it is hoped that a
who may read this prospectus will do what they con-
sistently can to increase our list. Each one who is fa-
vorably disposed, can doubtless persuade an acquaintance
or neighbor to subscribe, and that one another, and by
putting their subscriptions together, can form a club, and
get the paper at the lowest rates.

TERMS.—Single subscriptions, or any number less than
four, \$1.50 as before. Four copies to one post office,
with each subscribers name written on his paper, for five
dollars, (\$1.25 each,) or five copies directed in a package
to one person, without the names, for five dollars; and at
the same rate to seven. Seven copies with names, for
eight dollars, (\$1.14 per copy,) or \$1 per copy without
names to one person and at the same rate to ten. Ten
copies with names at one office for ten dollars, or eleven
to one person without names. Twenty-one copies with
names for \$20 or twenty-two copies without names, and
so on, or as follows:

4 copies to one office with names	\$5.00
7 " " " "	8.00
10 " " " "	10.00
21 " " " "	20.00
42 " " " "	40.00
53 " " " "	50.00
Or 11 copies to one person without names;	\$10.00
22 " " " "	20.00
33 " " " "	30.00
44 " " " "	40.00
55 " " " "	50.00

For single subscriptions \$1 will pay for eight months,
75 cents for six months, or 50 cents for four months.—
Postmasters would doubtless, in many instances, have the
package directed to them, and cheerfully mark the names
of subscribers on the papers and distribute them for a
copy. The paper with back numbers if desired, will be
sent to any person joining a club, after it is formed, and
receiving his paper in the same package, at the same
price, as the other members of the club.

ALL SUBSCRIPTIONS MUST BE PAID IN ADVANCE. [All pa-
pers discontinued at the end of the time paid for. All
communications should be addressed to A. Walker, No.
30 Genesee Street, Utica, N. Y., and should be Post
Paid to receive attention.]

It is to be hoped that every friend into whose hands this
prospectus may fall, will canvass his neighborhood, obtain
all the subscriptions he can, (or if he can not attend to it,
hand it to some active and good man who can,) unite
with others if any there be, and make returns to the pub-
lisher as soon as the middle of December, 1846.

N. B. Notes of good banks of other States received at
par.

A. WALKER.

A WALKER, PUBLISHER AND PROPRIETOR.

The MAGAZINE AND ADVOCATE is published, every Fri-
day, on a royal sheet, quarto, form for binding, at \$1.50
per annum, for SINGLE COPIES or any number less than four.

4 copies for	\$5.00	11 copies to one address,	\$10.00
7 " "	8.00	22 " "	20.00
10 " "	10.00	33 " "	30.00
21 " "	20.00	44 " "	40.00
42 " "	40.00	55 " "	50.00
53 " "	50.00		

ALL SUBSCRIPTIONS MUST BE PAID IN ADVANCE. [All
communications (except of regular correspon-
dents) must be post paid to receive attention. Address,

"A. WALKER, 30 Genesee street Utica, N. Y.

EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

VOL. XVII.

UTICA, N. Y., FRIDAY, DECEMBER 25, 1846.

NO. 52.

[Original.]

'AN ATTEMPT TO CHEAT A DEAD MAN OUT OF SIX DOLLARS.'

MR. EDITOR.—There appeared an article, under the above head, in your paper dated Sept. 18th, which has caused no little excitement among its readers, as well as much wonder among the friends of those whom it makes appear so uncharitable; viz. those denominated by Mr. Worden (whose name is appended to the article) 'the saintly Methodist preachers,' who were present on the occasion to which he refers. In all kindness and love, I wish to present to your readers, the abusive misrepresentations contained in that article, as requested to do by some of our Universalist friends, being assured that I should have a place in your columns to state the facts. There would have been no need of this so far as the town of Louisville is concerned; but where the facts are not known, the question arises, 'If it is not true, why do they not contradict it?' In defence of truth I must say, that there is much of the article, which is not true. Not that I would be so uncharitable, as to say that Mr. Worden *intentionally* stated falsehoods; but I *do* wish to be understood as saying, that most of his statements were hearsays, and he presents them as facts and takes the responsibility upon himself by subscribing them.

It would have been kind and friendly, not to say gentlemanly, for him to have conversed even with those 'pious Methodist divines,' before accusing them of 'falsehood.' As for my own veracity, being but a youth in a strange land, almost any impression could have been made upon public mind concerning me, a stranger; but, when Mr. W. accuses of 'falsehood,' the venerable and most respected father Miller, whose character has long since been established, and still stands good, he (Mr. W.) was placing his own reputation, in a situation which, at the time, I think he did not realize.—But to the article.

The meeting house was not only 'built under the control of the Methodists,' (as Mr. W. states) but, as a *Methodist house*. The town house (the basement) was built for the town generally.—This was an object which induces some to assist who would not have done so otherwise. It was not understood that any other denominations were to have a claim in the house. If any encouragement was given (which is doubted, for surely, there was nothing of the kind in the subscription) to other denominations, to occupy the house when the Methodists did not wish to; such were not the existing circumstances. The Methodists had an appointment in the house at the time when they wanted it. And further according to the Methodistical interpretation of things, the Universalists are not considered among the Orthodox denominations. In kindness, sir, I speak 'freely and without reserve.' Another claim was, that Mr. Bennett had paid \$6.00 toward building the house. He had subscribed \$2.50 and worked out the same upon the town hall. Mr. W. says, that we denied them the house at any time during the day. This is not true. Hark to truth.

Application being made to father Miller for the house at 10.1-2 o'clock, he remarked that Br. White had an appointment at that hour, and it would be necessary to see him. He came with Mr. Taylor (as I was informed this was his name) to me and inquired if I would withdraw my appointment for the funeral. I answered in the affirmative. Then being informed, that Mr. W. was going to preach, I remarked that I had supposed that some one was going to preach who

preaches salvation, by faith and repentance, but, as this was not so, and there being such entire opposition in Universalism, to Methodism, I could not take the responsibility of withdrawing the appointment; but, if the brethren wished it, I should have nothing more to say.

We proposed at the same time, that they should defer their funeral until 2 o'clock P. M., as they had not yet given out the time when it would be. Shortly after this the father-in-law of the departed friend came to one of our brethren, who came to us, to see if they could have the house at 9 o'clock. As I had two other appointments to fill that day; it was going to make our services so late that we could not give way. We *did not* 'refuse them the house entirely.' We then offered to defer our class-meeting and accommodate our friends with the house between 11 and 12 o'clock. But this would not do. The gentleman replied (I am informed by one who will certify to the same) that if we can't have the house when we *want* it we won't have it *at all*. Having some of that love burning in our souls which taketh away the fear of man; and not feeling it duty to make any farther offers, neither to be menaced into any thing, there were no further offers made.

It appears that there was a determination to break up our appointment. Preparation was made, for holding the funeral in the street before the church, when they might just as well have had it by the house of the deceased. They finally occupied the house. Not because there was 'but four persons left above,' (this was not a fact) but, because they, who were so strenuous crowded things along until (in consequence of a tremendous shower which frustrated them in their plans) had got the mourning friends down into the unfinished town hall, into which, the water was running so fast as to make it very disagreeable. Besides it was made so dark by the thick clouds which intervened between us and the sun, pouring their contents, torrent like, upon the earth, that Mr. W. could neither see (as I am informed) to read his hymn or sermon which should have been committed to memory for such an emergency. In conclusion upon this point none dare affirm that we refused them the house *entirely*.

Mr. W. says our excuse, for not letting them have the house was, that we were afraid of the judgment. I did, and still say, that if *Methuism* is true, *Universalism* is tending to the damnation of the souls of men; and inasmuch as I believe both the former and the latter statements, if I should give way to the promulgation of the principles of Universalism, I should be accountable for it at the judgment. I would to God, that there were more of my fellow mortals, who acted as if they expected to give an account of their stewardship. He says that we denied saying that which the best members of our society are ready to testify we did say. This is another mistake. I can find no member that has any such thoughts or feelings. If we have any such members, as are willing to be menaced out of their rights and privileges, I should be constrained to say that they would have needed a little more moral courage to have lived in the days of the apostles. Finally Mr. W. says that the use of the house was the last act of kindness that could be bestowed upon the memory of the deceased.—Truly so. And it gave my brethren and myself much pain to see them so obstinate, as not to defer the funeral one hour, so that we could have been accommodated as well as they.

My object in wishing to fill my own appointment was not to 'cheat the dead' but to *do good*, to the living, and also to avoid having a Methodist ap-

pointment filled by a man, who a short time previous, had from certain premises, deduced the following conclusion, viz., that if any man ever got to hell he would have to bind God Almighty. I want to assure you, Mr. Editor, that I entertain no feeling but love, toward any of my Universalist friends. And I praise God, whom I love with all my heart that I never found any other principle than love, in the religion of Jesus Christ. But my acknowledging the title of an M. E. preacher is enough, to give *all* to understand, that while I love the *Universalist* I hate his doctrine, and shall use all lawful means for its overthrow.

Waddington, Dec. 8th, 1846.

L. D. WHITE.

REMARKS.—We willingly give place to the foregoing article, although we seldom or never receive similar acts of justice from the hands of the denomination who claim a place for it in our columns. We know nothing of the circumstances alluded to, and concerning which the statements of Br. Worden and the writer conflict with each other. If Mr. White is correct, Br. Worden was probably misinformed, and in our opinion the Universalists were more to blame than the Methodists. For if the house belonged exclusively to the latter, and they were willing, notwithstanding this fact, that the former should occupy it after their previously published appointment, had been fulfilled, the hour for the funeral not having yet been fixed, they certainly did all that could reasonably be expected or asked of them. And we think the Universalists should have thankfully acquiesced in the arrangement. This querulousness and attempt at dictation on the part of those dependent on others should be discountenanced and rebuked. Christian denominations should not only avoid intruding on each other's rights, but try to accommodate themselves to each other's convenience as far as possible.

But though Mr. White undoubtedly acted conscientiously, in the matter, if his statement be true, he was evidently grossly ignorant and in the dark concerning the doctrine which Br. Worden preaches. For he says that, before knowing who was to preach, he 'had supposed that some one was going to preach who preaches salvation by faith and repentance; but this was not so.' Now, we are not personally acquainted with Br. Worden; but we supposed him to be a Universalist preacher, and if so, he must preach 'salvation by, (or through) faith and repentance.' For Universalism teaches that Christ is both, 'the author and finisher of our faith,' and that 'him hath God exalted with his right hand, to give repentance and forgiveness of sins.' So far from rejecting salvation by faith and repentance, Universalists believe faith and repentance will be given to *all*, and hence salvation become the portion of all. Whether Br. Worden ever uttered the expression attributed to him in Mr. White's last paragraph we know not, but we do not believe he ever did, without qualification. A garbled portion of a sentence, quoted from a writer or speaker, often does the author great injustice. Moreover, Br. Worden, we think, does not and can not deny that men *have* got to hell, and do often get there. But then, he would probably differ from Mr. White as to the meaning of the term *hell*.

If Mr. White honestly thinks Universalism a total and dangerous error, we do not blame him for doing what he can to oppose and prevent its spread; and on this ground we admire his closing sentence, that while he *loves* the *Universalist*, he *hates* his doctrine and shall use all lawful means for its overthrow. That is right; we do not object to it at all, Br. White. But are you not mistaken, totally mistaken, in regard to the doctrine of Universalism?—Have you not substituted a figment of your own imagina-

tion in room of Universalism? We are very confident you have. And as proof of it we cite your own language. You say, 'I entertain no feeling but love toward any of my Universalist friends. And I praise God, whom I love with all my heart, that I never found any other principle than love in the religion of Jesus Christ.' Amen, Br. White, with all my heart! Give me your hand.—That is Universalism as strong as I can write it. If there is no other principle than *love* in the religion of Jesus Christ, then certainly Jesus Christ can never doom a soul for whom he tasted death (and you believe he did for all) to *unending torments*. It would not be *love*, but *hatred*, to do this. For hatred, almighty hatred itself, could do nothing *worse* than this. But you say you '*hate the Universalists' doctrine*.' No you don't though: you are mistaken here again. You only hate what you erroneously *thought* to be our doctrine. You love the doctrine itself, if you speak the truth when you say you love Universalists, and love God with all your heart. You must then love God's image wherever you see it. And you must love sinners as Christ loved them and died for them: and you pray, I know you do, that God would bring every sinner to repentance and faith in the Lord Jesus Christ. Well, this is exactly our *doctrine*—we believe God will do this very thing that you *pray* for. You do not then *hate it*—you *pray for its truth*: and when you come to believe with us, you will, with us, rejoice in the 'restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.'—(See Dr. A. Clarke on Acts iii: 21.)

In conclusion, we remark, that we shall object to any long controversy in our columns about the circumstances of the funeral mentioned in the above communication. It is too local, or sectional to interest our readers generally. Any short note of explanation from either party, if respectfully written, will find a place. But if Br. White wishes the opportunity of 'overthrowing our doctrine by lawful means,' our columns are at his service. Ed.

MAGAZINE AND ADVOCATE.

REV. D. SKINNER, EDITOR.

Revs. S. R. Smith, A. B. Grosh, J. M. Austin, A. C. Barry, S. J. Gibson, Cor. Editors.

UTICA, FRIDAY, DECEMBER 25, 1846.

CLOSE OF THE YEAR.

As the old are constantly dropping off the stage of action, and the middle aged grow old, and the young arrive at middle age, and infants to youth, and new comers are constantly being ushered into life; and thus one generation pushes the preceding before it; so hours push hours, and days urge days before them; each week drives the preceding out of being, months roll on after months, and year successively follows year, without any pause between—on—on—on—forever they move—nothing on earth or in the universe of God is stationary—all is moving and we are moving with all, whether we will or not—so the hours, and days, and weeks, and months, that go to make up the present year, are nearly numbered and about to take their departure forever. *Eighteen hundred forty six* will soon expire and be buried in the fathomless flood of past eternity, to live no more forever, save in the memory of the past.

It becomes us then, readers, one and all, to pause for a brief space, at least in the imagination, in the midst of this uncensured flight, and ponder on the past, the present, and the future; to commune with our own hearts and with high Heaven; to ask ourselves if we are better and happier—for if we are one we are also the other—than we were when the present year began. Have we done our duty truly and faithfully to ourselves, our families, our kindred, our race, to our Saviour, our God, and to the cause of his everlasting truth? Have we been diligent in our appropriate spheres, our incumbent business?—Have we been 'temperate in all things,' 'keeping under our body and subduing and controlling all its inordinate desires and unhallowed passions. Have we allowed no

anger, or pride, or selfishness to obtain ascendancy over us, and blind us to our real good, our truest interest?—Have we families? and have we done our duty to them? Have we treated them with kindness and affection—supplied the wants of body and mind to the extent of our ability—setting before them, at all times, such examples in practice as would enforce the precepts of our lips, and such as we would wish them to follow? Have we sheltered the houseless, fed the hungry with our bread, clothed the naked with our garments, visited the sick and administered the cordial to their anguished bodies; the widow in her solitude, and cheered her lone heart?—Have we wronged no one, defrauded no one, spoken evil of no one, envied no one? Have we done good to all as we had opportunity? If so, then can we truly say, with the pious man of Uz, 'When the ear heard me, then it blessed me; when the eye saw, it gave witness unto me, because I delivered the poor that cried, and the fatherless, and him that had none to help; the blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy.'

Have we done our duty to the cause of God and religion? Have we obeyed the precepts, and followed the example, and possessed the spirit of our divine Master? Have we 'prayed to God always'—looking to him with humble and devout gratitude, as the author and giver of 'every good and perfect gift'? Have we never profaned his sacred name, or taken it upon a thoughtless tongue? Have we done all we consistently could to spread his truth in the world—to upbuild the gospel kingdom on earth—to dissipate error and darkness from the minds of men—to lead them to the knowledge of that truth that 'maketh free indeed'? Have we attended regularly, when opportunity allowed, on the preaching of the word of truth? Have we contributed of our substance, according to our ability, for sustaining and encouraging those who are engaged in its propagation? Have we sustained and encouraged properly those [winged and silent, yet effectual messengers of truth, our religious papers and periodicals devoted to its promulgation? Have we subscribed and paid for one or more of them ourselves? and have we invited and urged our neighbors to do the same, that thus the influence and effectiveness of these periodicals might be as extensive in the world as possible, and contribute to hasten the glorious era when darkness and doubt, error and superstition, shall flee from the abodes of men, and the knowledge of God shall cover the earth as the waters do the sea? In short have we done what we could for the cause of God, of truth, and of humanity? If so, then conscience sweetly whispers to our hearts, 'Well done, good and faithful servants, enter ye into the joy of your Lord.' But if not, O let the firm resolve be taken that another year shall not pass thus—that with the commencement of another year we will commence more vigilantly and faithfully the discharge of our every duty, and cling to that resolve and that duty forever.

We have but a few more years to remain on earth, at longest; perhaps not one! We desire to be happy while we live, and to die the death of the righteous and have our last end like his. The only way to secure either—a happy life or a happy death—is to live the *life* of the righteous. Then, 'to live is Christ; to die is gain.'

With the closing year closes another volume of this paper, and our labors editorial and communion with our readers for 1846. With some of our readers we probably part now forever. But with many—may we not say most—of them we hope to renew or continue our intercourse and communion for another fleeting year. Shall we have your sympathy and cordial co-operation in the great cause of truth and humanity? May the grace of our Lord Jesus Christ and the love of God the Father, be with you with you all. Amen.

THE LAST WORD.

Like a woman we must have it. Have our friends and patrons been well pleased enough with the Magazine the past year to induce them to continue to patronize it; and to induce others to subscribe? Although we can not hope to have pleased each one of 3500 patrons in every

respect, yet we trust we have seriously offended none, and if we have been so unfortunate as to have done so, in all truth and sincerity we can say it was purely unintentional. We trust in their forgiving spirit.

The system (payment strictly in advance) upon which the paper is conducted, we hope has been satisfactory. It certainly has been so to us. It has saved us any quantity of vexation, trouble and expense, and our friends several columns of *duns*, which would have been quite as unpleasant for us to write and publish, as disagreeable for them to read. Will it be necessary to say that we shall *strictly adhere to this system*? We trust not.

We hope the subscription price of the paper has been placed low enough to be satisfactory. It certainly is as low as we can afford it, and it appears to us that the *actual* quantity of original reading matter, from the small size of the type upon which the paper is printed, renders it *in fact* the cheapest weekly paper in the denomination. Is it not so?

✂ The first number of the next volume will be sent to all of our subscribers of the present year, who have not renewed their subscriptions, in hopes they will be induced to send in their subscription money immediately. If any should conclude not to renew, will they hand that number to some friend who they think will subscribe, or return it by mail immediately addressed to the 'Magazine and Advocate,' Utica, N. Y.

✂ If any one has failed to receive any numbers during the past year, by giving us notice they will be cheerfully supplied with the missing numbers. Mistakes can hardly fail to happen sometime during the year by which subscribers do not receive their papers—it may be in the publishing office or through carelessness in the Post Office department.

Finally, we shall greet with pleasure and thankfulness the renewal of the subscriptions of *all* our present patrons and as many additional new ones as may be pleased to favor us with their patronage—and that a due meed of the blessings of a kind Providence may rest upon one and all is the sincere wish of the

PUBLISHER.

HON. HUGH WHITE.

The following should have been inserted in the volume of 'Historical Sketches and incidents illustrating the establishment and progress of Universalism in the State of New York'—under the year 1812; but was unfortunately overlooked at the time that work was prepared.

The Hon. HUGH WHITE, the first of the pioneers from New England, that ventured west of the Dutch settlements on the Mohawk river, and whose name is impressed upon the town of Whitestown—*WAS A UNIVERSALIST*. He was from its organization connected with the Universalist society in that town, (now known as New Hartford society,) and lived and died one of its members. After his death, it was ascertained that he had left by his *will* a valuable legacy to the society. It consisted of about *four acres* of ground on the principal street in Whitesboro' village—its estimated value, being *one thousand dollars*; and was intended by the donor as the site for the church and parsonage house of the Universalist congregation.

The will was drawn by a lawyer of distinction, who was remotely connected with the family of Judge White. And either from some technical informality in the will itself, or from neglect of adopting proper measures on the part of the society—this valuable legacy was *lost*, and reverted to the family heirs. The probability is, that the society was defrauded, and the aged donor imposed upon, by a legal quibble; and that for the sordid purpose of securing to the family a share which was but the 'dust of the balance' to the whole—the benevolent offering of a sincere friend of truth was turned aside from its religious destination. It was never doubted that had the bequest been made to some other—or almost any other religious society, than that of Universalists, the favored congregation would have received it without opposition. The loss of this legacy changed the central location of the society, and no doubt gave a new and very different direction to its destiny.

S. R. S.

The following inscription on the monument erected to the memory of Judge White, will be interesting as showing the early date of his settlement in Whitestown.

'Here sleep the mortal remains of Hugh White, who was born 5 February 1733, at Middletown, Conn., and died 16 April 1812. In the year 1784, he removed to Sedaghtate, now Whitesboro' where he was the first white inhabitant in the state of New York, west of the German settlers on the Mohawk. He was distinguished for energy and decision of character; and may justly be regarded as a *patriarch* who led the children of New England into the wilderness. As a magistrate, a citizen, and a man, his character for truth and integrity was proverbial. This humble monument is reared and inscribed by the affectionate partner of his joys and sorrows, May 15, 1826.'

WHY DOES INTEMPERANCE INCREASE.

The Rev. M. H. Smith recently preached a sermon in Boston, which is printed in the Recorder, in which he gives the following reasons for the apparent increase of intemperance. We think the reasons, so far as they go, are sound, just and worthy of serious consideration.—[N. Y. Observer.

Why does intemperance increase? I answer. Temperance has been divorced from religion, and has lost its power. It has been the handmaid of impiety. In the house of its friend it has been wounded. The tree has been girdled by those who have sat under its shade. At the door of professed friends, much of this evil will be found. The cause of temperance in this country began in principle and in the fear of God. While God was acknowledged, wonders were wrought. The cup was banished, and habits, and customs, riveted by years, gave way in a day. But the cause has changed hands, and its tone and temper have gradually but surely changed. Old friends and tried have been pushed back; and by insolence, censoriousness and denunciation, they have been assured that they were no longer needed in the field.—Under the plea of no sectarianism, a Universalist preacher would be allowed to go the whole length of his creed, and tell all that he believed about the evils of drunkenness; while another man who believed more than he, who believed that the drunkard would go to hell, would be cut short in his speech, because he was sectarian. I have known a speaker called to order, in a so-called temperance meeting, because he repeated the text, 'No drunkard shall inherit the kingdom of God.' Temperance has been identified with Sabbath desecration. Washingtonianism has been Christianity, and said to be Gospel enough for men. It has been substituted for the preaching of Jesus Christ upon the Sabbath. Crowds have been collected upon church steps during divine service, and gatherings held in the streets and on the wharves, during the hours of public worship. Meetings are held on Sabbath evening on the principle of a shilling theatre, to which admittance is gained at 12 1-2 cents per head, to hear glees, jokes, and noise.

The cause has been divorced from religion; and yet the leaders of this movement affect to be surprised that clergymen and churches stand aloof from the present organization. At a public meeting in Faneuil Hall last week, a public rebuke was administered to the clergy of the city, for their want of boldness. But do these men suppose that the friends of religion will endorse this yoking of temperance and impiety together? and that when the alternative is intemperance or Sabbath desecration, they will hesitate one moment which to choose? Intemperance destroys the man; Sabbath desecrates the nation. These people need not to be told that we are unwilling to help cast out one devil, if the only thing to be gained is the introduction of seven others more wicked than he.

It is not true that the many stand back, who once were active, because they are afraid of their popularity. The ministry and the church, in the infancy of this cause, before public favor was secured, when there was something to be afraid of, when some sacrifice and toil were necessary, were not afraid to speak and suffer for humanity.—Nor do I believe that the love of gain lies at the basis of this unwillingness to act. That men will sell rum while it is profitable to do so, I have no doubt. But it is not true of the citizens of Boston, that they love gain more than principle. Let them know what humanity demands. The spirit of Hancock yet lives. When it became necessary to burn Boston, as it was thought, to save the country, Hancock assured his friends that such an act would leave him in poverty. But, said he, if the country demands the sacrifice, let the torch be applied. To other causes you must look.

You must come back to principles. You must divorce

the temperance movement from impiety. It must cease to be a platform on which reckless persons can insult religious instructions; and cease to be an engine by which evil men can assail the good. Till then temperance must languish; intemperance triumph. There is not moral power enough in evil men to sustain a good cause. Satan can not cast out devils.

Ah, Matthew! at your old tricks again? Can you not rest easy a moment in any spot on earth without assailing and misrepresenting men of more liberal minds and honest hearts than your own? Solomon says of the wicked, 'they sleep not, except they have done mischief; and their sleep is taken away unless they cause some to fall. For they eat the bread of wickedness and drink the wine of violence.' Matthew seems to verify this proverb with respect to himself. And even after he has done the meditated 'mischief,' he can't sleep till he has hatched up some new subject in order to commit more. 'The wicked are like the troubled sea which can not rest.'

But what is the purport and amount of what he says on the subject in hand? Why, this, that the *Orthodox clergy are the only real and true friends of Temperance; and they only have a right to work in the cause!* They only are entitled to all the honor due for what has been done; and unless they can have the sole management and entire control of the matter, they will not and ought not to do any thing about it! Nobody else has ever done, or ever can do any thing effectually; and nobody else is entitled to any honor for what has been done! Really, Matthew H. Smith is a knowing one, and ought to be canonized among the Orthodox. And the New York Observer, by endorsing what he says, evidently means to do what it can to canonize or apotheosise him?

Matthew tells some truths, in order to make his falsehoods go down; but the former are few and far between, and so mixed up and colored with the latter that he might better have told none at all. He says, 'Temperance has been wounded in the house of its friends—the tree has been girdled by those who have sat under its shade—at the door of its professed friends much of this evil will be found.' This is true, but not in the sense that he would have the public believe. He intimates that old (Orthodox) friends have been pushed aside by the insolence, censoriousness and denunciation of Universalists—that the latter have been allowed to go the whole length of their creed, while the former were called to order for repeating the text, 'No drunkard shall inherit the kingdom of God.' And then immediately adds, 'Temperance has been identified with Sabbath desecration. Washingtonianism has been called Christianity, and said to be Gospel enough for men.'

Now, any one, with half an eye, can see that the above was intended to slander and misrepresent Universalists. For it is well known that Universalists have been and are among the most active, zealous and successful advocates and defenders of the Temperance cause; and that they have abstained from inculcating their peculiar doctrinal and religious tents in temperance meetings. Moreover they believe as truly as the Orthodox do that 'no drunkard shall inherit the kingdom of God.' The Orthodox believe that a drunkard may reform, cease to be a drunkard, become a sober, pious man, and go to heaven. Universalists believe the same, and that 'in the dispensation of the fulness of times' all will be thus reformed and saved. For in the very text where the apostle says, of 'drunkards' and other vile characters, they 'shall not inherit the kingdom of God,' he also says, 'And such were some of you; but ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the spirit of our God.' (See 1 Cor. vi: 10, 11.) But if Orthodox preachers quoted a part of the text only, putting the popular and erroneous construction on it, with a view of inculcating the horrid doctrine of endless misery, in a temperance meeting, where they knew the Universalists would not enter the field of debate on controversial theology, it was right they should be called to order.

The truth is, the Orthodox, many of them, (though we rejoice in knowing there were many honorable exceptions,) in the first onset of the temperance reformation, seized upon it at once, as a most convenient and efficient

means of promoting their own sectarian ends and personal aggrandizement. They chose temperance meetings for teaching endless misery and other (so called) Orthodox notions; and seeing multitudes, interested in Temperance, flock to the meetings, to whom they could not gain access in any other way, they eagerly sought to turn temperance meetings into sectarian engines for the upbuilding of Orthodoxy. But when Universalists and others equally as friendly or more so to real temperance, spoke against this course, and resisted every effort to turn temperance meetings into nurseries, and hot-beds of sectarianism, why, the Orthodox cry out 'persecution,' accuse us of attempting to thrust them back, as 'no longer needed in the field,' retire in disgust from the cause, and then falsely accuse all that will not adopt their theological opinions of being desecrators of the Sabbath, as substituting Washingtonianism for the Gospel, as being possessed of seven devils worse than that of intemperance, etc., etc.! And these accusations and this kind of treatment from Matthew Hale Smith are the fruits of his present religion! We can well spare such a man from the temperance ranks. His presence would obviously do more harm than good; as it has done to every cause he ever espoused.

We know nothing of the desecration of the Sabbath by temperance meetings, of the substitution of Washingtonianism for the preaching of Jesus, of crowds collected upon church steps during divine service, gatherings held in the streets and on the wharves, of meetings held on Sabbath evenings on the principle of a shilling theatre, etc., etc. of which he speaks. They have not come under our observation. But even if such gatherings have been held in Boston, and drawn out the inmates of grogeries and other infamous and wicked retreats to listen to earnest and eloquent pleas for temperance, we can not, after all, see but what it was quite as well for them to do this as to have remained in their dens of vice. For in worse places they could not be; and if they will not go to a religious meeting for religion's sake, we say, for humanity's sake deny them not the privilege of attending a temperance meeting that will draw them from their dens of vice for an hour or too, and may do them some, yea possibly much good.

We close this notice by parodizing Matthew's last paragraph.

You must come back to true temperance principles.—You must divorce the temperance movement from the impiety of sectarianism. It must cease to be a platform on which the narrow-minded bigot and hot-headed sectarian can insult the honest believer in a more liberal creed; and cease to be an engine by which evil men, real Judases, can assail good men and true. Till then temperance must languish; intemperance triumph. There is not moral power enough in evil men, even in all the Matthew Hale Smiths the world contains, to sustain a good cause. Satan can not cast out devils.

D. S.

¶ We hope our friends in writing to us will not forget our terms with regard to postage. It must be paid to insure attention. Our regular correspondents who write for publication in our columns are excepted of course. They would do well however to write their names, or at least their initials, on the outside of their letters, so that we may know who they are from. It is true, that the postage on a single letter is but little, but when it is considered that the publisher receives from one to two thousand, and perhaps more, during the year, the postage amounts to a handsome sum. At the five cent rate, it would cost from \$50, to \$100, while if paid by each writer would cost him but five cents.

As nearly all of our subscribers by clubbing, get the paper at the low price of one dollar, we can not afford to pay so much for postage.

PUBLISHER.

LADIES FAIR.

The Ladies of the Village of Frankfort, will hold a Fair at Union Hall, on Wednesday evening, 30th inst., commencing at early candle light for the benefit of the Universalist Church and Society of the place. A cordial invitation is given to all. By order of the Committee
Dated Frankfort, Dec. 21st, 1846.

[Original.]
THE DAYS THAT ARE GONE.

BY THE PRIVATE SCHOLAR.

Oh, the days that are gone! and the hopes that are past!
When life in its spring time was new;
When earth seemed an Eden that always would last,
And the heart's young affections were true!

Who—who has not turned to the days that are gone,
With a longing and longing regret;
And wept in his fulness of soul, as the tone
And the light of his childhood were met?

But no more shall return the bright sun-shiny days,
That season of smiles and of tears;
When the spirit rejoiced in its juvenile ways,
When it wept, but o'er innocent fears.

As the warm rain in Summer that feeds the young flower,
So fresh passes youth to its goal;
As the rain-bow that beams in the train of the shower,
Is the memory of youth to the soul.

There's a sensitive chord in the spirit's deep tone,
Round which the affections e'er cling;
That responds with a magical thrill of its own,
When memory touches the string.

When the sun of prosperity brightens around,
And the mind is delighted and gay;
It sweetly vibrates with a musical sound,
When moved by a juvenile lay.

But when darkness and labor the spirit enchain,
And the hopes of the future o'ercast,
Oh, then with a low and a sorrowful strain,
It replies to the days that are past!

And now, since the Past is forevermore gone,
And the future is oft a disguise;
Let us cling to the Present which now is our own,
And learn to be happy and wise.

[Original.]

THE MIRACULOUS CONCEPTION, AGAIN.

Br. Skinner—In No. 37 an attempt is made to refute my argument in No. 32 in favor of the miraculous conception, so called, as based upon the doctrine of hereditary descent. Want of time has hitherto prevented me from replying to Br. McAdam; and, even now, at this late date, I can find only time for a few brief remarks.

In stating the doctrine of hereditary descent, I inserted in my definition the qualifying expression 'as I understand it; and from the doctrine thus understood and stated, I argued the extreme probability of the actual occurrence of the miracle in question. Br. McAdam does not at all object to the correctness of my conclusion as drawn from the premises; but he proceeds to say positively and authoritatively that 'the phrenological doctrine of hereditary descent is so and so, altogether different from what I stated it'; and hence argues that it affords no proof of the truth of the alleged miracle. Now just as I understood the doctrine then, just so I understand it now; hence my faith in relation to the miracle remains *in statu quo*.

The doctrine of hereditary descent, as I view it, is distinct from the fact that each race of animals, man included, reproduces its kind. This view I attempted to express and illustrate at some length in the article reviewed by Br. McAdam—it is, in brief, that physical, mental, and moral qualities and peculiarities, are transmissible to offspring through a limited number of generations; in most cases quite distinctly to children; in fewer cases, and, for the most part, less distinctly, grandchildren; sometimes, and in some degree, to great grandchildren; and perhaps in a like decreasing ratio to an other generation; but not further, so far as we are enabled to perceive. And this view of the subject accords admirably with the statement in the decalogue as to God's 'visiting the iniquities of the fathers upon the children unto the third and fourth generation.' With this view of the subject it was that I said I did not learn from the history of the age in which Jesus lived, that he had any prototype

in his own nation, &c. And I do not consider it any answer to this to say as does my reviewer, that Abraham, and Isaac, and Jacob, and David, 'have in all time past been considered as types of Jesus; for surely they did not live in the age of which I spoke.

It may be the case, for aught I know, that some phrenologists have explained the doctrine of hereditary descent as Br. McAdam does, namely that 'peculiar characteristics unfold themselves in a family in one age, and then lie buried, or at least unobserved, during several succeeding ages, and then burst forth 'in some individual in full perfection. According to this, if a man should become a wine-bibber, whose progenitors for a few generations back, or as far as we can trace his lineage, were all of sober temperate habits, it would be needless to inquire into the immediate causes and influences which have operated to render him such—it would be quite sufficient to advert to the fact that Noah, the sole progenitor of all now on earth, 'made himself drunken' and that this characteristic which unfolded itself in the age immediately succeeding the deluge, and which was then entirely 'peculiar,' had lain buried through the several ages succeeding that age, and had now 'burst forth in a distant succession of the line into a perfect and full personification of the ancient family attributes.' But I imagine it might be difficult to adduce any great amount of very respectable proof in support of such a theory.

It is my design to write, so soon as I can get time, an other article upon the subject in hand, mainly for the purpose of answering the objections brought against the miracle in question. The remaining objections urged by Br. McAdam, I shall then examine along with others. Till then, I must bid the subject adieu.

JASON LEWIS.

P. S. I was particularly unfortunate in regard to the mechanical execution of that article on page 250. Not only was there a number of serious typographical errors, which I pointed out, and which you promptly published as such, for which you have my thanks, but one rather important one eluded not only the eye of the proof-reader, but by means of a fold in my copy of the paper, escaped my observation, until after I had written to you respecting the others. A little below the middle of the middle column, second line of the paragraph, leave out the word 'like,' and read 'would have been * * * the father of Jesus.'

J. L.

PROSPECTUS
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EVANGELICAL MAGAZINE
AND
GOSPEL ADVOCATE.

REV. DOLPHUS SKINNER, EDITOR,
REVS. J. M. AUSTIN, S. J. GIBSON, AND A. C. BARRAY,
CORRESPONDING EDITORS.

The many discouragements of two or three years previous to 1846, brought the publisher to the determination, about a year since, to discontinue the publication of the Magazine and Advocate, at the close of volume 17, unless sufficient interest of the denomination should manifest itself in the support of the paper to warrant its continuance. It is with heartfelt pleasure that we announce, that the friends of Universalism have shown a proper interest, and that the publisher can now indulge in the hope, that that interest will be kept up and increased; and the paper continue to be sent upon its righteous and soul-cheering mission, as in times past. It gratifies us to say, that by the commendable exertions of the friends of the paper, its list, which in 1845 only numbered 1700 now numbers 3500—more than double. That is well, yet there is abundant room and need for its further increase, for many reasons which need not here be given, but which will suggest themselves to every thinking Universalist. The Magazine, we believe is now the only weekly paper

in the denomination, devoted *exclusively* to its matters and interests, without advertisements or extraneous matter, which is within the reach of its patrons by a little exertion, at the low price of ONE DOLLAR. (See terms. This fact ought to secure it double its present circulation, but then considered in regard to the talent employed in contributing to, and conducting it, ten thousand patrons ought reasonably to be expected to contribute their pitance to its support. It is not our custom to promise before hand or boast of what we will do—suffice it to say, that we intend to do all that lays within our means, to make the paper pleasing and acceptable to our readers, and useful to the cause. The advocacy and defence of Universalism will be the chief feature. Free, open, and candid discussion, upon all the leading reforms of the age, will be allowed a place in our columns, by our religious opposers, as well as others, provided they are willing to accord us equal privileges with those they may claim for themselves. Bitterness and personal allusions, calculated to create enmity or injure the feelings of any, will be studiously avoided. In short we wish to make the Magazine a *Universalist* paper.

For the kindness and exertions manifested in behalf of the paper for the past year, by both ministering brethren and laymen, we tender our unfeigned thanks, and hope to deserve a continuance of such kindness. We would now call attention to the terms, and it is hoped that all who may read this prospectus will do what they consistently can to increase our list. Each one who is favorably disposed, can doubtless persuade an acquaintance or neighbor to subscribe, and that one another, and by putting their subscriptions together, can form a club, and get the paper at the lowest rates.

TERMS.—Single subscriptions, or any number less than four, \$1.50 as before. Four copies to one post office, with each subscribers name written on his paper, for five dollars, (\$1.25 each,) or five copies directed in a package to one person, without the names, for five dollars, and at the same rate to seven. Seven copies with names, for eight dollars, (\$1.14 per copy,) or \$1 per copy without names to one person and at the same rate to ten. Ten copies with names at one office for ten dollars, or eleven to one person without names. Twenty-one copies with names for \$26 or twenty-two copies without names, and so on, or as follows:

4 copies to one office with names	\$5.00
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10 " " "	10.00
21 " " "	20.00
42 " " "	40.00
53 " " "	50.00
Or 11 copies to one person without names,	\$10.00
22 " " "	20.00
33 " " "	30.00
44 " " "	40.00
55 " " "	50.00

For single subscriptions \$1 will pay for eight months, 75 cents for six months, or 50 cents for four months. Postmasters would doubtless, in many instances, have the package directed to them, and cheerfully mark the names of subscribers on the papers and distribute them for a copy. The paper with back numbers if desired, will be sent to any person joining a club, after it is formed, and receiving his paper in the same package, at the same price, as the other members of the club.

ALL SUBSCRIPTIONS MUST BE PAID IN ADVANCE. All papers discontinued at the end of the time paid for. All communications should be addressed to A. Walker, No. 30. Genesee Street, Utica, N. Y., and should be POSTPAID to receive attention.

It is to be hoped that every friend into whose hands this prospectus may fall, will canvass his neighborhood, obtain all the subscriptions he can, (or if he can not attend to it, hand it to some active and good man who can,) unite with others if any there be, and make returns to the publisher as soon as the middle of December, 1846.

N. B. Notes of good banks of other States received at par.

A. WALKER.

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